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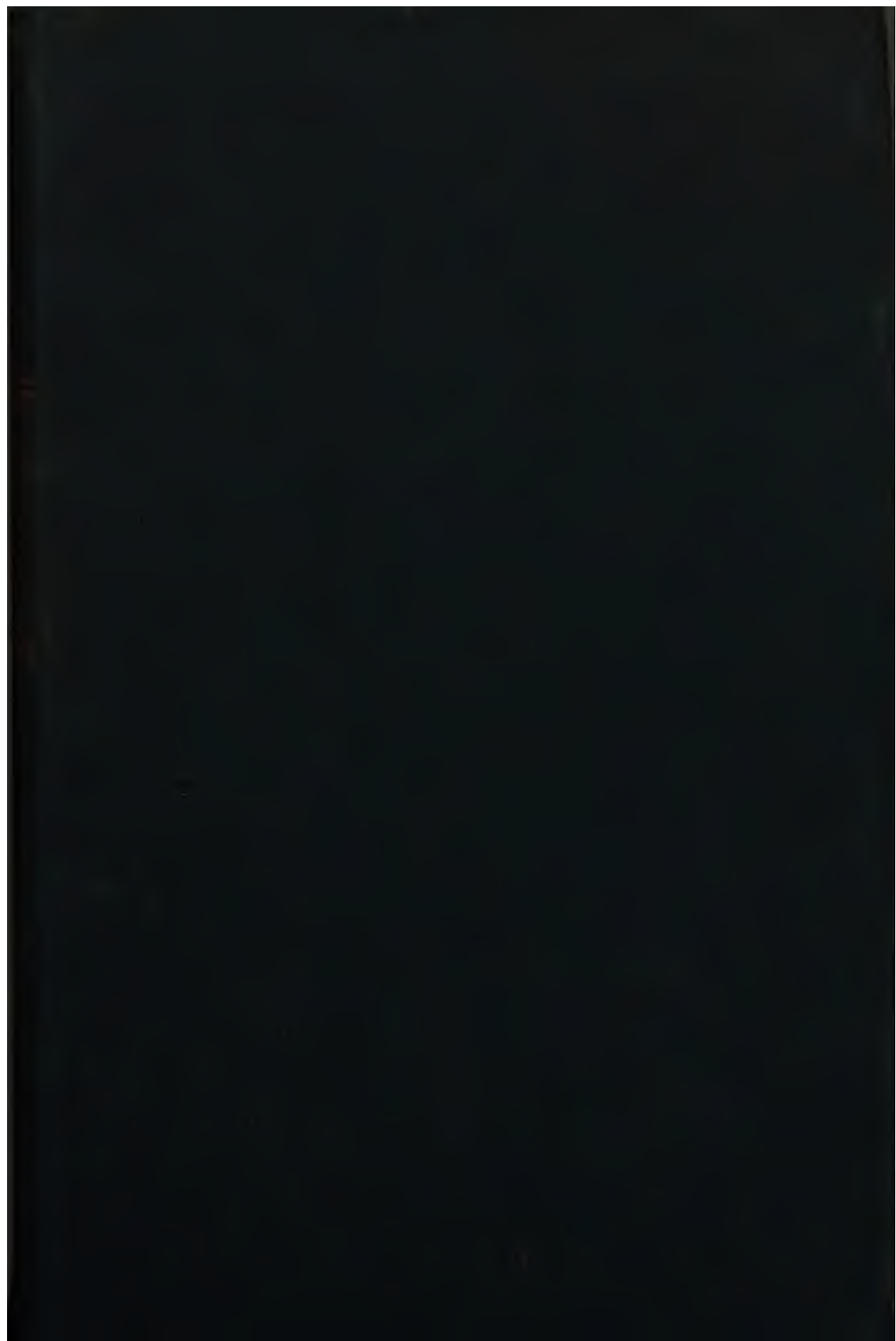
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THE GOVERNESSES:

A REPERTORY OF
FEMALE EDUCATION.

"Whilst there are points upon which the majority of good Teachers agree, and others upon which they can agree to differ, there are, unhappily, points which cannot be adverted to without occasioning dissident feelings of an unpleasant nature.

" ' Religion should extinguish strife,
And make a balm of human life ;
But friends who chance to differ
On points which God has left at large,
How freely will they meet and charge !
No combatants are stiffer."

"We feel convinced that *Education* to be *real* must be *religious*, but we wish it to be clearly understood that 'THE GOVERNESSES' will be unsectarian."—*Prospectus*, 1854.

1855.

LONDON:
PUBLISHED, FOR THE PROPRIETORS, BY
DARTON & CO., 58, HOLBORN HILL.

P R E F A C E.

STRANGE as the statement may appear, there were, twelve months since, many of our warmest supporters who doubted whether—notwithstanding our offer to supply original subscribers with our periodical at *half price*—we should be enabled to conduct it successfully through even one year, on independent and Christian yet unsectarian principles. Old Father TIME, who solves so many problems, has proved that the labours of many of the excellent of the earth have not been in vain. Bigotry and intolerance are daily losing ground. One very great proof of this is, that “THE GOVERNESS” has been supported by some of the highest dignitaries of the Established Church—by Anglicans and Evangelicals, by Roman Catholics, Wesleyans, Baptists, Independents, Presbyterians, Friends—in short, by representatives of every Christian denomination in England, and this without any compromise of principle.

“THE GOVERNESS” was the *first*—and for twelve months it has been the *only*—periodical on the subject of Female Education, and so great has been the interest awakened through its instrumentality, that full one-third of the subscribers are gentlemen, the clergy, schoolmasters, educationists, and fathers of families. From these, as well as from our fair friends, we have received so many valuable suggestions, that we have, even during the past year, desisted from pursuing several subjects which appeared distasteful or injudicious to those whose interest in our success was undoubted. But, more than this, we have determined on such a course for the ensuing year as will, we believe, prove gratifying to our educational friends generally.

It is with much satisfaction that we announce that many, who from conscientious motives refused co-operation with us at the commencement of our career, have kindly promised their support and recommendation on conditions to which we have no hesitation whatever in complying. We shall thus gain an accession of influence which, in all probability, no opposition will be able to withstand.

The peculiarity of circumstances under which "THE GOVERNESS" has successfully gone through the first year of its existence is sufficient apology for much that would otherwise be unsatisfactory. It has advocated *right* and fearlessly denounced *wrong* impartially—it has not set itself in opposition to any other educational periodical; on the contrary, the conductors of its contemporaries have invariably manifested a kindly feeling towards it, as an auxiliary rather than an antagonist. The reason of this is apparent: all who subscribe to other educational periodicals can conscientiously subscribe to "THE GOVERNESS," whilst very many who subscribe to "THE GOVERNESS" could *not* conscientiously subscribe to any one of the other educational magazines—excellent as several of them are.

Assured by past success, and encouraged by many promises with reference to the future, we shall use our best endeavours to make "THE GOVERNESS AND EDUCATIONAL REVIEW" a consistent—though superior—successor to "THE GOVERNESS, A REPERTORY OF FEMALE EDUCATION."

LONDON,

December 1st, 1855.

THE GOVERNESS.

FEMALE EDUCATION AND FEMALE EDUCATORS.

ON introducing the first Number of *THE GOVERNESS*, we do not hesitate to take for granted that, on the subject of Education in general, we need say but little; we should be fighting a phantom only, were we to devote our pages to the advocacy of claims which are all but universally admitted, and from which few, or none, of our readers demur. The expediency, if not the absolute necessity, of Popular Education is now recognised, either avowedly or tacitly, by all classes and by every community in the civilised world.

There are, it is true, alarmists who profess to believe that Popular Education is progressing with strides too mighty and too rapid—that its pretensions are treacherous, and favourable to revolutionary principles—that it is fostering a subtle, lurking, moral anarchism—or that, at least, it is tending to notions of social equality and independence that are inimical to, and incompatible with, such a constitution of society as is indispensable for the security of its peace, its prosperity, and its permanence. Happily such forebodings are becoming more and more unfashionable; the film of prejudice and the cloud of intolerance are becoming more and more attenuated; and the question no longer is—“*Shall* we educate?” nor “*Whom* shall we educate?” but “*How* shall we educate?” Systems, phases, and modifications of systems, and conglomerations of systems, are severally brought forward and recommended with a zeal so earnest, and an eloquence so powerful, that one who could without predilection or bias listen attentively to all that could be said of each method or system in a given time, would have an uncommon mind if he could at once decide in favour of any one of them in preference to the others. It is not our wish to advocate

any particular system, but in every possible way to countenance and promulgate sound educational PRINCIPLES.

That the subject of Female Education has not yet received that general and serious attention which its importance demands cannot be denied; the fact is, its claims, although not overlooked, are not recognised by the public, or by educationists generally, as of *paramount* importance; and we believe that until they *are* so recognised, all the indefatigable efforts of philanthropists to improve the moral, social, and intellectual condition of the country by education, will be, comparatively speaking, futile. Under this impression we shall use our best endeavours to render THE GOVERNESS a medium through which the friends of Education in general, and of Female Education in particular, may communicate their ideas, and stimulate one another in the good cause. Let the public mind once be thoroughly convinced that the public good depends very greatly on Female Education, and it will not rest until a reformation be effected.

The work of Education belongs peculiarly to woman. God has endowed her with faculties admirably adapted to it. Man may be the better teacher, the better instructor, but woman is the better educator. Who can deny it? Can the metaphysician? Assuredly he cannot: ask him, "What is education?" he will tell you it is the drawing out,—the development of the human faculties—the moral, mental, and physical faculties with which man is endowed by the Creator. Now, is it on the male or on the female that the work of developing a child's faculties chiefly devolves? Why, unquestionably, it is the female; it is the mother, who, with a tender solicitude and a keen perception, watches with throbbing breast and beating heart to

"Catch from its eye the earliest ray
Of intellectual fire."

It is she who gives the first idea to the vacant mind; it is she who (it may be), before the child can, unaided, take his first step—it is she who has formed the character of the man. Who knows whether it be not so? Then who can estimate the moral influence, for good or evil, which a mother has over childhood and youth? Ah! a father may instruct, he may give "line upon line" and "precept upon precept;" he may exhort, he may threaten, he may control, he may *awe*;—it is the mother who *educates*. We do not

say that a father cannot nor does not educate his child ; we do not say that a man cannot be an educator, or that he cannot be an excellent and most efficient educator. Man may become an educator, but it is necessary that he first become an educationist. Woman, without ever becoming an educationist, or even without receiving the benefit of elementary school instruction, *must*, unless she live in solitude, become an educator.

One of the principal elements requisite to form an educator is moral influence with those to be educated. Woman has not only a strong moral influence, but she has also peculiar and highly favourable opportunities for exercising it.

Maternity may increase and refine the educating power, but it does not bestow it. The power is inherent in woman. The ignorant nursery-maid is an educator ; her look, and tone, and gesture are aids to the development of faculties perhaps of the highest order. Let not the fond parent who trusts her little boy to the temporary care of a servant maid, fancy that the girl is "only getting him ready for school." The girl is educating him morally, mentally, and physically ; the cold water which trickles from his head down his healthy chubby limbs, would provoke him to try the strength of his lungs, to the no small disquietude of the house, were it not that Betty is amusing him by "such a pretty story about a great big black giant eating little boys and girls as if they were herrings." Scarcely a sentence does she utter but she exercises or develops some moral or mental faculty in such a manner as not only to counteract the good which the morning ablution might do as regards physical development, but also to do a positive injury. Now, had the girl been properly educated and instructed, her influence with the child would not have been less—possibly it might have been greater—and, O how different would the result have been !

The progress of civilisation has always been marked by the advancement of woman in social gradation ; hence, in Christianity, which alone is the basis of civilisation in the highest sense, there is an importance and a *status* given to females which no other system ever allowed. To use the words of an elegant modern writer, "Christianity freed woman, because it opened to her the long-closed world of spiritual knowledge. Sublime and speculative theories, hitherto confined to the few, became—when once they were quickened by faith—things for which thousands were eager to

die. Simple women meditated in their homes on questions which had long troubled philosophers in the groves of Academia. They knew this well; they felt that from her who had sat at the feet of the Master, listening to the divine teaching, down to the poorest slave who heard the tidings of spiritual liberty, they had all become daughters of a great and immortal faith. Of that faith they were the earliest adherents, disciples, and martyrs. Women followed Jesus, entertained the wandering Apostles, worshipped in the catacombs, or died in the arena."

If we look to secondary causes, how materially has Christian civilisation progressed through female influence and by female exertion! In our own land, how much has been done for religion's glorious cause by females, from Queen Bertha, in the year 597, to our beloved Queen Victoria, in the year 1855! Turn we to any period of history and we shall find that rarely, indeed, is it marked by an important event with which woman was not connected. It was a conviction of the potency of female influence that prompted the celebrated Thomas Sheridan to suggest establishing, nearly one hundred years ago, a national system of female education. He justly observed: "Women govern us; let us try to render them perfect: the more they are enlightened, so much the more so shall we be. On the cultivation of the mind of woman depends the wisdom of man. It is by woman that nature writes on the heart of man." No one will deny that female influence is the most potent of earthly influences; and well has it been observed, that "the thoughts which occupy the woman at home are carried into public assemblies by the man."

The Bible, that "Book of books," which none but fools despise, bears evidence in the strongest and most irrefragable manner, in support of what we advance with regard to female influence. It tells us that he who was not born of woman, but was made *perfect* after the image of the Holy One, his Creator, partook, through woman's influence, of

"The fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden."

It tells how female influence elicited the moral weakness of Manoah's mighty son; how he, whose physical prowess could withstand, and could destroy, a thousand stalwart warriors, yielded to,—

until his own destruction was occasioned by, the enticement of a woman. The history of Samson proves woman's strength.

The Bible tells how the man after God's own heart, the pious David, whose valour was as conspicuous as his magnanimity, enamoured of a woman's charms, debased himself to the dark deeds of a cowardly murderer; and how the man whose wisdom, unprecedented, shall never (according to the changeless decree of wisdom's God), be equalled, proved no security against female influence;—how Solomon, the profound worshipper of "the only wise God," was led, by women who foolishly bowed the knee to senseless idols, to forget even the beginning of wisdom—the fear of the Lord. We see the purpose of the patriarchal Isaac thwarted by woman,—the mandate of the Egyptian tyrant disregarded by woman,—women the instruments of preserving from premature destruction Israel's great lawgiver and leader,—Deborah's influence instrumental in securing her country's freedom,—the warlike Sisera inveigled to his destruction by the guile of Jael, and the beautiful Esther the means of averting the contemplated annihilation of her people. These are but a few of the many instances of female influence recorded in holy writ.

Heathen mythology everywhere recognises the power of female influence. Homer and Virgil tuned their immortal lays to themes commemorative of the direful ten years' conflict occasioned by the charms of Helen; the history of every age is replete with proofs of female influence, and yet how remarkable it is that nothing worthy of more than a passing notice has been done to promote female education!

We need not search the chronicles of antiquity for proofs of the truth of our assertions. Look we to the history of the progress of education in England. Monkish legends and historical records tell us of British females renowned for mental acquirement. We read of a St. Hilda, who, "from her convent decided on state matters, and shared in the councils of kings;" of Osburgha, who prompted her son—the great Alfred—to the pursuit of literature; of the learned, pious, and charitable Margaret Beaufort, the mother of the colleges of Cambridge; of Lady Jane Grey, who, according to Fuller, possessed "the innocence of childhood, the beauty of youth, the solidity of middle, the gravity of old age, and all at eighteen—the birth of a princess, the learning of a clerk, the life of a saint." We read of Queen Elizabeth, Lady Mildred Burleigh, and

numerous other noble ladies remarkable for the extent and solidity of their learning, but we read of no endeavours to extend the advantages of education more generally to females. There has ever been a wide difference between the machinery (so to speak) of female education from that of males, even in this country, where popular educational progress has been slower than in other nations, the era of whose civilisation has been nearly synchronical with it. Our noble universities and our numerous endowed grammar schools have been available for the male youth of our country; but what provision was there until very recently for female education, except that made by individual enterprise—or rather, individual necessity?

If public policy in our own day were not, in many instances, as anomalous as it is, we should, perhaps, wonder why, when in the time of Henry VIII. the religious houses were suppressed, there were no female schools established in the place of nunneries, as well as male schools in the place of monasteries. Collegians and school-boys have for ages had an incentive to qualify themselves for the work of tuition—there were endowments, to the enjoyment of which there was at least a possibility of their attaining. It was not so with regard to girls; the result was as might be expected—few females were desirous of acquiring knowledge with a view to imparting it.

We repeat that necessity, rather than choice, has occasioned the setting up of many a “Ladies’ Establishment.” How many, who now with ceaseless anxiety conduct a *seminary*, were nurtured in the lap of plenty, and were led to believe that they should never have to labour from morn till sunset in order to “keep up appearances” or to pay the baker and the butcher! How many a fond parent who made every effort in his power to give his darling an education that “might be useful to her in after life;” yet who shared with the mother, and fostered in the child, the hope that “something might turn up” to save her from “the drudgery of a school;” has lived to see her earning a precarious living by a profession detested by her, and by accomplishments which had contributed to make the home of her youth and of happier days a little earthly paradise! How few, comparatively speaking, of the many thousands of lady professors and teachers of the present day were *trained* not only to teach but also to love their work, and to *educate*! And what is the result? Let the aspect of modern society,

and of woman as she stands therein, surrounded with its various relationships, declare. Well may a writer on the subject of female education ask, "Has woman yet been trained so as to enable her to fulfil the various relationships with which the peculiarity of her physical, mental, and moral organisation brings her in contact; or, in other words, is she, by the common legerdemain process of modern education, ever educated for a wife or a mother? Is she educated so as to become the companion or assistant of the husband, the father, or the brother; or trained that she may train her children judiciously at the same time that she is their guide and example? Is there a process, among all the processes of boarding-school education, calculated to arouse her sympathies to right motives, and to direct them to right objects? Is she ever taught that the true rights of her sex consist not in a vain endeavour to usurp the power which nature denies her, but in a cheerful performance of the duties devolving upon her, which render her powers of intellect and feeling of the highest value to society? Is she ever taught to understand her own weakness? Is she ever trained in those severe exercises of the heart which will enable her to keep the feelings under subjection? Does she ever enter into the anatomy of her mental and moral constitution; or, in short, is she ever taught that comprehensive self-knowledge which will keep her ever on her guard against her own infirmities of sex, temper, and judgment, and enable her to fulfil the duties of any situation in life in which she may be placed?"

Seventeen years have elapsed since the foregoing inquiries were penned, and we rejoice that, with reference to a very large number of ladies' schools, and of schools for elementary female education, they might now be answered in the affirmative. But alas! with reference to female education generally, from that of the mansion down to that of the workhouse, we speak in mild terms when we say that it is limited in extent, meagre in quality, and inadequate to the future necessities of the rising generation.

The superficial education given to the vast majority of girls whose friends, although not wealthy, are nevertheless able and willing to give them what is termed a *good* education, is a subject which cannot fail to arrest attention; it is one of every-day comment, and whether it is to be attributed to the unprecedented cheapness of music, and the advance in musical taste, the attractiveness of modern fancy needlework, &c., or in general terms to

the spirit and circumstances of the age, we do not stop to inquire. The evil exists. It were gothic barbarism to deprecate the increased and ncreasing facilities for the cultivation of mind-refining tastes and talents, to deplore the fact that now, in many a cottage home,

" The needle plies its busy task,
The pattern grows, the well-depicted flower,
Wrought patiently into the snowy lawn,
Unfolds its bosom : buds, and leaves, and sprigs
Follow the nimble finger of the fair ;
A wreath that cannot fade, of flowers, that blow
With most success when all besides decay."

Can it be doubted that

" The poet's or historian's page, by one
Made vocal for the amusement of the rest,
* * * * *
Beguiles the night, and sets a keener edge
On female industry " ?

We cannot shut our eyes to the fact, that whatever may be alleged by way of apology or extenuation, the real cause of defective education lies in the incapacity of the educator. Good scholarship and accomplishments, though essential to, are by no means *sufficient* for, the training of the young. At the same time, no small amount of blame resta with the parents and friends, who are more dazzled by accomplishments than satisfied with substantial and useful acquirements.

The time spent by young ladies in the school-room is occupied chiefly in the acquisition of *accomplishments*. Many learn them just for the sake of learning them, and will not in after years turn them to any account ; others will make pleasure their business, and employ their accomplishments accordingly ; others, again, will, either from choice or necessity, make a profession of their accomplishments ; whilst a few, not having occasion to employ their talents for pecuniary gain, nor inclination to misuse them by making pleasure a business, may possibly devote them, no less cheerfully than praiseworthily, to making home and friends happy, and derive pleasure from them from the fact of their affording gratification to others, or because they conduce to relaxation from their own occasional mental rigidity or anxiety, and effectively banish a lassitude to which, generally speaking, females (espe-

cially at the period of life when accomplishments are most agreeable) are frequently subject. When accomplishments are thus employed, no one possessed of common sense would regard them as merely ornamental acquisitions.

In order, then, to counteract as much as possible the evils to which we have briefly alluded, it should be the studious aim of the female educator to render the ornamental useful, and at the same time to render the useful ornamental; for, be it remembered, that in schools where accomplishments are taught to perfection, the useful, or rather the *absolutely necessary* branches of education are, as a rule, taught in such a dry uninteresting manner as would not be tolerated in any well organised national school. Murray, Magnall, Goldsmith, Guy, and Walkinghame, are names abhorred by school-girls, and no wonder! Nor is it surprising that the boarding-school or private-governess education of young ladies is the subject of so much animadversion and dissatisfaction.

A young lady, having *finished her education*, enters the world, or, we should say, *is introduced into society*. She is just blooming into womanhood; her manners are agreeable, if not fascinating; she moves with a studied grace, and her whole deportment is according to rule; she has been taught to regard a breach of *étiquette*, even in trivial matters, as highly censurable, if not positively criminal; and, having a constant dread of appearing plebeian in any particular, she becomes gradually reserved in conversation and frigid in manner. Her Italian-angular handwriting may be beautiful, her diction unexceptionable, her voice sweet and well cultivated, her accent in foreign languages accurate, her drawing and painting artistic and pleasing; her fancy-work may be faultless; she may dance gracefully, play brilliantly, and sing exquisitely; yet her education may be signally defective; it may be that whilst much labour has been bestowed upon embellishing the casket, the gem has remained unpolished—that the *heart* has not been cultivated, the reasoning and reflective powers of the *mind* have not been exercised, and the development of the noblest and tenderest passions of humanity is left to the novelist or to the tragedian!

(To be continued.)

MORAL HONESTY.

BY MRS. PULLAN.

"This is, I suppose, a benevolent place enough; all your great miserable towns are."

"Benevolent, but not just: very willing to give in charity; very unwilling to pay an honest price for honest labour. No one would applaud the master if he *paid* those poor wretches of his enough to live on: whereas, when he *gives* £500 in one subscription, the air is deafened with shouts."—THE MELVILLES.

SHALL I offend for ever some of my young friends by repeating to them a caution I once heard an excellent old lady give to a beloved and only daughter? "Above all, my child, be always honest; remember that to 'do justice' is a command which comes before that other, and more favourite one, to 'love mercy.'"

I dare say my countenance showed some of the astupishment I felt at hearing the mother of a most excellent and admirable girl caution her to "be honest;" for the lady, turning to me, said:—

"Has it never struck you that there is much less moral honesty in the world than we are apt to think there is?—that we may appear very excellent members of society, and even have the reputation for being charitable, and yet indulge constantly in acts of dishonesty? There is a verse in the Bible which I have often pondered over, because it presents our human nature under an aspect so revolting that very few of us would be inclined to admit it to be a true one, were the authority at all less unquestionable. It is this: 'Rob not the poor, because he is poor.'"

If any of us were accused of such a crime, committed from so despicable a motive, we should indignantly deny its truth on behalf of our whole sex, as well as for ourselves; "to rob the poor, because he is poor," seems an outrage on humanity of which no professing Christian could possibly be guilty. And yet we know that there must be in human nature a tendency to commit this evil; else wherefore should He who knows all hearts have uttered the command, and even enforced it by the assurance of retribution for its violation. "Rob not the poor, because he is poor, neither oppress the afflicted in the gate, for the Lord trieth their cause."

"And yet," I replied, "I hardly see in what way we rob, or even have the power to rob the poor."

"Perhaps not. But if we examine strictly our own conduct, and the motives which have actuated it, I fear very few of us will be able truly to declare themselves innocent of this sin. To rob, in the gross sense of the word, is of course out of the question; but does it not

amount to the same thing if we withhold what is justly due—if we pay less than has been honestly earned—if we avail ourselves of any *might* that may be on our side to trample under foot the *rights* of the toiler, and in the emphatic language of Scripture, ‘grind the faces of the poor?’”

Such a view of the case startled me into serious reflection, and I came reluctantly to the conclusion that we are indeed but too frequently guilty of what I must term Moral Dishonesty. There is hardly one of us, however moderate her means, who has not occasion to employ the services of others yet humbler than herself. The seamstress, the laundress, the domestic, for instance: all these are people with whose assistance none of us can dispense. Do we never find ourselves calculating on their submitting to take something less than a fair price for their labours, rather than lose their employment? Do we never recommend any one, in something like these words, to a friend, “Oh, she is very poor, and will be glad to take almost anything.” Is not this speech, so often and so thoughtlessly uttered, the very embodiment of the spirit denounced when we are forbidden to “rob the poor, because he is poor.”

The most general excuse for the spirit of chaffering would be that our means are limited, and that we are obliged to study economy—an excuse reasonable enough in itself, had it but the merit of being valid. But if our spirit of economy be excited by our knowledge of the necessities of the persons to be employed, and our feeling that their fate is in some measure in our hands, I fear that our plea of poverty is no true one, since it is one we should never venture to advance with a fashionable *marchande des modes*, or indeed with any one whom we considered independent of our patronage. Is not this something like “robbing the poor because he is poor?” If we desire to make a purchase which is beyond our means, we have to sacrifice our wishes to our sense of probity; but if we wish to have work done, and cannot afford to do so at a fair price, we endeavour to induce the poor needlewoman to do it for a sum which will not procure her the barest necessities of life. Would it not be better to do a part ourselves, and pay an honest price for the remainder, or to dispense with some unnecessary luxury, if by that means we can benefit our fellow-creatures? for it is no charity to give employment, and to pay for that labour what will not keep body and soul together. This is merely self-indulgence, not benevolence.

But it may be objected, everybody tries to get work done cheaply, and it is optional for the worker to decline what she does not think will pay her sufficiently. The first of these excuses does not deserve consideration. We are not to “follow the multitude to do evil,” but to

try not only our actions but their motives by the only unerring test we possess—by the revealed will of God.

The other excuse, however, appears so plausible that it may be worth while to investigate it. Unfortunately, in this overpeopled island, it is anything but optional with a worker to refuse employment if the remuneration is inadequate. The theory sounds extremely well, but facts contradict it. It may be safely assumed, that ninety-nine out of every hundred of the poorer classes are entirely dependant on their daily labour for their daily bread. A full half have others, near and dear ones, to maintain as well as themselves. There is a young widow, with children to feed and clothe, or a daughter who is toiling to give a sick father food and medicine, or a sister labouring for the orphan child of a dead relative. We have only to place ourselves in thought in the position of any one of these, and endeavour to realise the terrible consequences of being even for a few days without employment, to feel that she has indeed little power to decline the most miserably paid labour, if nothing better offers; or to insist on more liberal remuneration, if the justice of her employer does not lead her to give it. No; she feels that she *must* take what is offered, or starve; and thus our selfish nature is confirmed, and very probably we even fancy ourselves extremely benevolent to give the employment at all.

But while discussing money matters, we must not forget another way in which the laws of moral honesty are violated, and of which the results are frequently not less calamitous. I mean in our dealings with tradespeople. We are all familiar with Miss Edgeworth's story of "The Dun," and have perhaps grieved over the peril to which the daughter was exposed, and the undeserved misfortunes of the parents, arising from the reckless extravagance of the gallant Colonel Pembroke. But has it ever occurred to us that perhaps we may, from sheer thoughtlessness, be acting as guiltily, and causing equal misery? The system of credit, which is granted to known customers, is of itself an enormous evil in the commercial world; and it is notorious that half the bankruptcies that occur are caused by the impossibility of obtaining the bills of customers; but unfortunately this is not all. Many London houses in which the health of the principal is utterly destroyed by over toil and over anxiety, might be flourishing if those who are indebted to it would but pay their accounts. This is especially the case with such firms as have a large country connexion. Too many ladies fancy in giving orders they give all that is necessary, and withdraw their custom the moment their account is presented. A lady sends an order to a London house; she expresses an anxiety that it should be executed by return of post, and adds perhaps that the bill shall be paid immediately on her knowing the amount. To the honour of the British shopocracy, the

desire is at once complied with, the style and writing of the note showing that it is the production of a gentlewoman. With the goods the bill arrives. Is it settled at once? Very seldom. "The amount is so small, it is scarcely worth while to draw a Post-office order." "I shall be wanting some more things in a few weeks, and then I can pay for all at once." "It is such a trifle, it cannot be a matter of any consequence. I may as well leave it till I go to town." Now, in the first place, it is not honest to use that which, not being paid for, is not our own. In the next place, we are incurring a part of a responsibility which very few would desire if they considered its magnitude. We are greatly inconveniencing a person who has certainly obliged us; for we are probably one only of a number who are acting this dishonest part; and although two or three pounds may be of little consequence, even to a beginner, yet fifty such sums make a serious amount. You are probably destroying the credit of a person whom you would rather desire to assist, and you are injuring every one else with whom he may have future dealings; for it is not to be supposed that his confidence in the good faith of his customers will continue.

It is not my desire to harrow up the feelings of my readers, or I could give from my own knowledge such scenes of domestic misery, of destroyed health, ruined intellect, suicide, and death from this one cause alone, as would prevent every one of them from ever again committing this species of moral dishonesty. I could show the sick child, the darling of its parents' heart, pining to death for the fresh air which they cannot give it because they cannot "get in those little bills." I could point out the husband who in the prime of life is compelled to leave his young wife and family without a protector, literally worn to the grave by the want of the money owing to him; and that from the very people, probably, who, if he made an urgent appeal to their charitable sympathies, would send him as a free gift far more than they now neglect to pay. I could perhaps lift up the curtain from before a yet darker scene, when a woman, young, gentle, and perhaps delicately nurtured as any of yourselves, is the victim of this heartless cruelty. But I will now leave this part of my subject, convinced that I have said enough to be a caution to all who have fallen into these errors from heedlessness, not intention; and that it is the head rather than the heart which is in fault in the majority of cases I have long been convinced. Your position may be humble, and your present influence small, or they may be very much the reverse; at all events, it is but reasonable to suppose that increasing years will give you a larger sphere of action and greater powers for good or for evil; but whatever your place in society, you have doubtless the wish to do good in it, and rely upon it, in paying your debts promptly, and giving a fair day's wages

for an honest day's work, you will do more real benefit to society than you could effect by placing your name on the subscription lists of a dozen charities, if in doing so you neglected the more important duty. Remember, too, it is no longer the fashion to be in debt: the greatest lady in the land, who as woman, wife, and mother, is not less admirable than as Queen, sets an example in this respect that it would be happy indeed if all her subjects imitated. Never will her name be associated with aught but a blessing by those who are happy enough to be employed by her. At fixed and short intervals all her Majesty's accounts are invariably paid, and it is said that the surest mode of incurring her displeasure is to omit sending in the bill at the proper date. What happy augury may we not draw of the character of our future Sovereign from the example he has before him of virtues which have not always graced a throne!

* * * * *

There is a beautiful saying of the ancients, "De mortuis nil nisi bonam" (Let us say nothing but good of the dead). Pity that we do not adopt the motto with reference to those living-dead, the absent. How many a quarrel, how many heart-burnings, how much evil would be spared, if we habituated ourselves to speaking no evil of those who are not present to vindicate themselves! It is truly painful to witness the spirit of detraction which frequently pervades the conversation of a group of young ladies. What slighting, sneering expressions are used regarding the persons, minds, and tempers of their absent companions! How every virtue and every beauty is qualified by some fatal "but," which has the effect of at once destroying its excellence! The mere tone of the voice is often sufficient to give the effect of an innuendo to words which in themselves are harmless. "How beautifully Miss S. plays!" "Yes, so she ought; for she spends half her time at the piano." "Did you see the exquisite drawings Miss V. brought from school last holidays?" "Yes; they are certainly admirable. I wonder if she could do them as well if the master were not at her elbow." Is there nothing *dishonest* in such speeches? Is there no stealing away of that which is infinitely more valuable than existence itself—the very life of life, our character? Certainly, though it is a crime against Nature to go out of our way to speak evil of the dead, it is not so injurious either to society or to ourselves as it is thus to give way to the propensity for slandering the living. Nor let us flatter ourselves that we injure others only. The injury we do ourselves by giving way to this spirit is incalculable. We cannot indulge ourselves in such speeches without imbibing the spirit of the bitterness which they express; for although people are apt to excuse themselves by saying that

they did not mean what they said, it is clear that had those feelings never existed in the heart they could not have found expression on the tongue. Moreover, there is so much self-esteem mingled with all our actions, we so greatly like to be acknowledged *right*, and so little wish to be proved *wrong* in our estimate of others, that having once expressed an opinion adverse to the character of any one, we almost rejoice in anything which may justify that opinion: we feel ourselves bound, in a manner, to maintain our own cause, even at the expense of truth and honesty; and I fear that if we had any proof of the incorrectness of our assertion, we should be inclined to refrain from giving it the same publicity which we did to our former.

Thus we see that the love of being in the right, which is a part of our human nature, may be so enlisted on the side of evil as to lead us into positive crime. On the other hand, if we make it a rule to ourselves to say nothing but good of the absent, this same natural feeling will lead us to seek for and to perceive the excellences of the person we have been defending; and thus we shall acquire a habit of seeing the bright side of a friend's character instead of its imperfections. If, indeed, there are great errors in the conduct of one we love, and we cannot be blind to them, it is not our duty to justify those errors; but at the same time it is equally not our duty to bring them prominently before the eyes of others. If we speak of faults, it should be to those who commit them, privately and lovingly, in such a way as to show that it is sincere affection which leads us to fulfil a painful duty. But generally speaking this does not form any part of the duty of the young, who cannot be judges of the motives of others, of their position, their trials, or their circumstances. Be contented to watch your own heart, and the actions of your daily life, and assuredly you will find too much occupation in correcting your own deficiencies, to leave you much either of leisure or inclination for scanning the faults of others. Do not think that your example will be without its weight in your own circle, however humble your position and small your influence. There is an old saying, and a very true one, "It takes more than one to make a quarrel." The proverb may be applied to scandal-mongering; for it is certain that if one of a party only is inclined to gossip, there will be very little harm done. It should be the aim of the better disposed or the more thoughtful to turn the conversation the moment the evil spirit of detraction makes its appearance, to introduce books, or music, or anything that will alter the current of thought. It is particularly the duty of a hostess to take this part; indeed, she is morally accountable for any evil speaking that takes place in a society of young people under her parent's roof; since no guest could offer her such an affront as to continue a style of conversation that was obviously displeasing to her entertainer. Let the young

hostess, therefore, feel that she is responsible for the conversation of her guests, and whilst exerting herself to procure them every possible amusement, let her show that any approach to scandal will be offensive to her, and she will soon find that there are infinitely more interesting topics for discussion than the faults and follies of our neighbours.

Do not imagine that whilst thus avoiding injuring our neighbours we are doing no good to ourselves. If there is one cast of mind more certain to insure happiness than any other, it is that which "thinks no evil," which habitually sees and seeks for the good points of others, and is more bent on seeking their happiness than its own. The bee sucks the honey and rejects the poison presented to it; and it is our wisdom and happiness too to discover all the good we can in those about us, and to reject the evil, while, in contributing as much as we can to the welfare of our family, friends, and country, we acquire, by the very effort to do them good, a deeper interest in their welfare, and a warmer affection for them. So true it is that some of the strongest attachments the world exhibits have arisen from having conferred on another numerous and important benefits. We love those we have aided, more perhaps than they love us,—and such is the constitution of human nature that we may confer kindnesses merely at first from a feeling of benevolence, we may defend the character of an absent person from the abstract sense of justice, but the very act itself will give us warm and kindly feelings to the person we have benefited, until our hearts are interested in their fate, and we continue from affection what we began from duty.

It is one great step gained, then, towards present and future happiness, to consider, in every transaction of life, whether we are acting in the spirit of entire honesty. Are we paying a just price to those we employ? Are we giving in charity whilst we are neglecting the requirements of justice? Are we, by our neglect of little accounts, embarrassing some honest tradesman, whose life depends on our punctuality? Are we, above all, allowing in ourselves a slighting, detracting mode of speaking of others? If so, there is a deficiency of moral honesty in our character which can only be supplied by the closest watchfulness of our every thought, word, and action, aided by earnest prayer to Him who, having commanded us to "do justice," will not leave us unassisted in our endeavours to perform His will.

PRACTICAL LESSONS FOR THE NURSERY OR SCHOOLROOM.

By WILLIAM MARTIN, Author of "The Intellectual Calculator," "Intellectual Primer," &c., &c.

NO. I.—PRACTICAL METHOD OF TEACHING ARITHMETIC.

EDUCATION should always be carried out so as to draw forth the observing powers, the thinking faculties of the child, and there is no subject in the whole range of instruction better adapted to develop the faculties of observation and reflection than that of Arithmetic; but it is indeed very rarely that this truly mental science is propounded in a manner worthy its importance. Arithmetic is one of the most beautiful of the sciences, because it is one of the most demonstrative. It, if properly taught, proceeds by series of regular gradations from the known to the unknown, and thereby exercises largely that kind of reasoning which is of so much importance in the common every-day matters of life, being mathematical demonstration in little matters. In some cases the pupil is called upon to trace a truth upwards, and proceed from all the inferior parts of its anatomy to the heart of the mystery; at others he is obliged to proceed from a base of operations to minute yet intelligible detail.

In the science of numbers we have many things so wonderful as to overwhelm the understanding and confound belief, and the whole of which is based on the simple proposition that one and one are two. We look on the child in the cradle, and we say, Who would suppose that sleeping innocent would be able to calculate the sun in his course, or weigh the earth in a balance? We look upon the ten digits and say, Is it by these that we can tell the size, distances, and revolutions of the millions of sunny stars and starry worlds around us?—calculate eclipses and foretell the return of those eccentric planets, the cometary bodies? We look at a Newton and a new-born babe;—on the one hand we see a mind soaring beyond mortal ken,—and on the other a fixed and vacant stare, a mukeling, pukeling, drivelling existence, and we are startled at the immense distance between the two. But the true practical teacher, who has grappled with the mind in its various moods and forms, who has tested it and tried it in the crucible of sound philosophy, sees the beautiful chain that connects the two, and knows that in the mutual dependence which link has on link and rivet on rivet, the gigantic form of the one proceeds from the apparent weakness and imbecility of the other. He knows, and he best knows, that all "cracks and flaws" must be filled up, all incongruities worked out, all that does not assimilate with the mind in its operations must be carefully weeded away. He knows that in the immaterial and mental part of man there is a kind of intellectual chemistry to consult; that there is mutual attraction and repulsion, resolution and decomposition, perpetually at work

arranging and rearranging the essences of things, and adapting them to purposes of common usefulness. In unison with these scientific principles he proceeds in his great work of education, and his reward is found in a quicker arrival at truth, whether that truth be physical, intellectual, or moral.

The science of Arithmetic is pre-eminently the science of truth, and as such has high moral characteristics. Figures never deceive. People quarrel about the truths of philosophy and religion, but they do not persecute each other on a controversy of two and two making four.

In proceeding to teach Arithmetic, therefore, to young children, the teacher should bear in mind the principle we have sought to develop, namely, that this branch of education is essentially inductive. We proceed from the base that one and one are two, and that one—not the mere abstract idea,—but that one *whole* has *two halves*. Now we must, to a certain extent, but only to a certain extent, proceed in this manner. The first thing we have to do is, to fix in the child's mind a connection between the abstract or conventional sign and the real thing; and you must commence with a first lesson after the following manner:—

Show me 1 finger,

Show me 3 fingers,

„ 2 fingers,

„ 4 fingers;

and so on till the child knows that the numbers one, two, three, four, five, six, seven, eight, nine, are to be applied to combinations of one; for all number proceeds on the knowledge of another and another. When the child is conversant with the names of the numbers, that two signifies one and one taken in the aggregate, and that three signifies three ones in the aggregate; *four*, four ones in the aggregate—the next step is to teach him that four ones are equal to two twos; and that two threes are equal to six ones or to three twos: these may easily be shown by the fingers, or by marks on the slate, by peas, beads, or other objects.

1 and 1 are 2

4 and 4 are 8

2 „ 1 „ 3

5 „ 3 „ 8

1 „ 2 „ 3

6 „ 2 „ 8

2 „ 2 „ 4

7 „ 1 „ 8

1 „ 3 „ 4

3 „ 5 „ 8

3 „ 1 „ 4

2 „ 6 „ 8

3 „ 3 „ 6

1 „ 7 „ 8

2 „ 4 „ 6

5 „ 5 „ 10

5 „ 1 „ 6

6 „ 4 „ 10

4 „ 2 „ 6

7 „ 3 „ 10

1 „ 5 „ 6

8 „ 2 „ 10

And so on; varying or transposing the fingers in combinations of two through the nine digits. The teacher has here begun with the beginning,

and he has to proceed now through a process a little more complicated. But as a general maxim to begin with, never let a child proceed to a second example till he thoroughly understands the first.

The next process or step will be obvious to the intelligent teacher. He has to show that other combinations of numbers may be used to form a total. These he may show as follows:—

That 1 and 1 and 1 are 3

1 „ 2 „ 1 „ 4

2 „ 1 „ 2 „ 5

1 „ 1 „ 3 „ 5

2 „ 2 „ 1 „ 5

2 „ 2 „ 2 „ 6

That 1 and 2 and 3 are 6

1 „ 3 „ 2 „ 6

4 „ 1 „ 2 „ 7

3 „ 1 „ 3 „ 7

5 „ 1 „ 1 „ 7

4 „ 3 „ 3 „ 7

proceeding to the various combinations of the totality, *ten*.

As yet we have not taught the pupils to represent the sign of number—they are supposed to be unacquainted with the making of figures. We would not trouble them with this for the present, as the object should be first to impress “clear ideas of number” upon the mind. To do this the more effectually the next lesson may be given either to a small or large class of pupils. If a class, we may suppose the intelligent teacher, having his little ones arranged about him, to address them after the following manner:—

“Now, my little dears, stand round—look at me—be attentive. What little boy or girl has two noses?” Here some put their hands to their noses. Some say, “I have not;” some will say, “I have got one;” another will perhaps say, “I have got two *eyes*, sir;” another will say, “I have got two *ears*.” “Well, John Paine has one nose; George Smith has one nose; Thomas Brown has one nose. These make—how many noses?” “Three, sir.” “Who has got two eyes?” “I have got two *one* eyes, sir.” “I have *two*,” says a second. “I have *two*,” says a third. “And I have *two*,” says a fourth. “Now how many eyes have you altogether?” “Eight.”

Question. “What else have you got in twos?” “Two ears, sir.” “And how many have I got?” “*Two*.” “And how many have you and I got together?” “Four, sir.” “How many have Smith and Jones and Brown got between them?” “*Six*.” “And my two make how many?” “*Eight*.” “And his two?” “*Ten*.” “What else have we got in twos?” One boy—“I have two hands.” Another boy—“I have two feet.” Another boy—“I have two thumbs.” Another—“I have two fingers.” “Ah! how many more?” Another boy—“I have got four fingers on one hand.” “How many on the other?” “Four.” “How many are two fours?” “*Eight*.” “How many joints have you on the first finger?” “*Three*.” “How many on the second?” “*Three*.”

"How many are *three and three*?" "Six." "How many joints on the third finger?" "*Three*." "How many joints on the three first fingers?" "NINE." "How many joints on the fourth or little finger?" "*Three*." "How many on all the fingers of the right hand?" "TWELVE." "Count twelve by *ones*." "One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve." "Count twelve by *twos*." "Two, four, six, eight, ten, twelve." "Count twelve by *threes*." "Three, six, nine, twelve." "Count twelve by *fours*." "Four, eight, twelve." "By *sixes*." "Six and six are twelve."

"How many are half twelve?" "Six." "How many are half six?" "THREE." "How many are half four?" "Two." "How many are half two?" "One."

These questions may be still varied, and much life and interest given by such questions as the following:—

1. If I had an apple and you had one, how many would there be?
2. If you had two and I one, how many?
3. If he had three and I had two, how many should we have?
4. A little boy had a squirrel and a monkey; his father gave him some nuts; he gave four to the squirrel and five to the monkey. How many did he give them?
5. The little boy counted his nuts after this, and he found he had twelve left. How many had he at first? Twenty-one.
6. The monkey stole nine out of the twelve, how many had he left?

The last questions are advancing slightly upon the next rule—subtraction—and towards higher numbers, and therefore we must here stop. The examples given may be varied almost infinitely by an intelligent teacher. He should not, however, proceed further till he has made his pupils perfect masters of the combination of the number twelve. He must proceed for some days in this manner, by repetition and repetition, varied in manner, but ever pressing for the same results. He must make his lessons agreeable, and above all things push his questions with rapidity. If he pause long between his questions, he may be quite sure these intervals will be filled up by the pupils with ideas contrary to the subject. His object must be to keep the attention fixed for a certain time, but this will seldom be longer than a quarter of an hour or twenty minutes. The moment lassitude begins to manifest itself—supposing the mind to have been kept to the subject, and a healthy interest in it sustained—from that moment a retrograde movement commences. Therefore it behoves the teacher, above all things, to know where to stop.

It will be also necessary for us to stop here. In the next Number of "The Governess," we shall carry out this subject till we have given a full, particular, and practicable method of teaching arithmetic to junior classes.

SCHOOL POETRY. •

"The noblest king that ever yet held sway in Scotland's land
Anointed was with woman's prayer, and crown'd by woman's hand!"

[It should be remembered by our readers that Edward I. having removed the Scottish regalia from Scone to Westminster, the Bishop of Glasgow in 1306 supplied from his own stores coronation robes for Robert Bruce; the slight coronet of gold (obtained from the nearest artist) was placed on his head by the Bishop of St. Andrew's, whilst the Bishop of Glasgow presented the new monarch with the banner wrought with the arms of Baliol, and under it Bruce received the homage of his adherents. The Earls of Fife had from a remote antiquity enjoyed the privilege of crowning the Kings of Scotland; but Duncan, the representative of the family, favouring at this time the English interest, his sister, the Countess of Buchan, with a boldness and enthusiasm which must have added to the popular excitement in favour of the young Prince, repaired to Scone, the seat of Scottish inauguration, and, asserting the right of her ancestors, placed the crown a second time on the head of Bruce.]

"ROBERT BRUCE CROWNED BY THE COUNTESS OF BUCHAN.

"The Bruce is on his bended knee—a king, without a throne;
Of Scotland's realm the rightful lord, yet not one rood his own;
His altar—the few faithful hearts that gather round him there;
His anthem—the lone orphan's cry, the childless widow's prayer.

"There steps a noble lady forth, and cries, 'The right is mine—
My fathers for long ages past crown'd Scotland's royal line;
My craven brother loves to stay 'midst English pomp and glee:
'Tis I will crown the Bruce, and send him forth to victory.'

"She placed the circlet on his brow—her hand nor shook nor quail'd;
She said the consecration prayer—her firm voice never fail'd;
'Thou fightest not for thirst or fame, nor fell ambition's laws,
But for our fair and weeping land, and for a holy cause.

"'A wailing from our ravaged homes cries, "Set thy country free!"
The voices of our little ones call loud, brave Bruce! on thee:
In counsel wise, in purpose firm, in battle arm'd with might
Be thou! Go forth and fight for us, and God defend the right!"

"The right has won! The Bruce now sits upon a royal throne;
And far and wide his eyes behold the country all his own.
The noblest king that ever yet held sway in Scotland's land,
Anointed was with woman's prayer, and crown'd by woman's hand."

SELECTIONS FROM OUR SCRAP-BOOK.

BEAUTIES.

THE Japanese women gild their teeth, the Indians paint them red, whilst in Guzurat the pearl of the teeth to be beautiful must be dyed black. The ladies of Arabia stain their fingers and toes red, their eyebrows black, and their lips blue. In Persia they paint a black streak round the eyes, and ornament their faces with various figures. In Greenland the women colour their faces with blue and yellow, whilst the Hottentot women paint the entire body in compartments of red and black. Hindoo females, when desirous of appearing particularly lovely, smear themselves with a mixture of saffron, turmeric, and grease. In ancient Persia an aquiline nose was often thought worthy of the crown; but the Sumatran mother carefully flattens the nose of her daughter. An African beauty must have small eyes, thick lips, a large flat nose, and a skin beautifully black.—*Educational Times*.

TEACHERS SHOULD POSSESS LOVE, HOPE, AND PATIENCE.

O'ER wayward childhood wouldst thou hold firm rule,
And sun thee in the light of happy faces,
Love, Hope, and Patience, these must be thy graces,
And in thine own heart let them first keep school.
For, as old Atlas on his broad back places
Heaven's starry globe, and there sustains it, so
Do these upbear the little world below
Of education—Patience, Love, and Hope.
Methinks I see them group'd in seemly show,
The straiten'd arms upraised, the palms aslope,
And robes that, touching as adown they flow,
Distinctly blend, like snow emboss'd in snow.
Oh, part them never! If Hope prostrate lie

Love, too, will sink and die.

But Love is subtle, and doth proof derive
From her own life that Hope is yet alive;
And bending o'er, with soul-transfusing eyes,
And the soft murmurs of the mother dove,
Woos back the fleeting spirit, and half supplies;
Thus Love repays to Hope what Hope first gave to Love.
Yet haply there will come a weary day,

When, overtask'd at length,

Both Love and Hope beneath the load give way.
Then, with a statue's smile, a statue's strength,
Stands the mute sister, Patience, nothing loath,
And, both supporting, does the work of both.—*S. T. Coleridge*.

BOADICEA.

"The British warrior-queen."—COWPER.

SHE was of the largest size, most terrible of aspect, most savage of countenance, and harsh of voice; having a profusion of yellow hair, which fell down to her hips, and wearing a large golden collar. She had on a party-coloured vest, drawn close about her bosom, and over this she wore a thick mantle, connected by a clasp. Such was her usual dress; but at this time she also bore a spear, that she might appear more formidable to all.—*Monumenta Historica Britannica.*

THE SCHOOLMISTRESS ABROAD.

IN a leading educational periodical a few months since, there appeared an advertisement, which has been cut out and sent to us by a correspondent, who also forwards a true copy of an application in reply. Fact is often stranger than fiction. We should have doubted whether such a letter were ever sent, had we not been credibly assured that such was the case. The "copy" of the letter is published with the writer's consent, name and address being of course suppressed.

WANTED at Michaelmas next, or sooner, for an Infant and Mixed School in an Agricultural Village, a MISTRESS, well trained both in the Infant and National System, of some experience; with a Brother who has some other calling than that of Schoolmaster, say Shoemaker, Tailor, or Market-Gardener, as he would be required only to keep a Sunday-School for from 10 to 20 Boys, and an Evening-School for the same during the Winter and some of the Summer months. He must have a good voice for, and sufficient knowledge of Music to sing, the Bass.

Address, &c. &c.

The advertisement is ridiculous enough, and we doubt not that long ere now it provoked a smile from more than one of our readers; but the *application* is an epistolary *bon-bon* of the first order of serio-comicality. We give it, *verbatim et literatim* :—

"Copy.

"Sir,—In Answer to your Advertissmant i humbly Hope to do for your Misteriss With my Brother that have also some other call as hare cutting shaving And makes Polishing Paiste for Tins who can Play the Base Vile Him and Me as bothe some expereanse And i have onley been for a short Time to a Traneing as he kep a boyes School of each sex And sow we bothe no the infants And Nashonals system And he can sing on Paper Music that is Baise And he can keep a Sunday School Every evining in Winter for from 10 to 20 boyes And some sumer monnths And also my self wich should like to no the sallery And when shall I come for i have gott a testamoneal from my Last school were I wor And left And add 12 punds A year And vegitibal in the villidge without my Brother And will send it if you Please sir to write to me as soon as Possible i am sir your Obedeant servent, &c. &c.

"* * *

"My Brother can sing to Conserts wich he used And also the methodys chapple but now he comes to church."

We have before us the reply to this *unique* letter. It is merely to the effect that the advertiser is in treaty with another party, who is likely to suit.

SKETCHES FROM THE EXPERIENCE OF SCHOOL-MISTRESSES.

BY ANNIE M'CLELLAND.

"Do Schoolmistresses ever marry?" was the ingenuous inquiry of the Rev. John Franks, in his first conversation with Mr. Broad, the churchwarden of the village to the curacy of which he had just been appointed. *Why* Mr. Franks should ask such a question, Mr. Broad was at a loss to divine; he looked at his interrogator in a manner which left it doubtful (to myself at least, for I was with Mr. B. at the time) whether he thought the question a serious one or not; if he meant to answer categorically, he certainly meant that his reply should be preceded by a hearty laugh—for his good-natured countenance presented every indication of such a prelude—when Mr. Franks, with an earnestness which I shall never forget, said "*Do they?*" "Of course they do," said Mr. Broad, in a tone which seemed to say "May we laugh now?" At all events laugh we did, and right heartily too; Mr. Franks himself joining in the merriment.

"Pray," said Mr. Broad, "may I ask why you make such an inquiry—excuse my laughing." "Oh, certainly; don't mention it," replied Mr. Franks. "It *was* a strange question *rather*, but I have seen two or three schoolmistresses at their work, and somehow or other I cannot fancy one getting married—*that's all*. I have just left your village school, and my firm conviction is that your schoolmistress is by nature a spinster—*that's all*. I never *did* see a pleasant-looking agreeable schoolmistress—*that's all*. Hem!—*that's all*. They *are* a formal, prim, gloomy, conceited race—*that's all*."

How long Mr. Franks would have continued in 'this by no means complimentary strain it is impossible at this distance of time to conjecture; certain it is that his *that's all* was no guarantee that he *had* said all he thought, or intended to say, on the subject.

"And a pretty *all* too!" said Mr. Broad. "Allow, me to say, sir, I think you are very uncharitably disposed towards a class of ladies—for ladies I will call them, in spite of our committee ladies—I say, sir, I think you are uncharitably disposed towards a class of ladies for whom I entertain great respect. Sir, I have a daughter-in-law who was once—bless her!—a schoolmistress; if she is a disagreeable young woman, I should like to know an agreeable one. I am not a first-rate hand at writing histories, but from my own observation, and by the help of my son and my daughter-in-law, I have managed to get together a large amount of information on school matters, in which I take great interest, and I think that if you had seen as much of schoolmistresses as I have, you would agree with me that they are, as a rule, the very

reverse of what you depict them; there are *some* crabbed ones to be sure, but who made them crabbed?"

I will not detain the reader with any further account of this conversation; suffice it to state that, as a favour, I obtained the documents to which Mr. Broad referred, and by his assistance, and the assistance of several other friends, I have compiled the following sketches. I shall commence with an account of

Miss Allbright's First Situation.

The village of Thorpe is pleasantly situated, as all the *Gazeteers* state, and as everybody who knows it testifies. Twenty years ago it had a neat and venerable church with three bells, a village-school, a pump, a smithy, and an inn, in addition to a huxter's shop; *now* it has several very good shops, another inn, besides—but no matter. Thorpe has greatly increased in population and in importance, and a few years since, when, after considerable discussion, it was agreed by the school-committee to secure the services of a schoolmistress from one of the Training Schools, at a salary of £34 exclusive of extras, the oldest inhabitants thought they might yet live to see Thorpe a municipality.

When the Training School authorities offered the situation to one of the students—Miss Allbright—she had the *audacity* to insinuate that the salary was very small. However, she was induced to take the situation, and a very intelligent young woman she was. Those by whom she was trained had materially undervalued her. She had not been in a situation more than a fortnight, when it was announced that she had obtained a certificate of merit from the Committee of Council on Education. She was one of those joyous, laughter-loving creatures, whose adolescence "softens down" without obliterating the bright high colouring which the imagination of childhood gives to almost everything, and—the Training Institution was much *quieter* after she left it. The school to which she was appointed had "*gone on for some years steadily*" (so the Committee said) "*under the former mistress, who had left on her marriage.*" The facts, briefly, were these: "the former mistress" had, as she herself expressed it, been "*brought up to needlework,*" and she was put into the office of schoolmistress through the influence of the clergyman's wife and several others of her *clientèle* who were on the *Ladies' Committee*. Her qualifications were a good character, (of course), ability to read, write, and "cast a sum," besides which she was regular in her attendance at church at least once a week, on Sundays; she had survived the stormy blasts of more than three dozen winters, and, chief of all, she was an *excellent needlewoman*. The ladies told her that she might still work at her business, and that they would continue their patronage. She took their advice, and they kept their promise. The

school was soon well supplied with needlework ; for the mistress undertook everything in that department, from the trimming a *visite* to darning a worsted stocking, and from sewing a string on an apron to hemming a sheet. She found that with the exception of three hours each morning allotted to the *learning*, there was no interruption to her business, and that she was amply compensated for the three hours' "*loss of time*," by the assistance the elder girls rendered in the afternoons. Thus, with a salary of £23 per annum, and the profits of her business, she continued to fulfil the important office of schoolmistress for more than eight years, when, in her forty-sixth year, she resigned her post to become the second wife of a journeyman tailor, and the step-mother of his seven young children.

Her successor found that not only were the children loutish and ignorant, but there was also a want of educational apparatus that to her seemed inexplicable. Having been brought up in a good school, and sent from thence to the Training Institution, she could not understand how a tolerably large school could be conducted for years, with no other appliances than those which she saw before her, a pile of worn and torn Bibles, a bundle of dirty dog-leaved catechisms, a box of mutilated copy-slips (the *copies* being nearly obliterated, or else cleverly transformed by the pens of some mischievous aspirants to caligraphy), and the scattered dusty *débris* of about two dozen slates formed the bulk of the school stock. Still the school had an air of cleanliness and order about it that could not fail to please a casual visitor. Weekly scrubbing had given a whiteness to the work-table, desks, and forms that was highly creditable ; and the wholesome appearance of the girls proved that their daily ablutions were carefully attended to ; their clothes were clean and neat, and their deportment *in school* quiet—awkwardly quiet. They had been taught to make their "*obejuncte* to their betters ;" so, having given their bodies a downward *jerk* with an enthusiasm which seemed for a moment quite exhilarating, they stood stock still, staring stedfastly at the new teacher, and looked very like sheep when a railway train is passing them. Kindness is all but omnipotent ; the teacher's winning sweetness of manner soon established her authority, and gained the affections of her charge ; but their affection was not *all* she desired, and accordingly she commenced operations. Having classified, or rather divided them into groups according to the old arrangement, she addressed herself to the "*Big Biblers*," as the girls in the highest class were called (from the fact of their being "*in the Bible*"), and found them more ignorant in many respects than the infants of the school at which she had been trained. Whilst she was going on with her examination, "*one of the ladies*" entered ; the downward *jerk* was performed, and Miss Abigail Flint

advanced to the class; the teacher continued questioning, "Who was King William the Fourth?" "Stop a minute," chimed in Miss Flint. "What did your godfathers and godmothers then for you?" The answer was given, and then Miss F. told the teacher, in an under tone, that they didn't want anything else taught but reading, writing, "and just a little summing," and that they read only the Bible, and learned only the catechism, and sometimes the collects. "It isn't safe to teach poor girls much," she added. "We don't know what it might lead to." The teacher felt annoyed, and replied, "It cannot lead to much worse than a girl leaving a comfortable situation only because her mistress spoke so ungrammatically." Had the steel been near to Miss Flint, the consequences might have been terrific. As it was, she appeared quite inflated with wonderment, and her expressions of astonishment were suppressed only by the entry of two other committee ladies, who no doubt had come, actuated by the same motives as Miss F. For a few moments, silence reigned; but Miss Flint's feelings were irrepressible; with a vehemence of gesticulation highly amusing to our heroine she told the stale joke as positive *fact* to her two friends. "Dear Miss Tibby! Dear Mrs. Oldun! Did you *ever*, *EVER* hea-ra-such-a-thing?" The trio had such a round of exclamations, that it set Miss Albright in a merry mood; so when Mrs. Oldun observed to her, "How shocking!" she with an arch mischievous smile replied, "Oh, it's not so bad as a girl, unable to write, getting the stable-boy to write to her friends, stating that she wished to leave her situation because the Circulating Library had not a good supply of new works, and there was no Music Hall or Assembly Room in the place."

(*To be continued.*)

CORRESPONDENCE.

WAX-MODELLING POISONOUS.

To the Editor of "THE GOVERNESS."

SIR,—My daughter, who is receiving a liberal education with a view of becoming a teacher, if necessary, has a great fancy for wax modelling. My only objection to her learning it is the deleterious nature of the colouring matter of the wax. I am informed that nearly all the wax usually sold for the purpose of modelling contains strong and insidious poison, such as copper, white lead, vermillion, chrome yellow, &c., and that these are absorbed into the system through the pores of the hand, causing paralysis sometimes to an alarming extent, although in very many instances the strokes have, from ignorance of the fact to which I refer, been attributed to other causes. Partial paralysis is with wax modellers of frequent occurrence, but as it is slight it is set down as stiffness, &c. Can any of your readers inform me whether there is any wax for modelling manufactured free from such poisonous matter, and, if so, where it can be obtained?

I am, Sir, &c., &c., G. C.

CLEANING SLATES.

To the Editor of "THE GOVERNESS."

SIR,—I have lately been appointed mistress of a girls' school, and am much annoyed by the objectionable or positively disagreeable methods adopted by the girls of cleaning slates. I wished to have a small piece of sponge attached to each slate, as we used to have in the private school at which I was educated; but, as the school is large, and the funds low, the ladies of the committee object to the expense,—the children are too poor to purchase it themselves, and I am told the usual plan, even in model schools, is to let the children "clean slates" as best they can. I cannot at all reconcile myself to such a plan, and I doubt not that many of your subscribers who have had experience in school-keeping can recommend plans for cleaning slates at once economical and expeditious.

I am, &c.,

A YOUNG GOVERNESS.

NOTICES OF BOOKS.

"TRAINING IN STREETS AND SCHOOLS: a Lecture on the Training System of Education, as originally established at Glasgow, delivered at the Educational Exhibition, St. Martin's Hall, on the 10th of August, 1854. By William Knighton, M.A., Lecturer on Education in the National Society's Training Institution, Whitelands, Chelsea; Author of 'Forest Life in Ceylon,' 'Tropical Sketches,' &c." 12mo, pp. 83. Longman & Co. 1855.

To the mind of any one, who is not a slave to a system,—who does not believe in the perfectibility of aught that is of human institution,—it is always gratifying to find those who differ on matters of detail co-operating without compromising, and striving earnestly and well to attain a worthy object; and we, therefore, doubt not that very many teachers and friends of education, who know little or nothing of the particulars of "The Training System," (called also the "Glasgow System," and the "Stow System,") will avail themselves of the opportunity Mr. Knighton has afforded them of obtaining information on the subject. We assure our readers that the four score "pleasant pages" are well worth the investment of a shilling in the purchase. We congratulate the Whitelands Institution on having on its staff of educational officers one so evidently imbued with the sound principles so ably enunciated by Mr. Stow. If we mistake not, the National Society has also at Whitelands a teacher from the Home and Colonial School Society. We mention this *en passant* merely to show that the National Society—a society that has the means of doing so much, and that has *done* so much, for popular education—does not evince that intolerance

of party-prejudice which many well-meaning persons ascribe to it from mere "*hearsay*" or *ex parte* statements.

We learn from Mr. Knighton's Lecture, that he is one of "upwards of two thousand teachers of both sexes," trained at the Glasgow Institution since its establishment; one of "two thousand, including clergy and principals of Normal Schools, now scattered over the world from Ceylon and Australia to Canada and the West Indies." If we may know Mr. Knighton by his work, he is no bigot,—he does not stoop from his high position to indulge in invidiousness with regard to other systems, nor in paltry personalities with regard to educationists from whom he differs in opinion. He keeps to his point right manfully, and by *the tone* of the book he seems to say, "I am no bigot,—but I *am* an enthusiast." We admire such enthusiasm; and thus much we are compelled to say in favour of "The Training System:" we never met with a disciple of Mr. Stow who was not an enthusiast. "So much the better," says the practical teacher; and so say we. We cannot, however, help thinking that Mr. Knighton's enthusiasm has led him *a little* beyond the bounds of accuracy in the opening part of his Lecture. He there observes, "One of the most remarkable attempts for the training system of education, as originally established at Glasgow, and now extensively spread abroad over the British Empire and the world generally, owes its origin and extension to the genius and enterprise, the enthusiasm and the perseverance of one man. It was in zealously promoting the establishment and proper superintendence of Sunday-schools, between the years 1816 and 1821, that the attention of Mr. David Stow, of Glasgow, was first turned practically to the study of education." Well does Mr. Stow merit praise, and most heartily do we, with thousands upon thousands, accord it to him, but we cannot go so far as Mr. Knighton in ascribing the efforts for *training* children to "the genius and enterprise, the enthusiasm and the perseverance of one man,"—and that man Mr. Stow. Mr. Knighton will, perhaps, return our compliment with reference to enthusiasm, if we say that the Training System owes its origin and extension in no small degree to *female influence* and to female efforts. "Should this meet the eye" of Mr. Knighton, we fancy he will be reminded of the well-known fable of "*The town in danger of a siege*;" but, nevertheless, true to our cause, we assert *woman's right* to at least a large share of the praise which Mr. Knighton would so cordially award to the Glasgow "philanthropist."

No one will doubt,—and neither Mr. Stow, nor his disciple, Mr. Knighton, will deny,—that the educational progress of Great Britain has been to a very considerable extent facilitated by the establishment of Infant Schools. No educationist now would recognise a system of *training*, as worthy of consideration, that did not *commence* by careful

development of the human faculties of infants. If, therefore, we were compelled to name one man in preference to another, as the originator of the Training System, we are inclined to think it would be the Pastor OBERLIN (who, we remark, appointed *conductrices* in each commune of the Bem de la Roche, and paid them at his own expense). But, as we before observed, we think the *real* Training System owes more to several *women* than it does to *one man*. So early as 1802, the Princess Pauline, of Lippe-Detmold, in Germany, established a school at Detmold for infants, from one to four years of age, and the introduction of Infant Schools into Britain about sixteen years afterwards, was, through the influence of *the wife of the Rev. William Turner*, of Newcastle-upon-Tyne, who, in a conversation with Mr. Owen, of Lanark, "remarked, that in her attention to the *education of girls*, she had frequently wished some means could be adopted for getting poor children taken out of the hands of their parents at an earlier age, before they had formed bad habits at home and among the idle children around them."

Mr. Owen, whose pernicious principles have, perhaps, done more harm than his philanthropy ever did—or will do—good, was the first Englishman who established an Infant School on a large scale; and this he did through *female influence*.

But we must not, however, be too captious, nor too ready to find fault with Mr. Knighton's partiality; and we are free to admit that his assertion may be said to be modified by the words "as originally established at Glasgow." He is certainly an able champion of the system he so much admires; and we consider his book an excellent introduction to Mr. Stow's on "The Training System." The following extract, whilst interesting our readers, will convey an idea of Mr. Knighton's style. On the subject of *Picturing out Words*, he says:—

Much obloquy has been brought upon the system by the absurd endeavours of many to carry it out who knew nothing, either of its principles or of its practice. Men have professed to give lessons who were utterly ignorant of the method; they have pretended to "picture out" without knowing what *picturing out* meant. Absurd guesses have been substituted for intelligent answers, ridiculous similes for apt illustrations; and people have laughed and condemned. I have heard of an enthusiastic teacher, resolved to carry out the training system according to the best of his ability, who wanted to obtain the word "apples" from the children. Why he should not tell them the word, or what was to be gained intellectually by picturing out the fruit, he would have probably found it difficult to explain; he was simply determined on proving to a crowd of visitors that he was thoroughly up in the system—"Just like so many" *apples* he wanted his pupils to say, but apples they did not say, for they were not trained up to the point; "just like so many" he repeated again; "don't you know what?" They evidently did *not* know what, but sat gazing on him, open-mouthed, like so many hungry sparrows. "Just like so many—now Tommy, what did you get when you robbed widow Jones's orchard the other day?" "A good licking," was the faint but audible reply of the conscious Tommy—"licking" being his

synonyme for *beating*. The remainder of the illustration and answers was drowned in the laughter of the visitors.

Such exhibitions have often been regarded as bringing the system into merited ridicule. But if we argue from the abuse of anything against its legitimate use, what good thing is there that may not be condemned? what useful invention? what important principle? what beneficial discovery? what science and what art? that has not been at some time or other misused or abused? that has not been made, by perversion or misapplication, not simply ludicrous alone, but the fertile source of evil? Take Christianity itself, with all the enormities of blood-shedding and persecution for which it has been made the excuse, as an example.

It is not without reason that I have declared the intellectual benefits of this method to be great, for I have tried it with various classes and races, and never found it to fail in exciting the mental powers to action and in strengthening them by exercise. In Manchester and London I have tried it with the children of the very poor, brought up amongst smoke and steam, amid hardship and want. In Ceylon and Calcutta, in the far East, I have tried it with Buddhists, Mohammedans, Parsees or fire-worshippers, and lethargic Hindoos, the swarthy inhabitants of tropical lands where ease and luxurious do-nothingness are the rule, active exercise the exception; and my experience goes to establish the fact that by no other method of which I am aware, or which I have seen in operation, can large numbers of children be induced to use their mental faculties so freely and so beneficially, or to enter willingly into so wholesome and healthy an intellectual competition with each other.

"**MANUAL OF METHOD**; for the Use of Teachers in Elementary Schools. By W. F. Richards, Head Master of the National Society's Central School, Westminster." 12mo., pp. 141. National Society.

WITHOUT wishing to endorse every principle advocated by the author, we can commend this manual to the notice of managers and teachers of schools, especially those of the Church of England. In the *preface*, Mr. Richards states that it has been his aim "to make the book throughout of a *practical* character;" and we must confess that he has succeeded in doing so. We are convinced that not only many clergymen and church schoolmasters, but also many *schoolmistresses* differ from our author on the subject of clerical interference. He says the parochial clergyman

Might even go so far as to examine the lessons of the teacher before they are given, so that he may be sure that no errors are contained in them; and he might do this without laying himself open to the charge of unnecessary interference, upon the ground that the responsibilities of his high office require that he should as much as possible, in his own person, look after the spiritual teaching of the lambs of his flock.

The paragraph which follows is one with which we hope every Christian teacher will acquiesce:—

The highest department of religious education is of course Holy Scripture. Some portion of the Bible should be read daily; not, however, as a *reading* lesson, but as an exercise intended to improve the minds and hearts of the children. It is not meant

that no care need be taken by the teacher with regard to the actual reading of the sacred text: on the contrary, the strictest care should be taken that the children read with intelligence, proper emphasis, and a due reverence for the importance of the subject. All that is intended is a caution against the use, too often made, of the Bible for teaching mere *reading and spelling*, and its consequent degradation to the level of an ordinary class-book."

Some of our educational metaphysical *theorists* will, we think, pronounce Mr. Richards very stupid, heterodox, unphilosophical, or, at least, very *provoking*; for, in spite of all the mere word-mongering as well as sound argument which has of late years been published on the subject, he thus concludes his *preface*—

Some of the terms lately come into vogue on the subject of education, *e. g.*, "the philosophy of teaching," do not, he (*the Author*) frankly admits, convey to his mind any very definite idea.

MISS CORNER'S HISTORIES. Thos. Dean and Son.

I. "THE HISTORY OF ENGLAND." 12mo., pp. 382.

II. "EVERY CHILD'S HISTORY OF ENGLAND." 16mo., pp. 258.

III. "THE HISTORY OF FRANCE." New Edition. 12mo., pp. 287.

IV. "THE HISTORY OF GREECE." New Edition. 12mo., pp. 231.

THE aptitude of Miss Corner as a writer of school histories places her in a prominent position amongst female educational writers. We need say no more about "The History of England" than that *twenty-seven thousand* have been published.

"Every Child's History of England" is a good introduction to the larger work.

"The History of France" is now more than ever interesting to English children, and we know of no better school book on the subject than that of Miss Corner's. We may say the same of "The History of Greece."

"MANUAL OF MECHANICS" (2nd and improved edition); "MANUAL OF HYDROSTATICS;" "MANUAL OF PLANE TRIGONOMETRY" (2nd edition); "MANUAL OF OPTICS." By the Rev. Joseph A. Galbraith, M.A., Fellow and Tutor of Trinity College, Dublin; and the Rev. Samuel Houghton, M.A., Fellow and Tutor of Trinity College, Dublin. Longman and Co.

THESE manuals are excellent, but we presume unattractive to the majority of our subscribers. To those few who are mathematically inclined, we must say, that not only are the books well written, but that also the typography, illustrations, and diagrams are so admirably executed, that their very appearance is an inducement to study them; it makes them seem *easier*.

"PRACTICAL INSTRUCTIONS IN THE FRENCH LANGUAGE." By G. Ch. F. Werner, Ph. D., M.A., of the University of Göttingen, Professor of German and French in Cheltenham College. 12mo., pp. 168. Longman and Co.

DR. WERNER writes like a man who thoroughly understands the subject he has to teach. We should like to see a second edition of his work, for we should be very chary about recommending the present edition *for school use*; for, although the type is tolerably good, the printing is disgraceful—some pages so faint as to be scarcely legible by a bad light. We have a p. 146, p. 146 *a*, and p. 146 *b*, in succession! And the book concludes with a list of about two dozen errata! Now, nothing, as regards school books, is more annoying to a teacher and perplexing to a learner, than errata. A badly printed book is doubly irksome, and we recommend every school-author not only to go to respectable publishers, but also to employ a good printer and a good binder.

"THE INTELLECTUAL PRIMER;" "THE INTELLECTUAL READING BOOK;" "THE INTELLECTUAL SPELLING BOOK." By William Martin, Esq., Editor of "The Educational Magazine," &c., &c.

THESE works by the well-known educationist, Mr. William Martin, present many rare features of excellence. They comprise several hundred lessons in reading, spelling, and in useful knowledge, illustrated by nearly five hundred engravings, and are well worthy the attention of the teachers of juvenile forms, especially of family teaching. They also comprehend modes and methods of teaching on the intellectual system, by which *things are taught*, and not mere word knowledge. We cordially recommend them.

DR. HAWKER'S "MORNING AND EVENING PORTIONS." Large type. Pp. 700. W. H. Collingridge.

WE have peculiar pleasure in calling the attention of our readers to this cheap edition of the well-known work by the Rev. Dr. Robert Hawker, late vicar of Charles, Plymouth, from the fact that it is printed under singularly interesting circumstances. The Rev. D. A. Doudney, who is known to many of our readers as the editor of the "Gospel Magazine," and as the author of several interesting little works, is curate of Monkland, "a very retired village upon the sea coast of Ireland, where the darkness, superstition, and bigotry of Popery prevail to an almost inconceivable degree;" and he has there established a printing-

office, in which a number of Romanists, both adults and juveniles, have been employed by him, and he states that "an edition of five thousand copies of this invaluable work have passed through the press."

We hope in our next number to be able to give a further account of these Industrial Schools.

NOTICES OF MUSIC.

"EXCELSIOR." Words by Henry Wadsworth Longfellow; Music by Miss M. Lindsay. New Edition, finely Illustrated. Robert Cocks & Co.

WE do not envy the taste of any one who would wish to hear Longfellow's beautiful poem "Excelsior" *said* after once hearing it *sung* to the exquisite melody which the poetical soul and musical skill of Miss Lindsay have assigned it. Of the *words* we need say nothing—of the music, we cannot say too much. Never did the sister spirits of music and poetry blend more sweetly, more naturally.

Every one who sings, and certainly every one who plays and sings, should possess a copy of Miss Lindsay's "Excelsior;" and everybody else should hear it sung. We heartily wish that other beautiful poems were set to music as "Excelsior" is. The simplicity of the composition is remarkable; it is in C major; the key note is the lowest, and, with the exception of one note in the last verse (G, a dotted crotchet), E on the fourth space is the highest; the accompaniment, which is almost entirely on the common chord, is so simple that a learner who can play anything at all, could play it well after half an hour's practice.

"MUSICAL BOUQUET."

1. Schulhoff's Fantasia "Carnival de Venise."
2. Schulhoff's "Galop Di Bravura."
3. "La Chatelaine," Fantasia à la Valse (Alphonse le Duc).
4. "La Source" (Blumenthal).
5. "La Retraite Militaire" (Lefébure Wély).
6. Dreyschoche's "Bluette" (Nocturn.)
7. Mendelssohn's Scherzo (from "Midsummer Nights' Dream").
8. "Le Sourire" (J. Ascher).

THE proprietor of the "Musical Bouquet," with an indomitable spirit of enterprise, appears determined that if pianists are unacquainted with good music, it shall not be in consequence of the expense. It is truly astonishing how these brilliant fantasias can be published in so superior a style at so low a price. We know not what music publishers of the

old school have to say on the subject; but we should like to hear it fairly discussed by professionals, whether, and how, the publication of cheap music tends to benefit or to injure them. We believe our musical friends will be pleased with the "Musical Bouquet" Editions of the *Fantasias* to which we now direct their attention.

"THE SONG OF PEACE." Words by J. Mortimer; Music by Stephen Glover. Third Edition. B. Williams.

THIS is one of the many songs on the war subject which have appeared during the past year. Mr. Stephen Glover has done ample justice to the words, and the fact of a third edition having been required tells well. It is in E flat; the highest note F on the fifth line; the lowest D below the stave. The accompaniment in Mr. S. Glover's ordinary style. We should subjoin the words, but want of space compels us to keep them back for our February number.

INTELLIGENCE.

GOVERNMENT EXAMINATIONS OF FEMALE TRAINING TEACHERS.

THE following is a copy of a letter addressed to the Chaplains of Female Training Schools relative to the Christmas Examination:—

*Committee of Council on Education,
Council Office, Whitehall, 8th November, 1854.*

Rev. Sir,—You are aware that the Rev. H. Moseley, her Majesty's Inspector, has submitted to my Lords a syllabus of studies for young men under normal training for the office of schoolmaster.

This syllabus, based upon the scale of grants which is introduced by the Minute of 28th June, 1854, defines the subjects of examination for the end of the first and second year's residence respectively. (Vide Minutes, 1853-4, p. 35.)

Mr. Moseley's proposal, approved by my Lords, has also met with general concurrence among the managers of male training schools, and will be put in practice at the examination to be held next month in those institutions.

Under such circumstances, and seeing that the Minute in question applies equally to female colleges,—seeing also that the insufficiency of a single year's training has been proved quite as conclusively in the case of females as in that of males, it at once became a question with my Lords whether they should not recommend an analogous division of studies for the female colleges.

For this purpose their Lordships requested the Rev. F. C. Cook, as

the most experienced of her Majesty's inspectors in the training of schoolmistresses, to report to them upon the subject; and I have the honour to enclose a copy of that gentleman's observations.

Mr. Cook considers it advisable to adhere to the present form of Examination Papers, which, without being different for the first and second years, nevertheless affords scope for exhibiting progressive attainments by means of the division into elementary and supplementary parts.

Mr. Cook thinks that a more marked division would accord less with the requirements of female training.

He proposes, however, as you will see from his Report, to introduce an important change into that part of the examination which consists of an oral exercise in teaching.

Mr. Cook proposes to dispense with this exercise at the end of the first year, and to concentrate the whole of it (for both years) into an exercise of the same kind, to be performed at the time of the inspector's annual visit, and to be recorded for consideration along with the paper, to be worked in the following December.

Their Lordships concur entirely in the propriety of these recommendations; and my Lords do not doubt that they will equally meet with the concurrence of the managers of female colleges. Their Lordships have it in contemplation to put them in force in December next.

In the coming examination my Lords will, in each instance, add to the marks for the *written* exercises an average number of marks for the omitted *oral* exercise. This will guard against any general derangement of the class-list such as might result if the list were to be made up entirely from the marks given for work upon paper. Individual students, whose strength may lie in this exercise, will still have the benefit of their more than average proficiency when the time comes for fixing their certificate, pursuant to the 11th section of the Minute dated 20th August, 1853.—I have, &c.

The Rev. ———.

R. R. W. LINGEN.

The Report of Rev. F. C. Cook, referred to in the preceding communication.

30th October, 1854.

Sir,—In the Report which I have lately completed upon the Female Training Schools, I have given an account of the results of the examinations in each subject of instruction during the last five years, and have stated the modifications which, after a full inquiry and conference with the officers and managers of those institutions, I consider likely to promote improvement in those subjects which are most important to teachers of elementary schools.

Upon the whole, I am quite confirmed in the opinion which I expressed when consulted by you last autumn, that no considerable change is at all necessary; and for these reasons:

1. The subjects of examination include all that is requisite for teachers of good schools; and the papers are so constructed as to give an opportunity to the few who are candidates for the highest certificates to show the extent of their attainments.

2. The course of reading required to pass the examination is not too extensive; it does not include any subject in which the greater part of the students have not been previously instructed, none in which Queen's scholars have not already displayed a fair amount of information. The examination requires so much knowledge of Holy Scripture, arithmetic, the English language, geography, English history, and school-management, as ought to be possessed by every schoolmistress, and it requires no more.

3. The managers of the Training Schools have expressed their entire satisfaction with the present form of the examination; and I have not attended any meeting of the committees of management without submitting this point to their consideration, and have invited discussion; this year not a single objection has been made.

4. The results of the examinations, both as regards the proportion of certificates and the marks awarded to each subject, have been satisfactory. The continuity of the improvement, and the equable progress in elementary subjects, are especially remarkable, as appears from my Report this year.

5. Papers upon each subject could not be set separately for pupils of the first and second year without interfering with that classification which the principals of Training Schools find experimentally to be most advantageous.

I therefore propose to leave the general form of the examination unchanged, with the following exceptions, for which I have assigned reasons in my Report.

In the religious papers, and in those on arithmetic, grammar, geography, and domestic economy, I propose to increase the number of questions in the supplementary sections; to give general directions to the students of the first year not to touch this part of the paper until they have completed the former; and to allow the students of the second year to choose freely from each.

In the paper on English history, the elementary questions to be general, such as can be answered by text-books in common use. The supplementary questions in three sections, each referring to a different epoch. The same discretion to students.

On school management only I propose to set different papers to the

students of the first and second year. The first containing questions on methods of teaching, the second on school organisation and on the principles of teaching, together with an essay.

One change, however, of great importance I would propose for your immediate consideration. It refers to the inspector's Report on the personal qualifications and ability of the students.

At present the students give lessons in the presence of her Majesty's inspectors at Christmas. The object is most important, viz. to impress upon them and the managers the fact that their Lordships regard skill in teaching as the most essential qualification.

But the result is not satisfactory, and, as I believe, for the following reasons

1. The student is anxious, in a state of excitement, her mind and energies being quite absorbed by the written examination.

2. The classes of children cannot be collected without much difficulty, and the lessons so given are positively detrimental to them.

3. The Reports of the various inspectors are not and cannot be made with reference to a fixed and uniform standard. I have observed that the comparative results of this part of the examination do not correspond with the actual condition of the several institutions.

I could give other reasons, but I believe that there is no difference of opinion either as to the importance of hearing such lessons, or as to the defectiveness of our present system.

I would therefore propose in future that a list of those students who have passed the examination at the end of the first year be forwarded to the inspectors of training schools; that he and the district inspector hear each of those students teach a class when they inspect the training school; and that the report which they then make be taken into account at the end of the second year.

That the inspector of training schools shall also make a special report upon the comparative efficiency of the teaching in each and every institution.

From this plan I consider that the following advantages are likely to accrue:

1. As an interval of some three to five months will pass between the examination at the end of the first year's residence and the inspector's visit in the course of the second year, the students will have an opportunity, as well as strong inducement, to direct their attention to the practical work of teaching.

2. The managers will feel that their work is appreciated, and that it has been tried with reference to its relative as well as absolute efficiency.

I have considered this point, moreover, with reference to the inspec-

tion of training schools. It will undoubtedly increase the labour of the inspector who is charged with the inspection of the training schools, but it will give definiteness and a strictly professional character to his work. It will become his especial duty to form a judgment upon the system adopted in each college for the formation of practical teachers, and upon the degree in which each student profits thereby.—I have, &c.,

(Signed)

F. C. COOK.

The Secretary, Committee of Council on Education.

NOTICES TO CORRESPONDENTS.

We beg to assure the numerous correspondents who have written to us on the subject, that their communications to us, unless sent for publication, are considered *strictly confidential*, and that no School Committee or authorities would be absurd enough to expect us to give any information respecting our correspondents. We also beg to state that we are not officially connected with any Educational Institution.

We cannot undertake to reply by post to letters of inquiry, except in a few particular cases; neither can we return rejected MSS., unless stamps are forwarded to defray the expense.

We can take no notice of *anonymous communications of a personal nature*, unless an easily available method of obtaining corroborant evidence is pointed out to us. Any such letters received by us *after this notice*, we shall either destroy at once, or forward to the party assailed in so cowardly a manner.

Answers to Correspondents will be arranged as much as possible according to subjects.

. We must beg the indulgence of our numerous correspondents who have written to us on the subject of *NEEDLEWORK*. We will do our best to meet their wishes, but there appears to be very conflicting views on the subject. Should we be guided by the majority?

. It will be perceived that our letter-box has not been useless. We have received other letters, which we shall notice in the February number. Communications should be forwarded to us by the 21st of each month.

LANGUAGE, GRAMMAR, &c.

Adjective used as a Verb. (L. L.) We cannot agree with you in thinking that in such a colloquial sentence as the following—"She professes to dislike all, and yet she is sure to 'dear' each one"—*dear* is a *noun* used as a verb. In nearly all cases in which *dear* is used as a noun, it might be construed as an adjective,—substantive, understood or implied.

Agreement. (Y.) Incorrect. You would not say "*Those class of people*;" *kind* or *sort* is used nearly, if not quite, in the sense of *class*.

English-French. (J. F.) It is an allusion to the "*Nonne a Prioress*" of Chaucer (*Canterbury Tales*, *Prologue*, 4).

And French she spake ful fayne and fetisly,

After the schole of Stratford-atte-bowe.

For French of Paris was to hire unknowe.

The allusion is common, for it is frequently applicable to teachers in this age of "*parley-voing*," when thousands of learners who profess to "*parlais Français une peu*" could not utter a sentence intelligible to a Frenchman unless he could understand them when they addressed him in their vernacular tongue.

RECEIVED: R. H.—M. A. L. (Knightsbridge)—M. A. L. (Bloomsbury)—C. J.—Grammaticus (declined with thanks)—P. W.—A. B.

ARITHMETIC.

Beginning Arithmetic. "Minus" is thanked. We trust that the article from Mr. Martin, which appears in the present number of "The Governess," will be satisfactory to "Minus," and to other subscribers.

RECEIVED: S. B.—Mentor—S. B. (Norwich)—X. (We are much obliged by the offer, and shall be glad to hear from you again.)—A. J. D. (Tate's "First Principles of Arithmetic.")—I. O. U. (in our next.)

MUSIC.

Jackson's Services. (S. T.) Jackson's "Services" are much admired, and much used, but we think that the "first-class professionals" who "admire the style and composition" are but few. Your communication is too long, and not of sufficient *general* interest for a work like ours. Try the "Musical Times."

POETRY.

H. L.—"Try again." You have evidently original and poetical ideas, but you express them feebly. Avoid expletives as much as you can.

THIRZA.—The sentiments expressed in your copy of verses are quite contradictory; for instance, you say,

"For all is happiness and joy,
Yet sorrow, pain, and woe."

C. T.—Declined with thanks.

E. M. (Great Yarmouth). We thank you for your two letters and contributions; do not be discouraged because no piece of yours appears in our present number. We think it is very possible that by devoting a little time to one we might make it presentable.

RECEIVED: Ada—C. C.—Jane—F. H.

SCRIPTURE, RELIGION, ETC.

St. Jude. (H.) is also called Lebbaeus, Thaddæus, and Judas. He was the brother of St. James, and also of our Lord; see Matt. x. 3; xiii. 55; Mark iii. 18; Luke vi. 16; John xix. 22, &c.

RECEIVED: Clericus—Rev. J. H.—Rev. G. B.—A Country Vicar—A Wesleyan—A Church Schoolmistress—C. T.—A Sunday School Teacher—Charlotte T.—

HISTORY, BIOGRAPHY, CHRONOLOGY, &c.

Oldest Record. (O. P.) We believe that Domesday Book is accounted the most ancient record in European history.

Oldest Manuscript. (O. P.) The oldest known is part of Homer's Iliad.

Sir Richard Arkwright. (L.) Arkwright was, previous to the invention of his machine, a barber, at Bolton, Lancashire. On his death (1792), his son and heir became the richest commoner in England.

GEOGRAPHY.

Maps of the Seat of War (E. B. L.) We have been favoured by Mr. JAMES WYLD (of Charing Cross), with two maps, one of the Crimea, the other of Sevastopol (or Sebastopol). We can strongly recommend you to get a copy of each. They are decidedly the best and cheapest we have seen. See *Advertisement*.

ADVICE—MISCELLANEOUS INQUIRIES, &c.

A POOR TEACHER.—Your case is certainly a hard one. If you do not hear of anything suitable by the 26th, you had better advertise in "THE GOVERNESS;" we shall charge you nothing. If the case were made known, *as it should be*, there are many amongst our Subscribers who would be willing to engage your services.

M. A. H.—Your complaint is just, but we fear there are very few schools under committee management, in which the evil does not exist. We shall not forget your suggestion.

A PUPIL TEACHER.—We like the idea and shall be glad to hear from you again.

A CANDIDATE.—Whitelands, Cheltenham, and the Home and Colonial, are all *Church* Training Institutions. The last-named trains Nonconformists.

R. A.—Thanks for your second letter. You will probably hear from us in a day or two.

THE GOVERNESS.

FEMALE EDUCATION AND FEMALE EDUCATORS.

(Continued from p. 11.)

In education, as in everything else, it is easier to point out and deprecate an evil than to suggest a practical method for its eradication. Educational writers are commonly prone to generalisation, and thus many an earnest, conscientious teacher, although fully concurring with what she reads in their works, feels herself entirely at a loss to know how to reduce their philosophical theories to practice; and it must be confessed that it would require no small share of penetration, patience, and perseverance to do so even in a modified form. We are conscious of the fact that more than one professor of education will be ready at any time to question the truth of these remarks, but that will in nowise invalidate their verity. Let us not bolster ourselves up with self-satisfaction, and complacently arrogate to ourselves as educational theorists that attribute which pertains not to humanity—perfection.

The philosophy of the human faculties has been discussed by some of the most profound and logical reasoners that have ever written; and many educationists of the present age evince a knowledge of the moral and intellectual faculties which it were vain to look for in the works of philosophers of former ages;—they draw the nicest discriminations, and the most subtle metaphysical distinctions are explained by them with such logical accuracy and with such learned eloquence that we have but little reason to wish for any more educational works, except they be such as may assist us in carrying out practically the principles with which we have been or should be indoctrinated. Here lies the difficulty: education depends not only upon the recognised educators (be they whom they may), but also upon circumstances with which the pupils are in any way connected; and the circumstances with which *every* child is

associated are so many and so multiform that it would be a moral impossibility to particularise as to modes of proceeding on general principles. It is in the ready adaptation of the best methods as well as in the application of the best general principles that the art of education consists.

Amongst the many thousands of female schools in Great Britain it would perhaps be a difficult matter to find two, private or public, circumstanced alike in every particular; it necessarily follows that however universally recognised *principles* may be, the practical application of them must be modified in some degree, however small, by circumstances.

Who that has had anything to do with practical education, but knows that in a very large school there may not be two pupils whose dispositions and natural temperaments fully accord? Still all have the same moral and mental faculties,—the same impulses and passions,—it is to the circumstances which have surrounded them from the moment of their birth,—in other words it is to *education* that such variation is mainly attributable. The infant mind has been compared to a blank unsullied sheet of paper; whether this comparison be just or not we shall not attempt to determine. We have the irrefragable word of Him who cannot err, that some “as soon as they are born go astray,” and that *generally* “the imagination of man’s heart is evil from his youth” (that is from the earliest period of his life). The doctrine of the natural depravity of the human heart is, we know, an unpalatable one. M. Aimé-Martin, in his work “*Sur l’Education des Mères*” says, “Man inclines always to that which is most great and beautiful; and again he says “all our first movements are good.” Now, heterodox as these sentiments may be considered, and as doubtlessly they are, they are not of that dangerous tendency as may on the surface appear; they would tend to make an educator alert in watching and guiding the development of the child’s inclinations and movements, for she would be impressed with the idea of her responsibility for any unchecked disposition to evil. The Christian teacher, who believes that original sin “is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam” has, however, no less, if not a much greater, incentive to the faithful discharge of her duties. She need not trouble herself with knotty questions of polemical controversy. Whether the mind of the child is by nature inclined to what is good, whether it is entirely neutral or

inert, until operated upon, or whether it is inclined to evil, are questions with which she need not necessarily interfere. Whether the child has free will, or is the subject either of election or of reprobation, are also questions to which her inclination may, but neither her duty nor necessity do, lead her. It is hers to *obey* the precepts of God, not to endeavour to be wise above what is written. Not God's *purposes* with regard to her pupils, but His *precepts* concerning them, should be the subject of her diligent inquiry and pursuit. As an educator she should feel herself untrammelled by the quibblings or differences of sectaries, or by the dogmas of any system. Principles—Christian principles—should guide her, and as for her plans for carrying out those principles, it matters not to what religious denomination they pertain; they are but means to an end, and if they involve no compromise of principle, she need not scruple to adopt them whether they were proposed by the Pope in the Vatican or by an itinerant preacher in a barn.

There are few, very few, popular educators who have not a leaning to, a predilection for, some particular system in preference to others, and of course it will be that system which, in their judgment, enunciates practically what appear to them the most important educational principles. This is, to a certain extent, as it *should* be; but the adoption of a system, unless it be a correct and well-understood system, involves disadvantages of no trivial nature as regards educational progress. Examine the educational systems now in vogue, or rather look to their results; have they, has any one of them answered the expectations so sanguinely raised in the public mind from time to time? We are aware that the advocates of conflicting systems, and of principles diametrically opposed to each other, will severally answer in the affirmative. Would that the candid and impartial inquirer could do the same! No one can deny that many generous efforts have been made, much labour has been bestowed, large sums of money have been expended, and that much good has been effected by zealous philanthropists and by a liberal and discerning public. No one will deny that of late years a large number of elementary educational institutions have sprung up and have proved, and doubtlessly will long prove a real blessing to our land and to the world, but has the country reason to be fully satisfied with the working of these institutions? Are the results of any one of them sufficiently satisfactory, especially with regard to female education, to warrant educationists to urge on the govern-

ment the adoption and extension of its system both with regard to principles and practice? Unhesitatingly we reply, No. At the same time we give those who have the management of these institutions in their hands full credit for the zeal, integrity, persevering patience, and self-denial which have distinguished them, and marked the progress of their laborious and praiseworthy career. Future ages will say of such, as we say of the Reformers of the 16th century, they did their best—they did, not what should have been done, nor what might have been done, but what expediency and policy seemed to warrant them in doing. We have numerous *model schools*, but where are the *model children*? We admit that the public expenditure for popular education is insignificant in comparison to what it should be, but it is enormous in comparison to what it ever was before; and the fact cannot be disguised that, with the exception of those interested pecuniarily or otherwise in the various educational institutions and systems, there exists much dissatisfaction on the part of the nation. The knowledge of this fact occasions the publication of countless works on education, gives rise to popular lectures, to practical experiments, and to many other modes of bringing the subject before the public.

Those who have striven arduously and well to promote education in public schools perceive that very many masters and mistresses of private schools have laboured more effectually than trained and certificated teachers who have had every facility afforded them for carrying out the educational theories inculcated at the training institutions; they find here and there an elementary school, in which no pretensions to superiority are assumed, equal to if not excelling many a *model school* in many or all particulars. In elementary schools mistresses as well as masters, excelling in intellectual attainments, are not unfrequently found to be indifferent and consequently inefficient teachers. Again, it is no uncommon circumstance to find those who are sound scholars and good teachers sadly deficient in *educating power*; by “educating power” we mean that well-directed moral influence which can sway “wayward childhood” and guide every passion aright.

Dr. Edmund Calamy justly observes, “All the passions in themselves, simply considered, are neither good nor evil. Love, hate, hope, fear, joy, sorrow, and the rest, as they are parts of our nature, are things indifferent; but when they are *fitly circumstantiated and ordered*, they become morally good, and serve many excellent pur-

poses; but when they are misplaced and extravagant, when they command us and are our masters, they then become morally evil, and the most troublesome things in the world, both to ourselves and others." Now the predominant passion in the female character is love. Woman is a creature of love. The sweet Psalmist of Israel in his pathetic lamentation for his royal kinsmen, Saul and Jonathan, attributed the excellence of strength to lions, of swiftness to eagles, of terrestrial love to *women*. Love is the distinguishing characteristic of women. It was a remark of Madame de Staël that "Love is but an episode in the life of man; it is the whole history of the life of woman."

And a modern poet says,

"What I most prize in woman
Is her affection, not her intellect!
The intellect is finite; but the affections
Are infinite, and cannot be exhausted.
Compare me with the great men of the earth;
What am I? Why, a pigmy among giants!
But if thou lovest,—mark me! I say *lovest*,—
The greatest of thy sex excels thee not!
The world of the affections is thy world,
Not that of man's ambition. In that stillness
Which most becomes a woman, calm and holy,
Thou sittest by the fireside of the heart,
Feeding its flame."

The infinitely wise Creator has implanted this passion, or rather we would say this attribute, firmly in woman. Its effects are seen in the most barbarous, as in the most refined regions of the earth. The little girl who fondles her doll with mimic maternal solicitude proves how strongly affection is implanted in the female heart. The elegant educational writer, Aimé-Martin, an author from whom we differ in principle in more than one particular, speaking of the admirable work, "*De l'Education des Filles*," which he truthfully calls "*a chef d'œuvre* of delicacy, grace, and genius, of which the simple and maternal doctrine is but the love of Christ for little children; an inimitable model, because it is impressed with the soul of its author; a treasure of truth and wisdom, the best treatise on practical education yet given to the world," observes, "Fénelon had consecrated the first ten years of his career to the instruction of female Catholic children. He had read in the hearts of these

young children all the secrets of another age. He had learned from their innocence *the art of directing their passions*, and from their simplicity the art of forestalling them. This delightful study, whilst exhibiting to him women in their proper character, showed him at the same time the necessity of strengthening them, because they are weak, of enlightening them because they are powerful." The same writer, in another place, says, "The education of women is *more important* than that of men, since the latter is always their work. Such is the doctrine of Fénelon—such is the substance of his book."

It is not only a false delicacy, it is a pernicious principle, to endeavour to stifle instead of carefully developing the Divine principle, Love, in the youthful female heart; the consequence of such endeavours is a dangerous reaction. Were it carefully, prayerfully developed upon Christian (and therefore eminently moral) principles, its place would not be, as, alas! it too frequently is, usurped by a morbid, depraved sentimentality, an ungovernable tumultuous passion!

It is as absurd to leave the development of the tender passions "to the course of nature," as it would be to leave other human faculties unaided and unguided. They must and will be developed, and we speak advisedly when we say that female education is in general so conducted, that "the development of the noblest and tenderest passions of humanity is left to the novelist or to the tragedian." Whether novels or histrionic performances have a beneficial or a baneful effect, is a subject upon which it is not our purpose now to enter. But let us admit, for the sake of argument, that under due restrictions and guided by judicious counsels, in short, altogether under favourable circumstances, novel-reading and play-going are not objectionable, we ask, is it wise, is it justifiable, to leave the development of the tender passions to such agency? This is a serious inquiry; let not a mawkish sentimentality, a simpering *mauvaise honte*, prompt us to evade it. It may be urged, very plausibly, too, that a *premature* development of the tender passions would be equally, if not more dangerous than their *sudden* development. Granted. But is it not an educational axiom that the premature development of *any* faculty is dangerous? It is a law of nature: whatever is premature is unnatural; it is out of order, and "*order* is Heaven's first law." Teachers, it was the dread of premature development that long enslaved the world, that

enslaved your country, that *now* enslaves millions of earth's inhabitants, and it may be that *now* enslaves many of you; for

"He is a freeman whom the *truth* makes free,
And all are slaves besides."

Is it not nauseating to hear many talk about the premature development of the *moral* faculties, who do not scruple to task the mental and physical faculties even beyond their strength? The evil thus done to society is incalculable. Human nature will, depraved as she is, assert her right, and, unless restrained by Divine grace, will lead her children in that downward course which, since the fall of our first parents, has lain open with so wide a gate, so broad a way. Teacher! God works by means, and often by very insignificant means. Plead not your unworthiness to do His work, even though your utter unworthiness be known to no other mortal than yourself. Think, that when a pupil is committed to your care, there is a voice which with awful solemnity says, "Take this child, and nurse it for me." It is the voice of God, and you are indeed unworthy to be a teacher, unless you feel your own unworthiness, and resolve to do your duty in the strength of Him in whose service every teacher should consider herself engaged. The teacher who thus, in hopeful dependence upon Divine guidance and blessing, determines to *educate* as well as to instruct, will rarely or never fail in her attempts to develop the moral faculties safely, if not fully.

Every girl, however exalted or however debased her social condition, should be trained as an educator, as a *mother*. Love—not the wildfire of the novelist, or the mere animal propensity of the sensualist, but the noble heaven-born principle, the bond of every holy union in heaven or on earth—should be inculcated in her mind, not by dry formal lectures, not simply from the moral class-book, nor even from the letter of Holy Writ, but by the tone and character of the education given to her, and by the manner in which it is imparted.

Much judicious watchfulness is, however, necessary. The Romish confessional has often suggested crimes to those who attended it; books intended as "companions" or manuals for youth have often put ideas into the minds of readers that have operated in a manner quite the reverse of what was desired. We were on one occasion present when an Inspector of schools was examining a class of girls in a *mixed* school (girls and boys); he was questioning them upon

the meaning of the Third Commandment, and he said, "Suppose you saw something that surprised you, and you said, '*O Christ!*' would that be right?" We thought, and still think, the question a very injudicious one, but the reverend examiner went still further into detail. His next question was, "Would it be right, if you broke a cup or a dish, to call out, '*O, good God Almighty?*'" We were assured by the teacher, who had been for some years in the school, that such expressions were never heard from the children. Of course, every child knew full well that such exclamations are profane, and we could not help thinking that the examiner was himself guilty of profanity (although unintentionally), and evinced a censurable want of judgment in thus *suggesting* what he wished to discourage. There is a Spanish proverb to the effect that "hell is paved with good intentions." Certain it is, that the way to much evil on earth is "paved with good intentions," and amongst *good intentions* of a mischievous tendency, we must class the compilation of many works designed to guide and direct the young, especially females. They contain, it is true, much excellent advice; they represent religion as the chief good, and they pourtray virtue and vice with faithful accuracy, but withal they recommend and teach a kind of fictitious or conventional morality that will not stand the test of reason, much less the test of revelation. Nor is this all; such works generally treat of love, courtship, &c., and enter into details upon such subjects in a manner calculated to raise the curiosity or to fire the imagination of youth. A girl of an ingenuous, lively disposition reads such a book, perhaps in solitude, perhaps with a companion, with whom she laughs over the author's most pathetic sentimental passages; by-and-by, she feels an inclination to try experiments, the wish of her heart is that she may have attentions proffered by the opposite sex, and that she may have the opportunity of receiving them in the manner best suited to her inclinations; she becomes a coquette, from a mere love of frivolity, or from an affected contempt for the sombre sentimental precepts contained in such works as "*Gregory's Legacy to his Daughters.*" The fallacies and fictitious morality advocated by Dr. Gregory are so glaring that no young woman whose moral faculties have been properly developed could be misled by them; but it is generally the imperfectly educated who read such works and are influenced by them, and this too at an age when what in common parlance are called "natural propensities" have become deeply rooted, when the mere knowledge

of what is right will not restrain, and unsound but specious propositions will mislead them.

The sum and substance of most works of the kind to which we now refer is to induce young women to become religiously virtuous as regards themselves, and pleasing as regards society. We say *religiously* virtuous, because we all know that although a really religious person must of necessity be virtuous, there is a recognised conventional virtue, which, although itself the offspring of religion, has no immediate connection with it.

We say that such writers aim at inculcating right principles, and educating pleasing manners, in short, they aim at rendering women proper and agreeable companions of men. This is well, but they should stand on higher ground, and take higher aim.

Woman has a more important, a holier mission than that of pandering to the pleasures and catering for the comforts of man; she was designed by GOD as man's *HELP*, not as his drudge nor as his plaything. Now in what does man require more *help* than in the development of the faculties of his offspring? All admit that woman was designed by GOD to be a help meet for man, but the construction commonly put on the *words* of the proposition is that a woman is to be an assistant *to her husband*. Woman, whether married or single, whatever her social relationships, is a help meet for *MAN*. This important truth is not sufficiently set before the youthful female mind. Even the enlightened Hannah More, in addressing a young lady, wrote,

"Your best, your sweetest empire is—*to please*."

To please! to do anything, everything, that is not egregiously wrong, so that you may *please*. Teachers, can you not perceive the fallacies of such advisers as those to whom we have alluded? Can you not perceive that on the one hand they do too much—they particularise and specify where it would be more judicious and equally effective to generalise, and they generalise where they should particularise? Let girls be thoroughly trained, thoroughly educated, and let them be taught to take the word of GOD as a light unto their feet and a lamp unto their path; and it is no less needless than unadvisable to bring to their notice follies and vices of which possibly they may have no idea. Let them be taught that it is their mission *to educate*, that the principle of *love* is that by which they must educate, and depend upon it they will *PLEASE*.

Teachers, yours is a holy trust ; be faithful to it. Consider that the tender hearts and plastic minds of the *mothers*, the EDUCATORS of the succeeding generation, of the generations every day springing into existence, are committed to you to be moulded and strengthened. Be faithful. Do not depreciate intellectuality ; do not despise accomplishment ; promote both to their fullest extent ; but, above all, do not neglect *moral culture*, and remember that if you attempt to cultivate the hearts of children on any other than religious principles, your labour will be in vain ; you do but daub with untempered mortar if you attempt to educate intellectual faculties only. In your intercourse with your pupils set God before them in all His love, fulness, and majesty, and in your intercourse with God set your children before Him. Seek His aid, and persevere in His strength ; then indeed you will do great service to your country by promoting female education, by training female educators.

PROPOSAL FOR THE STUDY OF THE HISTORY OF ENGLAND.

UNDER the head of "Notes and Queries relative to the Reign of Henry VII.," we propose giving the plan of a half-year's course of instruction for young ladies in boarding-schools and for pupil teachers and the advanced classes in elementary schools.

The era of the Tudor dynasty is one of the most remarkable in the history not of England only, but of the world. This fact, if not already impressed on the minds of our readers, is one which we are persuaded must be so established to their satisfaction, in studying history according to the system we propose, that arguments in proof are not necessary.

History, if well taught, is pleasing to the young. Children are, as a general rule, interested by tales, especially by such *true* tales as they can understand, and history properly taught is a series of tales calculated both to amuse and to instruct. Whilst we deprecate the plan of compelling children to learn by rote a number of dates, unimportant facts connected with individual sovereigns, and stereotyped answers to stereotyped questions, we confess ourselves averse from the notion that history is *made easy* by being written with puerility and meagreness, or that it is rendered more attractive by being told as if it were a mere romance, or a concoction of comicality.

Out of the vast variety of school-books offered to the profession by publishers it is no easy matter to select those in every way best adapted as text books for the teacher, or as class or lesson books for the pupils. Still there are few well-known school-works which do

not present some points of excellence peculiar to themselves. The plan we now suggest was, we believe, first recommended by a French educationist, M. Julien, editor of the *Revue Encyclopédique*; it is to make extracts from various works and arrange them systematically—an idea which has to a certain extent been carried out by Mr. Charles Selby, of theatrical celebrity, in his “Events to be Remembered,” a work which every teacher should possess. M. Julien’s theory and Mr. Selby’s practical example are admirable, but we consider them both capable of improvement. We proceed then to lay before our friends—especially our subscribers, of many of whom we have reason to be proud—the scheme by which we believe this improvement can be effected.

I. In the present number of “THE GOVERNESS” we give extracts or *notes* from various authors relative to the reign of Henry VII., and we also propose a number of queries which we trust will prove interesting to many of our subscribers’ pupils if submitted to them *not as tasks* but as historical recreations.

II. It will be perceived that the *notes* are numbered; the object of this is, that ready reference may be made to them from other notes intended to explain or amplify the information contained in them. This plan will obviate the necessity of arranging the notes strictly systematically at first, which for the following reason would be undesirable: we wish our correspondents to select from any works within their reach notes relative either directly or indirectly to this reign, taking care:

1. To extract such passages as give a full but succinct account of any particular facts or circumstances.

2. That they contain no expressions which they would not like to be read aloud by their pupils in school, and no objectionable sentiments.

3. That they give the author’s name with each note. In many cases this requisition cannot be complied with, for it may be necessary to consult a large number of works in order to answer one query, such, for instance, as Query 3; but even then it will be well to keep a private memorandum of the works consulted, for this reason: biographies often differ; thus some give 1455 as the year of Henry of Richmond’s birth, others give 1456, and others again given 1457. (*See also note to Query 3.*)

III. We propose to make for at least a half-year the reign of Henry VII. a station-era (if we may be pardoned for coining a word), to which we shall study the history of England both anteriorly and subsequently.

IV. We propose to consider the geography of Great Britain as inseparably connected with its topography, and its topography as inseparably connected with its history. It must be borne in mind that we are studying the biography of a king, so far only as it is connected with the history of a country and of a nation.

V. We propose that by friendly communications a council of teachers may select such notes and compile such tabulated and classified statistics of this reign as may be a model for a really good text-book on the HISTORY of England. To this end we propose:

VI. That when the *notes and queries relative to the reign of Henry VII.* are completed, they shall be published separately from "THE GOVERNESS," in a systematically arranged form—some notes being of course rejected or substituted by preferable ones. It will contain, in addition to judiciously selected notes, a variety of very interesting tabulations, such, for instance, as "Churches and other Public Buildings erected in the Reign of Henry VII.," "Geographical Discoveries in the Reign of Henry VII.," &c. &c.

We now beg to submit to our readers our first instalment of *Notes and Queries*, feeling assured that if the project which we have suggested meets with their approbation it will receive their support, and that if it is disliked by the Profession it is not worthy to be entertained.

NOTES AND QUERRIES RELATIVE TO THE REIGN OF HENRY VII.

NOTES.

The Administration of the Plantagenets and that of the Tudors.

1. In the disorderly state of England under the Plantagenets, who governed it from about the middle of the 12th till towards the end of the 15th century, one district might be in plenty, while another, at no great distance, by having its crop destroyed, either by some accident of the seasons, or by the incursion of some neighbouring baron, might be suffering all the horrors of a famine; and yet if the lands of some hostile lord were interposed between them, the one might not be able to give the least assistance to the other. Under the vigorous administration of the Tudors, who governed England during the latter part of the 15th and through the whole of the 16th century, no baron was powerful enough to disturb the public security.—*Dr. Adam Smith.*

[Note 34.]

Henry, Earl of Richmond, chosen by the People.

2. The late wars having cut off all the direct claimants through the house of Lancaster, the friends of that house had long turned with natural partiality to Richmond.—*Gleig.*

3. The day fixed for the general rising was the 18th of October, and on that day Henry was proclaimed at Exeter, Devizes, Maidstone, Newbury, and Brecknock.—*Farr.*

4. Richmond was an exile in France when these events happened, but on receiving the invitation he collected a force.—*Ib.*

5. It was on the 7th of August, 1485, that Henry, Earl of Richmond,

landed at Milford Haven with about 5000 men, and was joined by a great number of Welshmen, who regarded the grandson of Owen Tudor as a countryman.—*Corner.*

6. Henry, after crossing the Severn, was joined by the Talbots and a few other families, but his force was still very inconsiderable compared with the army under his bold and experienced rival. But Henry knew that not a man in ten would fight for Richard, and he continued to press forward.—*Cabinet Hist. of Eng.*

The Battle of Bosworth Field.

7. On the 21st of August he moved from Tamworth town to Atherstone, where he was joined by swarms of deserters from the enemy. On the same day, Richard marched from Leicester, and encamped near the town of Bosworth. Early on the following morning, Richard, with his crown on his head, mounted his horse, marshalled his troops; Henry, at the same time, moved from Atherstone; and the two armies met in the midst of a fine and spacious plain, nearly surrounded by hills, which commence about a mile to the south of Bosworth.—*Cabinet Hist. of Eng.*

8. A battle took place, in which Lord Stanley went over to his son-in-law; and Richard, seeing that all was lost, rushed into the thickest of the fight and was slain.—*Hist. of Eng., S. P. C. K.*

The Crown in a Hawthorn Bush.

9. The crown was hidden by a soldier in a hawthorn bush, but was soon found, and carried back to Lord Stanley, who placed it on the head of his son-in-law, saluting him by the title of Henry VII., while the victorious army sang *Te Deum* on the blood-stained heath.

“Oh! Redmore, then it seemed thy name was not in vain!”

It was in memory of this picturesque fact—that the red-berried hawthorn once sheltered the crown of England—that the house of Tudor assumed the device of a crown in a bush of fruited hawthorn. The proverb of “Cleave to the crown though it hang in a bush,” alludes to the same circumstance.—*Agnes Strickland.*

10. “In FOURTEEN EIGHTY-FIVE, the Tudor race
From the seventh Henry chronicles its place.”—*George Raymond.*

Coronation of Henry VII.

11. On the 30th of October, the ceremony of coronation was performed by Bouchier, Archbishop of Canterbury, who had also crowned the two preceding sovereigns, Edward IV. and Richard III.—*G. G. Cunningham.*

[Notes 12, 13, 14.]

Beef-Eaters.

12. On the day of Henry's coronation were established the yeomen of the guard, who, besides guarding the king's person, waited at the table; and from attending the duties of the *buffette*, or the royal side-board, received the name of *buffetiers*, now corrupted into *beef-eaters*.—*Ince's Outlines of Eng. Hist.*

[Notes 11, 13, 14.]

Arms.

13. On the first formation of the yeomen of the guard in 1485, one half were armed with bows and arrows, the other with arquebuses. At the battle of Fournoe, in 1495, we read of mounted arquebusiers.—*Penny Cyc.*

[Notes 11, 12, 14]

First Standing Army.

14. The first standing army was established in the reign of Henry VII.; it consisted of fifty yeomen, each six feet high; who were required to attend the king both at home and abroad.—*Dr. Brewer's Allison's Guide to Eng. His.*

[Notes 11, 12, 13.]

Archery.

15. In my time, my poor father was as diligent to teach me to shoot as to learn me any other thing, and so I think other men did their children: he taught me how to draw, how to lay my body on my bow, and not to draw with strength of arms as divers other nations do, but with strength of the body. I had my bows bought me according to my age and strength; as I increased in them, so my bows were made bigger and bigger, for men shall never shoot well except they be brought up in it; it is a worthy game, a wholesome kind of exercise, and much commended in physic.—*Bishop Latimer's Sermons.*

[Notes 35, 13.]

Rebellions.

16. By a long course of civil war, the people had become so restless, that the mere love of change led them to frequent insurrections during his reign.—*Geo. Hogarth.*

[Note 1.]

Lord Lovell's Rebellion.

17. The first of these broke out in April, 1486, during the king's progress towards the north. Viscount Lovel, one of the nobles whom he had attainted and plundered, put himself at the head of it; but possessing neither courage nor conduct, failed in producing any impression, and his followers soon deserted him.—*Gleig.*

Lambert Simnel.

18. The great uncertainty regarding the fate of the two sons of Edward IV. giving rise to numerous idle speculations and conjectures, and offering to evil-minded and self-interested persons a wide field for imposture, it was not long ere a claimant to the crown appeared, who, diverting the public attention from the young princes who were supposed to have been smothered, or otherwise disposed of by Richard III., turned it on the young Earl of Warwick, the son of the Duke of Clarence, said by report to have contrived his escape from the Tower, where he had been confined ever since the accession of Henry VII. to the throne. The history of this wild and seemingly insane conspiracy is perhaps one of the most extraordinary records of barefaced fraud that was ever conceived, or attempted to be executed, *the real Earl of Warwick being at that time not only alive, but in safe custody of the king, and his person well known to all the nobility, and many of the people.* The agent selected to represent the young earl was a youth of fifteen years of age, called Lambert Simnel, the son of a baker, who, suborned and instructed by a wily priest of Oxford, called Richard Simon, and possessing a handsome person, and superior manners and understanding, found little difficulty in creating a sensation, and raising partisans. He was first carried to Ireland, his tutor, Simon, considering that place the most favourable for the enterprise; there, throwing himself at the feet of the Earl of Kildare, the deputy, he claimed his protection as the unfortunate Warwick, and acted his part with so much skill, that the generous and credulous Irishman, not suspecting so bold an imposture, gave credence to him, and after consulting some of his friends as weak as himself, it was determined to receive Simnel as a genuine Plantagenet. He was lodged in the castle of Dublin, a diadem taken from a statue of the Virgin was placed on his head, and he was publicly proclaimed Edward VI., King of England, and Lord of Ireland. The example set by the capital was followed by the whole island, and not a sword was anywhere drawn in Henry's quarrel. Simnel shortly afterwards having mustered an army of his Irish friends, among whom were the Earls of Lincoln and Kildare, and Lord Lovell, and some German mercenaries, determined to invade England. He landed at Fondrey, in Lancashire; continuing his march he met the king at Stoke, near Newark, in Nottinghamshire, where an obstinate battle was fought, and Simnel and his tutor were taken prisoners. Simon being a priest was not tried at law, and only committed to safe custody. Simnel was too contemptible to be an object of either apprehension or resentment to Henry; he was pardoned, and made a scullion in the king's kitchen, which very dignified office, for one who had worn a crown and claimed to be sovereign of

England, he continued to fulfil until he was advanced to the rank of falconer.—*Kings of Eng.*

The Two Rebellious Johns.

19. His taxation of the people, on pretence of war with France, involved at one time a very dangerous insurrection, headed by Sir John Egremont and a common man, John à Chambre; but it was subdued by the royal forces under the command of the Earl of Surrey. The knighted John escaped to the Duchess of Burgundy, who was ever ready to receive any one who gave the king trouble; and the plain John was hanged at York, in the midst of a number of his men, but on a much higher gibbet, as being a greater traitor. Hung high or hung low, however, hanging is much the same to the person hung.—*A Child's Hist. of Eng., by Charles Dickens.*

Perkin Warbeck.

20. The Yorkists now pretended they had found the Duke of York, the little prince who had been in reality murdered in the Tower with Edward V.—*Darton's School Hist. of Eng.*

[Note 16.]

21. The person chosen to sustain this part was one Osbeck, or Warbeck, the son of a converted Jew, who had been over in England during the reign of Edward IV., where he had this son named Peter, but corrupted, after the Flemish manner, into Peterkin, or Perkin. The Duchess of Burgundy found this youth entirely suited to her purposes; and her lessons, instructing him to personate the Duke of York, were easily learned and strongly retained by a youth of very quick apprehension. In short, his graceful air, his courtly address, his easy manner, and elegant conversation, were capable of imposing upon all but such as were conscious of the imposture.—*Pinnock's Goldsmith.*

Ralph Wulford.

22. Another pretended Earl of Warwick next arose, one Ralph Wulford, or Wilford; the son of a shoemaker, whose attempt, however, was immediately nipped in the bud by his apprehension and execution, in March, 1499.—*Penny Cyc.*

[Note 18.]

Proceedings and Fate of Warbeck.

23. His first attempt was upon the coast of Kent; being here repulsed and many of his followers taken prisoners, he retired to Scotland. Here he was so well received, and his title so firmly believed, that the Scottish king gave him in marriage his niece, the Lady Katherine Gordon, supported by the Scots, he invaded England, having first dispersed a manifesto, setting forth his pretensions, and calling upon his loving subjects to expel the usurper, whose oppressions and rapacity rendered him

justly odious to all men. The licence and disorder of the Scots struck terror into the English; and Perkin, to support his pretensions to royal birth, feigned great compassion for his plundered subjects, and remonstrated with his august ally against the excesses of the Scottish army.

After experiencing a variety of fortune, he was at length taken prisoner, and conducted in mock triumph through London. His life was granted him, but impatient of confinement, he broke from his keeper, and flying to the sanctuary of Shene, put himself into the hands of the prior of that monastery. The prior again prevailed upon the king to pardon this restless adventurer. But in order to reduce him to greater contempt, he was set in the stocks at Westminster and Cheapside, and compelled to read aloud to the people a real account of his origin and history. He was then confined in the Tower, but the same restless spirit accompanying him, he was detected in new plots and intrigues. Having by this new attempt rendered himself unworthy of mercy, he was arraigned, condemned, and soon after hanged at Tyburn.—*Kings of England.*

[Notes 20, 21.]

The Affection of Lady Catherine Gordon.

24. In the history of Perkin Warbeck, there is one, and only one circumstance which arrests the attention of the reader, and demands his sympathy. Though convinced of the imposture to which she had been made a party, his beautiful and high-born wife never forsook him, but continued to the last the boundless affection with which she seems to have regarded him on the day of their marriage.—*Gleig.*

[Notes 20, 21, 23.]

Person and Conversation of Henry VII.

25. He was tall, straight, and well shaped, though slender, of a grave aspect, and saturnine complexion, austere in his dress, and reserved in conversation, except when he had a favourite point to carry, and then he would fawn, flatter, and practise all the arts of insinuation.—*Smollett.*

Religious Persecution.

26. Henry VII. bitterly persecuted the Wickliffites. An aged priest who once argued with the monarch in favour of their doctrine, though he confessed his inability to cope with royal logic, was immediately committed to the flames.—*Massingham.*

The First Female Protestant Martyr.

27. All the highest and most influential offices in the state were in the hands of churchmen, and the management of ecclesiastical and civil affairs were under their control. Their power and authority were so great, that they were led to persecute those who adopted the opinions of Wiclif. In the year 1494, the first English female martyr, Jane

Boughton, suffered martyrdom for holding these opinions, and her death was followed by numerous others throughout the country.—*Farr*.

[Note 26.]

Poetry: England and Scotland.

28. The reigns of Edward IV., Richard III., and Henry VII., extending between the years 1461 and 1509, were barren of true poetry, though there was no lack of obscure versifiers. It is remarkable that this period produced in Scotland a race of genuine poets, who, in the words of Mr. Warton, "displayed a degree of sentiment and spirit, a command of phraseology, and a fertility of imagination, not to be found in any English poet since Chaucer and Lydgate."—*Chambers' Cyc. Eng. Lit.*

Popular Knowledge.

29. The greatest change of all that happened at this time, was the increase of knowledge among the people. They now began to read for themselves; for books were no longer written at a great price with a pen, but printed much more clearly and cheaply. Before this, not one man in five hundred could spell through a psalm; for very few, even of the richest, could afford to buy a copy of the Bible, much less learn to read. But now that books began to be printed, things began to change for the better. Men and women began to read and think for themselves, and search in the Bible for the truth.—*Johns*.

[Note 35.]

Royal Extortion.—Empson and Dudley.

30. While the king sought by foreign alliances to add to the security of his family, he was equally solicitous to amass riches at the expense of his subjects. What they termed avarice, he denominated policy; observing, that to deprive his adversaries of their wealth, was to take from them the means of annoyance; but Henry's rapacity was not very scrupulous in its selection; it fed with equal appetite on his friends and his enemies. The men whom he employed as the agents of oppression, were Sir Richard Empson and Edmond Dudley, both lawyers of inventive heads and unfeeling hearts, who despoiled the subject to fill the king's coffers, and despoiled the king to enrich themselves. By the arts of these men (who revived long dormant statutes, brought false accusations, and condemned their victims to imprisonment or death, which illegal punishments they afterwards commuted to a heavy fine), every class of subjects was harassed and impoverished, while a constant stream of wealth passed through the hands of Empson and Dudley, of which part only was suffered to reach the treasury, the remainder they diverted into their own coffers.—*Lingard*.

Henry's Visit to Henningham Castle.

31. If we may credit a story related by Bacon, Henry was not less adroit, or less unfeeling than his two ministers. Of the partisans of the house of Lancaster there was no one whose exertions or sacrifices had been greater than those of the Earl of Oxford. That nobleman, on one occasion, had entertained the king at his castle at Henningham, and when Henry was ready to depart, a number of servants and retainers in the earl's livery were drawn up in two lines to do honour to the sovereign. "My lord," said the king, "I have heard much of your hospitality, but I see it is greater than the speech. These handsome gentlemen and yeoman that I see on each side of me are surely your menial servants?" The earl replied with a smile, "That, may it please your grace, were not for mine ease. They are most of them mine retainers, come to do me service at a time like this, and chiefly to see your grace." Henry affected to start, and returned, "By my faith, my lord, I thank you for your good cheer, but I cannot endure to have my laws broken in my sight. My attorney must speak with you." He alluded to the statute against retainers, which had been passed in his first parliament; and the earl, for his misplaced generosity, was condemned to pay a fine of ten thousand pounds; an almost incredible sum, if we consider the relative value of money at that period. It is said that Henry, at his death, left 1,800,000*l.* sterling in gold and silver, about three millions of our present money.—*Charles Selby (Events to be Remembered).*

[Note 30.]

Maps and Sea Charts.

32. Maps and sea charts were first brought into England by Bartholomew Columbus, who came here to make proposals to the king respecting the projected voyage of his brother Christopher, his object being to obtain ships and money, in return for which, king Henry was to be sovereign of all the countries which Columbus might discover. Henry was willing to accede to these terms, but before Bartholomew could get back to Spain, his brother Christopher had sailed in the service of Ferdinand and Isabella, and the Spanish became masters of the New World.—*Corner.*

Poyning's Law in Ireland.

33. During the wars of the roses, the great Anglo-Irish families had generally supported the house of York; but as might be expected, where the chieftains were so powerful, and the laws so weak, their wars were conducted more on their own account than on that of any claimant of the English crown. After the accession of Henry, many of these restless chieftains were distinguished by their support of the impostor, Lambert Symnel. To attach them more firmly to the English

crown, the celebrated statute of Drogheda was passed in 1495. It received the designation of *Poyning's Law*, from the name of the lord deputy under whose administration it was passed. Its most memorable enactment prohibited any parliament being held in Ireland until the king should be certified by his lieutenant of the causes of calling the parliament, and of the measures intended to be brought forward in it, and should have given his consent in council to the holding of the parliament. The legislative body of Ireland was thus brought under the executive government of England, and the turbulent Anglo-Irish barons were prevented from uniting themselves into a body which might resist the English government. Poyning's law also enacted that all statutes "lately" passed in England should be law in Ireland: and in interpretation of this, the whole of the English statute law, prior to the eighteenth year of Henry VII., was transplanted to Ireland, while the later English statutes down to the period of the Union, have only been law in Ireland in as far as they were confirmed by the Irish parliament. By other enactments of Poyning's law, the warlike fellows of the nobility were limited, and crimes were to be punished with the formalities of law, instead of the spirit of private revenge.—*Chambers' Educ. Course.*

[Note 1.]

Baronial Castles.

34. Before this great era, all the towns in England owed their origin to certain castles in their neighbourhood, where some powerful lord generally resided. These were at once places of protection to the feudal vassals and prisons for all sorts of criminals. In them, likewise, was usually a garrison, which depended entirely upon the nobleman's support; and thither artificers, victuallers, and shopkeepers, naturally resorted, to furnish him and his attendants with all the necessaries they might require. The farmers also, and the husbandmen in the vicinity, built their houses there, with the view of being protected against the numerous gangs of robbers called Robertsmen, who hid themselves in the woods by day, and infested the open country by night. Henry endeavoured to transplant the towns from such unfavourable localities, by inviting the inhabitants to more commercial situations.—*Simpson's Goldsmith.*

[Note 1.]

A Yeoman of Henry VII.'s Time.

35. My father was a yeoman, and had no lands of his own, only he had a farm of 3*l.* or 4*l.* by year at the uttermost, and hereupon he tilled so much as kept half-a-dozen men. He had a walk for an hundred sheep, and my mother milked thirty kine. He was able, and did find the king a harness, with himself and his horse, while he came to the

place that he should receive the king's wages. I can remember that I buckled his harness when he went to Blackheath Field. He kept me to school, else I had not been able to preach before the king's majesty now. He married my sisters with 5*l.* or twenty nobles a piece, so that he brought them up in godliness and fear of God. He kept hospitality for his poor neighbours. And some alms he gave to the poor, and all this did he of the said farm. Where he that now hath it payeth 16*l.* by the year, or more, and is not able to do anything for his prince, for himself, nor for his children, or give a cup of drink to the poor.—*Bishop Latimer's Sermons.*

[Notes 29, 15.]

Dramatic Performances.

36. In the reign of Henry VII., 1487, that king in his castle at Winchester, was entertained on a Sunday, while at dinner, with the performance of Christ's descent into hell.—*Pulleyn's Etymological Compendium.*

[Notes 38, 49.]

Scolds.

37. In the third year of the reign of Richard III., two women, Isabella, the wife of William Pery, and Alienore Slade, were presented for common *scolds*, and fined *one penny* each, which twopence were the whole perquisites of the court. And *at the same time*, an order of the court was made, that the tenants of the manor should not *scold their wives*, under pain of forfeiting their tenements and cottages. Now, this was all very well and extremely fair, as *apparently* binding upon both parties. But see the mischief of it; at least of the last order of the court. In the 23rd year of Henry VII., the immediate successor of Richard III., I find another order made, that the tenants' *wives* should not *scold* (their husbands, of course) under the penalty of a *six and eighty-penny* fine, half to go to the repairs of the chapel, and half to the lord of the manor. So that in fact, *it would appear*, that by the restraint laid upon the husbands in the third of Richard, the wives gained such an advantage over them, as in the twenty-third of his successor (*i.e.*, only twenty-two years afterwards) to render it absolutely necessary to raise the fine for *female scolding* from *one penny* to *six shillings and eight-pence!!!*—Was ever anything like it.—*Heraldic Anomalies.*

Interesting Memoranda.

38. Singular articles of expense from the accounts of Henry VII., in the exchequer:—

	£.	s.	d.
7th year—Itm., a fello with a berde, a spye in rewarde	0	40	0
to my lord Privy Seal fole in rewarde	0	10	0

	£	s.	d.
8th year—Itm., to Pechie the fole in rewarde . . .	0	6	8
to the Welshmen on St. David's day . . .	0	40	0
Itm., to Ricd. Bedon for writing of bokes . . .	0	10	0
to the young damoyzell that daunceth . . .	30	0	0
13th yr.—Itm., to Mastr Bray for rewardes to them			
that brought cokkes at Shrovetide . . .	0	20	0
to the Herytick at Canterbury . . .	0	6	8

39. Shewing the slow progress the art of printing had yet made, Bacon says, the king had (though no good schoolman) the honor to convert a heretic at Canterbury.—*Seward's Anecdotes*.

[Note 36.]

QUERIES.

The best answer to each will be published.

1. The following *Thomasess* lived in the reign of Henry VII.; state as briefly as you can, for what each was noted. Thomas Astwood, Thomas Bouchier, Thomas Boleyn, Thomas Broughton, Thomas Cranmer, Thomas Cressenor, Thomas Cromwell, Thomas Fulford, Thomas Howard, Thomas Langton, Thomas Pope, Thomas Stanley, Thomas Stafford, Thomas Thwaits, Thomas Trenchard, Thomas Wolsey, Thomas Wyatt.

2. Can you mention any other *Thomasess* who lived in this reign? If so, state for what each was noted.

*3. Give the names of the remarkable persons *born* in this reign.

4. Give the names of the remarkable persons who died in this reign.

5. What right had Henry VII. to the throne of England?

6. Give a succinct account of Catherine of France.

7. What is known of the British king Arthur?

8. How is it that the daughter of the Earl of Huntly who married Warbeck, is called in some books, Lady Douglas, and in others, Lady Gordon?

9. What females of historical note lived in the reign of Henry VII.?

10 How many children had Henry VII.? Give their names and the dates of the birth and death of each.

* The reign of Henry VII. commenced on the day that he won the victory of Bosworth-field, which, according to the best authorities, was on the 22nd of August, 1485. Mr. Farr says (*Hist. Eng.* p. 232) that it was in 1484.

PRACTICAL LESSONS FOR THE NURSERY OR
SCHOOLROOM.

By WILLIAM MARTIN, Author of "The Intellectual Calculator," "Intellectual Primer," &c., &c.

NO. II.—PRACTICAL METHOD OF TEACHING ARITHMETIC.

We promised in our last to give a continuation of Practical Lessons in Arithmetic. In our first lesson we went through a series of numbers up to twelve in the tangible and abstract forms; we shall now proceed to the addition table, and to the lessons which should be founded upon it.

Before we proceed it will, however, not be irrelevant to our subject to say something concerning the "memory," and its use in arithmetical combinations. There are two kinds of memory, so to speak; one may be called the "verbal" and the other the "essential" memory. To the former, or verbal memory, belongs the learning of "tables," "spelling words," "dates," mathematical formulæ, &c. The latter, or essential memory, has to do with "occurrences and their particulars," with "things and their qualities," with "principles and their exponents," with "ideas and their combinations." By the verbal memory we, as it were, fix mechanically on the mind preliminary data; by the essential memory we acquire that recondite knowledge which we apply to everything within the sphere of our intuition.

The great error of education has been in not making a nice distinction between these two parts of our mental economy, and of using the one when we ought to have applied the other. The merest tyro in educational matters will have observed that in many children the verbal memory predominates, and that such children are called *quick* children, and are said to be able to learn anything, while others who have it not, but who perhaps are largely endowed with the "essential" memory, get the name of "dolts" or "dunces." Of the former class of children nothing is more common than to see them learn column after column of spelling lessons, and repeat, parrot-like, page after page of "grammar rules," "theorems," and catechisms." The other class of children, who abhor the committing of anything to memory without definite ideas, are equally quick at remembering persons, places, and things, the circumstances of events, the particulars of everything brought under the evidence of their senses, and have generally associated with this faculty a spirit of curiosity and inquiry, an active nervous temperament, and great powers of imagination.

Now the experienced teacher has to take advantage of this or that condition of the mind according to the subject he has to teach, and the "verbal memory" is a most valuable auxiliary in the teaching of arithmetical tables, and in other matters to which we have referred, but it is

very injurious to push this verbal memory beyond its legitimate and proper limits. While "tables," "spelling lessons," "mathematical and other data," fall strictly within its province, the circumstances of history, the facts of geography and the natural sciences do not. These belong to the essential memory, and are to be mastered by being dovetailed in the mind by the powers of observation, attention, and reflection. If we adapt the mere verbal memory to the acquisition of real knowledge, we soon find that a great deal may be learned, and a very little known. But we must not rush into the opposite extreme, and repudiate the "verbal memory" entirely. Both are equally necessary in the work of education. To know, for instance, the addition, multiplication, and pence tables, the abstract rules of grammar, the definitions of geometry, the chronology of dates, &c. are most important matters; we could not indeed do without them. They are pivots upon which the mind may be said to turn, and therefore, as regards the teaching of arithmetic, we would insist peremptorily upon the tables being thoroughly learned. There must be no break in them whatever; they must be, as it were, stereotyped in the mind, ever at hand and ever ready.

Presuming, then, the addition table to be thoroughly mastered, it will be the teacher's next object to question all the pupils thoroughly on the combinations, as follow:—

How many are—

1 and 1	2 and 2	3 and 2	4 and 2	
1 " 2	2 " 3	3 " 3	4 " 3	
1 " 3	2 " 4	3 " 4	4 " 4	
1 " 4	2 " 5	3 " 5	4 " 5	
1 " 5	2 " 6	3 " 6	4 " 6	
1 " 6	2 " 7	3 " 7	4 " 7	
1 " 7	2 " 8	3 " 8	4 " 8	
1 " 8	2 " 9	3 " 9	4 " 9	
1 " 9	2 " 10	3 " 10	4 " 10	
5 and 2	6 and 2	7 and 2	8 and 2	9 and 2
5 " 3	6 " 3	7 " 3	8 " 3	9 " 3
5 " 4	6 " 4	7 " 4	8 " 4	9 " 4
5 " 5	6 " 5	7 " 5	8 " 5	9 " 5
5 " 6	6 " 6	7 " 6	8 " 6	9 " 6
5 " 7	6 " 7	7 " 7	8 " 7	9 " 7
5 " 8	6 " 8	7 " 8	8 " 8	9 " 8
5 " 9	6 " 9	7 " 9	8 " 9	9 " 9

These questions may be then reversed, as 2 and 1 how many? 3 and 2 how many? 4 and 3 how many? 5 and 4 how many? 6 and 5 how

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make this mark, which is always to stand for two—2; and this for three

||| |||| ||||| |||||

—3; this for four—4; this for five—5; this for six—6; this for seven

||||| |||||| |||||||

—7; this for eight—8; this for nine—9; and now you must tell me what the numbers stand for when you see them without the marks.

1 2 3 4 5 6 7 8 9

Which stands for 2? which for 4? which for 6? which for 8? which for 7? which for 9? which for 3? &c.

Now then, instead of putting the marks for the sheep as they go over the hedge, we will put the numbers thus—

- 1 So here you see I have made only ten marks instead of a
- 3 fifty. Hence you see it is worth your while to learn
- 5 these *figures*, which are always to stand for numbers. Not
- 5 only for numbers of sheep, but for the numbers of any thing
- 7 you can think of.
- 4 Of course it may be expected that the pupils will be some
- 5 few days in learning the arbitrary signs of numbers, but they
- 9 must be taught the use and value of them after this method.
- 7 When they are pretty ready in a knowledge of them, the
- 4 teacher may proceed as follows, having the black board and
- chalk in use as before:

John	had	8	apples.	How many had he?
William	had	4	"	" "
Thomas	had	5	"	" "
Richard	had	1	"	" "
Charles	had	2	"	" "
Robert	had	6	"	" "
Timothy	had	7	"	" "
James	had	8	"	" "
Alfred	had	9	"	" "
Edward	had	0	"	" "

Similar questions may be used to prove that the pupils thoroughly understand the Arabic signs for number, that is, the figures; and when this is accomplished, the next step will be to apply them in a practical manner.

The following will be proper examples, usually called sums, to be given to the pupils to work on their slates, if they can succeed in making the figures, or on the black board if they should be instructed orally:

First Course—Four Combinations.

Books.	Pigs.	Sheep.	Pence.	Cakes.	Hats.	Knives.
1	2	3	6	7	8	9
3	3	5	4	2	1	2
2	4	4	3	6	7	7
1	1	2	1	3	2	3
2	2	1	2	4	6	6
			5	1	3	4
—	—	—	—	—	—	—
—	—	—	—	—	—	—

Second Course—Six Combinations.

Apples.	Shoes.	Peas.	Coats.	Tops.	Pins.	Marbles.
2	3	4	5	6	7	8
4	4	2	1	8	6	7
3	5	1	3	1	5	6
2	4	6	2	3	4	5
4	3	3	4	4	3	4
1	6	5	5	2	8	3
3	1	2	1	7	2	2
2	4	7	8	3	1	1
—	—	—	—	—	—	—
—	—	—	—	—	—	—

These examples must be gone over by the pupil with the aid of the teacher, after which he may be allowed to do them by himself; and when he becomes pretty conversant with the addition of simple numbers, questions similar to the following may be proposed, to be answered *visâ voce*.

1. James had 1 apple, Robert had 2, William had 3, and Richard had 4. How many apples?
2. A boy had 8 buttons on his coat, 6 on his waistcoat, 4 on his trousers, and 6 on his boots. How many buttons?
3. A girl had a row of beads; she put 6 off the string into her pocket, 4 into a box, 8 she placed round her doll's neck, and 4 on each of the doll's hands. How many beads?
4. A lady bought a comb for 4 pence, a knife for 6 pence, some pins for 5 pence, some needles for 7 pence, and some thread for 3 pence. How many pence did she spend?
5. A drover bought some sheep as follows—of a farmer he bought 6, of a shepherd, he bought 3, of a butcher he bought 9, of a grazier he bought 8, and of a salesman he bought 10. How many did he buy?
6. Mary is 3 years old, Jane is 4 years old, Lucy is 5 years old,

Martha is six years old, Ann is 8, and Emily is 9. How many years in the whole?

7. A company of children went to a confectioner's; one eat 2 tarts, another eat 3, another eat 4, another eat 5, another eat 6. How many tarts were eaten?

8. A man walked 6 miles on Monday, 7 on Tuesday, 8 on Wednesday, 9 on Thursday, 10 on Friday, and 1 on Saturday. How many miles did he walk during the week?

FANCY NEEDLEWORK.

By Mrs. FULLEN.

A KNOWLEDGE of needlework is so essential to every governess, and so many of our friends have expressed a wish that we should give a few observations on this very useful as well as fashionable occupation, that we do not hesitate to devote a portion of our pages to such hints and observations as we trust may be useful.

Perhaps, the most fashionable kinds of work at the present day are muslin embroidery, and braid work. The former, at least, every one attempts to do, and, as there is an obvious utility in being able to make, at a very trifling cost, collars, sleeves, &c.—the part of a lady's dress at once the most expensive, and the most essential for an elegant appearance—it is well to be able to cultivate the power of doing such work quickly and easily.

It is always better to buy the designs worked on the material, than to work them yourself; for as of late years, apparatus has been invented for *printing* these designs, they are done with an accuracy and a neatness with which no amateur can hope to vie.

But the choice of a pattern, and the mode of working it, are worthy of all attention. Some patterns are more effective with far less work than others. Always choose *good* muslins, whether of a close or a soft texture, for nothing can be more mortifying than to expend a good deal of time on work which will not bear more than one or two washings.

All the over-cast or button-hole stitch that is done should be considerably *raised*, in order to make it look well; and in the simple sewing over of many parts of Broderie Anglaise a thread should be held in, which gives firmness to the edges, and prevents them from being so easily torn.

At our instigation an embroidery cotton has been made in England, superior in every respect to the French, as well as very much cheaper. It is known as Evans's Royal Embroidery Cotton. It varies



in size from No. 8, which is suitable for very coarse work only, to No. 120, adapted to the most delicate designs on the finest cambric.

Braiding is another extremely simple work. The pattern is marked on cloth, velvet, or any other material, and then a round, flat, or fancy braid is sewed on it.

For sofa cushions, such as the one of which we give a design, the *Albert* braid is the richest and most appropriate; for slippers, we prefer the star, Eugenie, or Russian. For children's frocks, the twist looks very well, par-

ticularly the pale blue or pink, or white merino.



We propose, next month, to give some new designs and instructions for fancy work, as well as a few hints as to the fitting up of a lady's workbox.

CORRESPONDENCE.

WAX-MODELLING.

To the Editor of "THE GOVERNESS."

SIR,—I have modelled many wax flowers during the last few years, and have felt no ill effects from the wax, which is prepared by Mrs. Peachey, 35, Rathbone Place, who assures the public that, by a chemical process, every deleterious quality is removed from it.

As I know that she devotes her *whole time* to the art, and is herself in good health, though she has modelled flowers for years, I think her testimony worthy of credit; especially as, in my own experience, I have never perceived any injurious effects from the wax.

Should this information be satisfactory to your correspondent I should be pleased, as it is a pity that her daughter should be deprived of so delightful a recreation.

ANNA MARIA.

For your own satisfaction I add my name and address, but do not wish it published. I do not object to the lady herself having it.

FRIENDLY CRITICISM.

To the Editor of "THE GOVERNESS."

January 19th, 1855.

M. A. R., St. Albans, a Governess and a yearly subscriber to "THE GOVERNESS," encouraged by the Notices to Correspondents in the first number, has ventured to trouble the Editor with two compositions, in the hope that a word of criticism may be bestowed upon them, being, as is the case with many of her profession, unable to obtain an impartial opinion whether it be worth her while to cultivate her inclination for this species of writing, or whether, as is very possible, she may have overrated her capacity. They are sent believing that friendly counsels will not be withheld,* and are placed in the hands of the Editor free of any restrictions. They need not be returned. Distrusting herself, she has preserved an incognito which she hopes may not be deemed disrespectful.

THE TABLE IN 'THE WILDERNESS.

[Lines suggested by the accounts given of the administration of the Holy Sacrament at Varna, previous to the embarkation of the allied troops for the Crimea.]

Picture the scene, the camp's wild din around,
And here, this little consecrated ground.
A "fair white cloth" is spread 'neath humble tent,
Rude in contrivance, bare of ornament.
No outward pomp addeth unto the power,
The chastened, touching grandeur of that hour;
But, from amid the deep cathedral shade,
Never hath choir sublimer music made;
Nor hath more earnest, heartfelt prayer e'er riven
The ambient air, speeding its way to heaven.

* See *Answers to Correspondents*, M. A. R., under *Poetry*.

They come, they throng, the grey-haired man, the youth—
 All ages once more meet, confirm their truth;
 The sacred, final pledge of dying love,
 Fulfilling thankfully in Moslem grove;
 And as the Absolution's accents rise,
 Some hear prophetic words of Paradise:
 And with the closing Gloria tones are pouring,
 Fervent as from the seraphim adoring.
 It is a solemn time; oh! yearning hearts,
 Say, how doth home-scene mem'ries wander past?
 The village church, its quiet, holy calm,
 Contrast with harsh, discordant war's alarm;
 And those loved ones who knelt beside ye—how,
 How doth their voices thrill each fibre now?

Soldiers ye are, and England's choicest sons,
 Her glory and her hope; in prowess none
 Shall e'er surpass ye. England's flag unfurled,
 Fliesh untarnished 'fore th' assembled world.
 Soldiers ye are; but holier vow have vowed
 Than even patriot faith, or freedom cowed,
 To aid to raise her sadly drooping wings.
 Soldiers of Christ ye are; the King of kings
 Your monarch and your chief. In battle's shock,
 This bond shall be your amulet—your rock—
 Champions of loftiest courage; for ye feel,
 Whether from you shall shouts of victory peal,
 Or, in the struggle of that awful field,
 Ye shall your spirits to His keeping yield,
 All, all is well; freed from the militant,
 Ye rise to swell the concourse triumphant,
 Crowned with the bright, the one unfading wreath,
 Victors of earth—more victors o'er death.

M. A. R., *St. Alban's.*

THE WILHEM SYSTEM OF SINGING.

To the Editor of "THE GOVERNESS."

SIR,—I have a large school, and I wish to teach singing in it. I have not been trained, but I am thoroughly acquainted with music: my only difficulty is to know upon what system I had better teach it. I know several of Mr. Hullah's pupils who have very good voices, and have gone through his course, but are unable to sing a simple air at sight; and I have been told that the system, though under government patronage, is not at all a satisfactory one. I should like to know the opinion, and have the advice, of some of your experienced correspondents on this essential subject.

I am, &c.,

POOR MARY-ANN.

H

CLEANING SLATES.

To the Editor of "THE GOVERNESS."

SIR,—Your correspondent, "A Young Governess," should ask the ladies of her school committee to supply either the whole girls' school with a large sponge, or each class with one: the latter plan would be the best, and it is one frequently pursued. At the private school to which I went, we cleaned our slates with paper dipped in ink. The dirtiest slate is speedily cleaned by this method, however objectionable it may be thought to be, and doubtless is.

I am, &c.,

E. W. J.

To the Editor of "THE GOVERNESS."

SIR,—Will you permit me (through the medium of your valuable periodical) to suggest the following plan for cleaning slates to your correspondent, "A Young Governess?" I have tried it successfully in several schools. A round piece of woollen cloth, the thicker the better, attached by a string to the slate, answers the same purpose as a sponge. The girls have only to breathe freely on their slates, and rub with the cloth till dry. There is no difficulty in this plan, nor any necessity to trouble a ladies' committee. I have in all cases found the parents of the children pleased to send me any small pieces of thick cloth they might have from time to time. A few days are sufficient to make the children accustomed to cleaning them in this manner.

I am, Sir,

Your Obedient Servant,

A SUBSCRIBER.

THE WIVES OF LITERARY MEN.

To the Editor of "THE GOVERNESS."

SIR,—Ther excellent opening article in the first number of "THE GOVERNESS" gave rise to a very interesting conversation a few evenings since. A gentleman who took part in it appeared sadly afraid that females will ere long be *over-educated*. He said he preferred mediocrity before excellence as regards female attainments, and in support of his views he produced the following quotation from Bulwer:—

"I know not why it is, but your very clever man never seems to care so much as your less gifted mortals for cleverness in his helpmate. Your scholars, and poets, and ministers of state, are more often found assorted with exceedingly humdrum good sort of women, and apparently like them all the better for their deficiencies. Just see how happy Racine lived with his wife, and what an angel he thought her and yet she had never read his plays. Certainly Göethe never troubled his lady, who called him 'Mr Privy Councillor,' with whims about 'menads,' and speculations on 'colour,' nor those stiff metaphysical problems on which one breaks one's shins in the second part of the 'Faust.' Probably it may be that these great geniuses—knowing that, as compared to themselves, there is little difference between your clever women and your humdrum women—merge at once all minor distinctions, relinquish all attempts that could not but prove unsatisfactory, at sympathy in hard intellectual pursuits, and are quite satisfied to establish that tie which, after all, best resists wear and tear ever—the tough household bond between one human heart and another."

It was agreed that one of us should write to you to know whether you, or any of your contributors, will take up the subject. I think it is one which should interest our profession.

I am, &c., &c.,

A GOVERNESS who wishes to learn LATIN.

Bath, January 12th, 1855.

[We have much pleasure in inserting this communication, and in leaving the discussion with our numerous intelligent correspondents.—EDITOR OF "THE GOVERNESS."]

INTELLIGENCE.

THE LATE MISS MITFORD.—Another star from the bright galaxy of female genius which adorns the reign of the accomplished VICTORIA, has disappeared from earth. The amiable and talented Mary Russell Mitford is now numbered with *the many*, and, we trust, with the blest.

Thus star by star declines,
Till all are passed away,
As morning high and higher climbs
To pure and perfect day,
Nor sink those stars in empty night,
They hide themselves in heaven's own light.

The author of "Our Village," and of so many pleasing works of a kindred tendency, expired on the 3rd of January, at Swallow-field Cottage, near Reading, aged sixty-eight. We shall, in our next number, give a short biographical sketch of Miss Mitford. To *Governesses* it will be peculiarly interesting and instructive.

THE EMPRESS EUGENIE AND MORALITY.—The Paris correspondent of the *Morning Advertiser* writes:—"The Empress Eugénie has contrived to gain great popularity in a short space of time—a distinction which her predecessors in the purple had failed to obtain during a much longer period. And yet her Majesty has attacked the Parisians in their most vulnerable part. She has engaged herself in a formal crusade against vice and immorality; and never has the Tuilleries been so free of immoral visitants as now." After specifying some very desirable changes which have lately taken place, he adds:—"And all this purification has been effected by the imperial order." If this does not raise the empress in the estimation of englishwomen, it will be strange indeed.

LOLA MONTES v. EDITORS.—The other day, San Francisco was thrown into a state of ludicrous excitement by the appearance of Madame Lola Montes rushing from her residence through Mill-street towards Main-street with a lady's delicate riding-whip in one hand, and

a copy of the *Telegraph* in the other, her eyes in a fine frenzy rolling, vowing vengeance on that scoundrel of an editor. She met him at the Golden Gate Saloon—the crowd, who were on the *qui vive*, following in her footsteps. Lola struck at the editor with her whip, but he caught and wrested it from her before she could hit him a blow. She then applied woman's best weapon—her tongue. Meanwhile, her antagonist contented himself with keeping most insultingly cool. Finding all her endeavours powerless, the “divine Lola” appealed to the miners; but the only response rendered was a shout of laughter. Mr. Shipley, the editor, then triumphantly retired, having by his calmness completely worn out his fair enemy. The immediate cause of the *fracas* was the appearance of sundry articles regarding the “Lola Montes-like insolence and effrontery of the Queen of Spain.”

NOTICES OF BOOKS.

EDUCATIONAL PROGRESS.

- I. “THE EARLY EDUCATION OF CHILDREN, AND THE EFFECTS OF HOME INFLUENCE ON THE WORK OF THE TEACHER.” By Mrs. Hutchinson. 8vo, cl. pp. 56. Darton and Co.
- II. “THE PHILOSOPHY OF EDUCATION:” a Lecture. By Trevethan Spicer, LL.D., M.A., of Gray's Inn, Esq., Barrister-at-Law. 12th Ed., pp. 16. Spalding, Notting Hill..
- III. “WOMAN'S EDUCATIONAL MISSION:” Being an Explanation of Frederick Fröbel's System of Infant Gardens. Darton and Co.

OF the excellent works to which we have thus directed the reader's attention, the first is by a lady who, although in her noviciate as an author, is, so far as we are enabled to judge from her little book, and from the fact of her being a practical teacher, no novice in the work of education. After some very sensible introductory remarks, our author treats, in Chapter I., “*on the right direction of parental influence—its important results—maternal influence especially exemplified.*” Chapter II. treats of “children—their characters, dispositions, and treatment.” At the end of this chapter there are “General Observations” much to the point. Of the book as a whole we must say that, although it contains nothing new, it contains much that is true, and that should be constantly borne in mind by mothers and those to whom the care of infants is entrusted. Dr. Spicer's lecture is contained in a one-sheet octavo pamphlet. Perhaps the author of the “Manual of Method,” and others, to whom “The Philosophy of Education” (one of the terms “*lately come into vogue on the subject of education*”) conveys no definite idea, will pardon our presumption in recommending the investment of

a very small portion of capital in the purchase of what, through the learned author's kindness, we have obtained *for nothing*. A few paragraphs, selected from various parts of the Lecture, will (whilst they ~~must~~ interest) enable the reader to judge what may be expected from the whole.

"Education has no creative power, it can only unfold and direct the latent faculties of the soul. It cannot make mathematicians, painters, poets, or musicians, and instructors should bear in mind that they are not called upon to *alter* human nature, but to guide and develop it.

"We must not lose sight of the fact that *education* is an *experimental science*, and that strict and undeviating principles can scarcely be laid down. So as in *dietetics*, the same regimen will not suit all. Nature loves variety, whether physical, or moral, or intellectual. No two minds are alike, they differ in capacity, bias, and power. Every individual is an imperfection—no individual complete in himself, because each is a part of the whole of society.

"The human mind is not yet thoroughly understood, its cultivation, therefore, must of necessity be somewhat obscure; but *observativeness*, at all events, may be safely inculcated—a habit of observation cannot be infused too early, nor cultivated too sedulously. If the first conceptions of the Deity, and the first perceptions of morality, were associated with the feelings produced by the beauties of nature, our sensations of the external objects of the world, which surround us on every side, would be ultimately mingled with the internal conceptions of the mind which spring up at each instant, and thus the material and the immaterial—the physical and the mental—the demonstrative and the mysterious—would mutually act and re-act upon each other: and thus those serious thoughts which arise to console us in adversity, and on that account are generally tinctured with gloom, would recur spontaneously in our happiest hours, and blend themselves with our purest and most refined enjoyments.

"The education of the mind commences in the cradle, the impressions of childhood frequently influence after-life, and the principles which take the deepest root are those which are early implanted.

"We should, therefore, accustom a child as soon as it can speak, to narrate its griefs; its fears; its hopes—to communicate what it has noticed in the world without, and what it feels in the world within. Anxious to have something to tell, the child will be induced to *attend* to surrounding objects and to fitting notions; we learn to observe, and to mark, and thus lay the foundation of a reflective, thoughtful character.

"Children should not be sent to school too young; the early training

of infants should be domestic and physical. The practice of making them study too early is worse than causing them to walk too soon, because the brain is of more importance than the legs. Exercise, however, is as essential to the health and vigour of the brain of the child, as it is to its limbs,—but it should be the general and pleasurable exercise of observation, not the fatigue of task. Book learning should be the end, not the beginning of education."

If doctrines and sentiments such as these be received as expository of the philosophy of Education, we have no hesitation in saying that "*Woman's Educational Mission*" is pre-eminently a *practical* exposition of educational principles advocated so ably by Dr. Spicer.

"*WOMAN'S EDUCATIONAL MISSION*" is a translation by Elizabeth Countess Krockon von Wickerode, from the German of the Baroness von Marenholtz, the lady who sent Fröbel's inventions for the use of children to the Exhibition in St. Martin's Hall.

The work is designed to be an explanation of Fröbel's *Infant Garden* system, a system which has of late received considerable attention from the friends of education. To give an idea of the system in as few words as possible, we should say to those who know something of Pestalozzianism, it is the *proper beginning* of the Pestalozzian system; to others we should say, it is the proper beginning of teaching on Locke's principle, leading from the known to the unknown. It advocates a simultaneous and easily progressive development of the faculties from the very dawn of intellectuality, and to this end it strenuously and reasonably insists upon the absolute necessity of rendering *Female Education* subservient.

Having alluded to those who know *something* of Pestalozzianism we feel compelled to say, that in this country a variety of educational quack nostrums are foisted upon public notice as *Petalozzian*. We have conversed with many German educationists, but we never yet met with one who would admit that he knew a school in this country conducted upon *the Pestalozzian system*. This we do not deprecate; for, after all, we are not so infatuated with the name of Pestalozzi as to designate every sound educational principle *Pestalozzian*. Pestalozzi did good in his generation,—for the cause of education he did much, but his pupil Frederick Fröbel has done more. We heartily wish that many teachers and educationists would cease prating about *the system of Pestalozzi*,—of which they know little or nothing,—and study and carry out practically the irrefragable principles laid down by British educationists. Pestalozzi has credit for rather too much on the one hand, and on the other hand his system is either misunderstood or misrepresented by the majority of those who profess it.

A gentleman who visited Pestalozzi in 1817 says, "Wishing to ascertain how far practice agreed with theory, I have not only assisted at some of the lessons, but I have examined some of the pupils, respecting the sort of intercourse they have with the masters, and the employment of their time from morning to night, and set it all down under their eyes. The result of these inquiries is, that the mode of teaching is in fact very little different from what it is in other schools; the masters teach arithmetic, geography, geometry, &c., from elementary books, that is, dictate to the pupil his mode of proceeding; and as to *love and confidence*, Mr. Pestalozzi is himself now too old to have much conversation with his pupils, and the masters under him see them at the hours of instruction only, and love them about as much as masters in other schools love their scholars, and no more. '*Aux taloches près*,' this was the expression one of the pupils used; excepting a box on the ear occasionally, there is nothing very paternal in their intercourse with their pupils; and once the master for religious instruction, in an angry moment, as I was told, burst one of the desks with a blow of his fist. '*C'est beau cela pour un maître de religion*,' observed my informant, an intelligent boy, who, however, had no dislike to the school, nor any wish to leave it."

Go into some professedly Pestalozzian schools—you will remark the evident deficiency in mental acquirement evinced by the pupils when compared with some who are taught under less favourable circumstances and under less assuming pretension to professional skill and an infallible system. You may be told very plausibly that you must regard principally the admirable manner in which the *intellectual* faculties have been developed. Don't you see how intelligent that girl is? See how attentively she regards you; you must not think she is idly staring at you; oh no, whilst you are looking at her carelessly-written and blotted copy-book, she is doubtlessly contemplating you as the subject of an object lesson, and who knows whether she be not revolving in her mind how she would look in a frock the same pattern as your dress? Seriously, we think that in many of these Pestalozzian schools the *rage* for object lessons is carried too far; the development of the intellectual faculties is well, nay is indispensable, but the mind requires *food* as well as exercise; the grand mistake appears to be employing artificial instead of natural modes of development, and that which should be, as it were, the scholar's *railway* is accounted his *station*, his *terminus*. Fröbel's system is the best we have met with, because it is the least complex and the most natural. As for what is called the Pestalozzian system, one cannot find two persons (except in some few cases where they happen to be of the same *clique*) to give a consonant definition of what is meant by it. To many it appears "system of object lessons," and such, as carried out

in many cases, it is. However, what is *meant* by the term *Pestalozzian* education (we do not say what *is* Pestalozzian) is simply *proper* education. It is the plan of education which we *may presume* Pestalozzi desired to see adopted.

To mothers, and other FEMALE EDUCATORS who would like to know more about the Pestalozzian system, we would strongly recommend the perusal of "Woman's Educational Mission," a most interesting work in every respect, and one which we shall in our next number notice more particularly.

"MATERNAL COUNSELS TO A DAUGHTER, designed to aid her in the care of her Health, the improvement of her Mind, and the cultivation of her Heart." By Mrs. Pullan, Author of the "Lady's Library," "The Court Partial," "Practical Grammar," &c.; Editor of the Work-table of all the leading Periodicals. Pp. 312, 12mo. Darton & Co. 1855.

To those of our fair readers by whom Mrs. Pullan has long been well known as a writer, it would be superfluous to say anything with regard to her ability; to those who are not well acquainted with her style, we would say, "Read the article on "MORAL HONESTY," in the first number of 'THE GOVERNESS,' and you will be able to form some idea as to what you may expect in the perusal of 'MATERNAL COUNSELS,' from the MS. of which that article was taken." Mrs. Pullan is unmistakeably a staunch educationist. When the prospectus of "THE GOVERNESS," was brought under her notice, she, with prompt and unhesitating generosity, gave us permission to take an article from her "Maternal Counsels," which was then in the printer's hands, if not in the press; she thus gave us a very tempting *carte blanche*, for we were so pleased with the book, that if we could have incorporated the whole of it in an article, it is possible that the publication of the interesting work now before us would have been superseded. It is a book eminently adapted to the requirements of the age. It should be read by every young lady, and no Governess should be without a copy of it. It will be perceived from our present number, that our author is *in earnest* as regards interest in "THE GOVERNESS." This is highly gratifying, although in no wise surprising; for, as we have already observed, Mrs. Pullan is, unmistakeably *an educationist*, and in her "Maternal Counsels" she has so anticipated the expression of our sentiments on subjects connected with Female Education, that we should deem ourselves open to the charge of plagiarism, were it not that our heartfelt conviction is that any unprejudiced persons who give the subject of Female Education that serious consideration which it demands must necessarily come to the same conclusions.

Indebted as we are to Mrs. Pullan's kindness, it may be said that fault-finding with her book would come with an ill grace from us. In reply, we beg to state that we should be sorry to recommend to our readers, *under any consideration*, a work which is really not worth the purchase-money, nor the time required for its perusal: it would be a want of that *moral honesty* so ably advocated by Mrs. Pullan—so strongly recommended by ourselves.

After having appropriated to the edification of our readers a whole chapter from "Maternal Counsels," they will, we doubt not, excuse us from making further extracts from it. It is an admirable book, and we cannot recommend it too strongly. Our *Scrap Book* is now enriched by numerous extracts from "Maternal Counsels."

"HISTORY OF ENGLAND." I. Portraits of the Sovereigns of England from the Romans to Queen Victoria, chronologically arranged, with Dates and Notes of the principal Events in each Reign, presenting at one view a Complete Outline of the History of England. Reynolds, Strand.

THESE well-executed lithographic portraits, sixty-two in number (from Julius Cæsar), are "on a sheet three feet by two feet;" the copy before us is folded (in eight) in a neat wrapper, and we consider the price (2s. 6d.) remarkably low. Mounted, it would be an ornament as well as a useful appendage to a school-room of any kind.

II. "A SUMMARY OF THE HISTORY OF ENGLAND." National Society. THIS is not a new work, but it is one not so well known by Governesses as it should be. It has been used very successfully in schools under Government inspection. There are 32 pages in a neat wrapper, and the cost is only sixteen pence per dozen! The following extract is a specimen of the style:—

"A.D. 1485. Battle of Bosworth Field; Richard III. defeated and slain by the Earl of Richmond, son of Edmund Tudor by Margaret, lineal descendant of John of Gaunt, Duke of Lancaster, son of Edward III.

"Descent of the Plantagenet Line.

"Henry II., Plantagenet, son of Matilda, daughter of Henry I., by Geoffrey Plantagenet, A.D. 1154.

"Richard I. } Sons of Henry II. { A.D. 1189.
"John } { A.D. 1199.

"Henry III., son of John, A.D., 1216.

* * * * *

"Richard III., brother of Edward IV., A.D. 1483.

"Tudor Line.

"FROM A.D. 1485 TO A.D. 1603.

"HENRY VII.: FROM A.D. 1485 TO A.D. 1509.

"A.D. 1486. Henry marries Elizabeth of York, sister of Edward V., thus uniting the houses of York and Lancaster.

"A.D. 1492. America discovered by Columbus.

"A.D. 1497. Rebellion headed by Perkin Warbeck."

III. "INCE'S OUTLINES OF ENGLISH HISTORY, WITH A GENEALOGICAL CHART OF THE SOVEREIGNS OF ENGLAND." Pp. 108. Gilbert.

We are informed that *eighty-two thousand* copies of this little book have been published. We say *little* book, but we should also say that it is a *multum-in-parvo* of the subject on which it treats. We admire the plan, of which the following is a specimen: (the price is 1s.)

"(39.) RICHARD III., surnamed CROOKBACK.

"*Birth and Reign.*—Richard III., who had paved his way to the throne by the murder of his nephews, was born at Fotheringay Castle, in Northamptonshire (1452); by the aid of the Duke of Buckingham, a highly popular nobleman, he succeeded in his design on the throne, was proclaimed king, June, 1483, crowned at Westminster, using the same arrangements as had been prepared for Edward V.; and reigned from 1483 to 1485.

"*Marriage.*—He espoused Anne Neville, widow of Edward, prince of Wales; he assassinated her at Tewkesbury, in order that he might marry his niece Elizabeth, whose claim to the throne was looked on by the people with favour; the princess, however, through horror at the proposal, frustrated it.

"*Issue.*—Edward, created Prince of Wales (1484), when about twelve years old, but lived only three months after receiving the title.

"*Death.*—Richard died at the battle of Bosworth, while bravely, though unjustly, contending for the crown against Henry Tudor, earl of Richmond. Richard fought desperately, and made a furious charge at Richmond. Richard's helmet was so beaten in by the blows it had received, that its form was quite destroyed. The body, disfigured with wounds, and covered with blood and dirt, was found beneath heaps of slain; it was carelessly thrown across a horse, and carried to Leicester, where, after being exposed to public view for two days, it was buried without ceremony in the church of the Grey Friars. But his bones were not allowed to rest here; they were torn from this humble bed by Henry VIII. His stone coffin was afterwards used for a drinking-trough for horses at an inn in Leicester.

"Richard was the only monarch since the Conquest who had fallen in battle, and the second that fought in his crown, which, falling off in the engagement, was found and secreted in a bush, where it was discovered, and placed upon Henry's head by Lord Stanley, who proclaimed him king. Hence arises the device of a crown in a hawthorn bush at each end of Henry's tomb in Westminster Abbey.

"*Character*.—Great abilities both for war and peace, but an ambitious, cruel, deceitful, and remorseless wretch. His stature was short, and his features stern and forbidding; one arm was withered, and one shoulder higher than the other, whence he acquired the name of Crookback.

"*Wars*.—The Earl of Richmond, surviving heir of the house of Lancaster, who was at Bretagne, obtaining a body of two thousand men from the King of France, invaded England, and landed at Milford Haven, in Wales: he came to oppose the tyrant Richard III., but waited till he had made friends of his countrymen.

"Battle of Bosworth (Leicestershire), Aug. 22, 1485. This engagement terminated a domestic war which had continued thirty years, and cost the lives of one hundred thousand Englishmen.

"Richard travelled about with his own bedstead, and there is a curious history relative to it. When he was killed at Bosworth, it was left at the place he slept at in Leicester, and became the perquisite of the people of the house; it was entirely of wood, much gilded and ornamented. Nearly one hundred years after the battle, the woman to whom it then belonged, while making the bed one day, perceived a piece of money to drop out of a chink: on examination, she found the bottom of the bedstead was hollow and contained coin to the value of 300*l*. This good luck proved fatal to the woman, as her servant murdered her for the sake of the treasure; for which the domestic was hung."

IV. "A SIMPLE CATECHISM OF THE HISTORY OF ENGLAND, from the Invasion of the Romans to the present Time, particularly adapted to the Capacity of very young Children, by a Lady" (Mrs. Gibbon). Pp. 87. Relfe, Brothers.

WERE it not that a lady has written it, we should designate this "Simple Catechism" as a most wretched production, bad in design and worse in execution. It has not one redeeming quality; it is not simple, nor correct, nor cheap, and very defective in grammatical construction. Here is a specimen:—

"Q. What country did he conquer?

"A. Wales; and he added it to his own kingdom.

"Q. What part of the Welsh people did he order to be put to death?

"A. The bards or poets.

"Q. Why did he do this ?

"A. Because they were always singing songs, which made the Welsh rebel against Edward, and reminded them of their former bravery.

"Q. Did he quite subdue them ?

"A. Yes, but was a long time first, for they said they would have no prince but one born in their country, and who could speak no other language.

"Q. How did Edward manage this ?

"A. When he had made the Welsh promise to obey a prince, if he gave them one born in the country, he brought them his little baby son, who was born a very short time before in the castle of Carnarvon, Glamorganshire, Wales."

Let us be charitable, and suppose that the *comma* after "*songs*" is a blunder of the printer's. We cannot acquit our author of the charge of ambiguity with regard to the next question. After inquiring of the "*very young*" child "*what part of the Welsh people*" Edward ordered to be put to death, and the said "*very young*" child having replied as the Catechism directs, the catechist requires the "*why*" the *very young* child is supposed to give the very *simple* answer, which the comma only has rendered ridiculous, and having given this cogent reason for putting the bards *to death*, the very young child is next asked whether Edward quite *subdued them* ! But perhaps Mrs. Gibbon meant "Did Edward quite subdue the Welsh ?" Well, then, we will let that pass ; and, indeed if Mrs. Gibbon be a faithful historian we shall have nothing more to say about the Welsh ;—what an unconscionable race they must have been, not only to stipulate for a prince who could speak their language, but to insist that he should speak *no other language* ! When we were very young we were told by our governess (who had not the benefit (?) of this "Simple Catechism") that Edward told the Welsh he gave them a prince who could speak no other language than theirs (*i.e.*, as we understood it, at the time of his presentation to them) but we never knew, till informed by Mrs. Gibbon, that the Prince of Wales was required to be a monolinguist.

We are sorry to be compelled to find fault with a lady's work, but this "Simple Catechism" has not only the many faults peculiar to all catechisms, but it is one of the worst specimens of the catechetical style which we have met with in modern school literature.

"COMMON BLUNDERS MADE IN SPEAKING AND WRITING." *Compiled* by Charles W. Smith. 16mo., pp. 16. W. H. Collingridge.

THIS is a very *dear* little book—not *dear* in a lady's *delightful* acceptance of the term, but *dear* in market phrase with respect to price; *fourpence* for a very meagre compilation from a good three-halfpenny tract, published *fifteen years* since by Messrs. Chambers. The whole of the matter in Mr. Smith's compilation is chiefly comprised in a thirty-secondth part of No. 63 of "*Chambers' Information for the People!*" Oh, Mr. S., you are not the first of your name and nature who has made a *common blunder*. If you are not a plagiarist, you are a capital imitation of one. Why didn't you copy the whole tract?—It was not from lack of will, was it? That the Reviewer in the "*Weekly Times*" should say what he has said concerning your compilation *from Number 63*, we can understand: he may never have seen *Number sixty-three*; but that the Reviewer in the "*Britannia*" should tell us that your extracts from 63, *will settle many disputes*, and ought to be *on every table*, we cannot understand.—"Settle disputes!"—How? Pray tell us *that*, Mr. Smith, for we suppose that the compiler of "Common Blunders," compiled this blunder in addition to his other blunders. And then to want this fourpenny book—a book about half the size of those distributed "*free, gratis, and for nothing*," by puffing tradesmen—to be *on every table*. *Every table* forsooth!—Will you not except the *tea-table*, Mr. Smith?—*Do* except the tea-table, Mr. Smith, and don't provoke Mr. Starchy Stiff to turn pompously to page 11 of "Common Blunders," and say, "*Ladies, it is wrong to say 'the very best,' it is a common blunder, and so is 'the very worst.'*" Mr. Smith himself says they are *common blunders*." Our little Fred, a shrewd boy of his age, and remarkably like his papa, says he should like Mr. Smith's book or any other book to be on every *multiplication* table! The little wag! He says now, that he does not *mean* what he says, but he *intends* it. (N.B. We presume Fred has been consulting "Common *Blunders*," for Mr. Smith says (p. 10) it is a *common blunder* to say, "*Do you mean to come?*"—We pause! Pardon us, Mr. Smith, you have *something* in your compilation not to be found in 63. Pray how long has *mean* ceased to be a verb? We are blundering again! You do not profess to give *reasons*. We submit to our readers your Preface:—"This little work is intended to present in a simple form and at a cheap price the most common blunders made in speaking and writing English. The corrections are on the authority of the best grammarians. The reader, who wishes to know the rule or reason for a correction should consult a good grammar." Such a preface, and under such circumstances, Mr. Charles Dickens

would call *humbug*; we shall not do so, but we *shall* advise our readers not to throw away fourpence for your book, Mr. Smith, whilst the Patriotic Fund, Ragged Schools, and NUMBER SIXTY-THREE are in existence.

Now go, Mr. Smith, write a cutting article against "THE GOVERNESS," she has not been publicly assailed as yet. Protestants and Catholics, Episcopalians and Dissenters, have hitherto praised her, not quite so fulsomely as a certain paper praises *somebody*: but no matter. Review "THE GOVERNESS," Mr. Smith—charge the Editor who inserts your review *nothing*, but pay him for inserting it—treat him, and we need not say, send him some of your "*common blunders*."

RELIGIOUS INSTRUCTION.

I. "THE PEEP OF DAY." New and cheaper Edition. Hatchards.

WE are glad to see a new edition of this highly esteemed little work; it is peculiarly adapted to the capacity of young children. Every Christian family should possess a copy of it, as well as of "The Prince of Peace," and "Line upon Line."

II. "BIBLE EXERCISES; or, Scripture References for Schools and Families." By Miss Ann. 4to. Theobald.

WE regret that our space will not enable us to give as full a description of this admirable work as we should like. We strongly recommend it, although we are inclined to think that there has been a want of carefulness in the *wording* of Lesson 10, which we subjoin:—

No. 10.—*The Attributes and Acts of Jehovah are ascribed to the Son and Spirit.*

ATTRIBUTES.

I. Eternal.		IV. Truth.
God is Eternal.—Deut. xxxiii.		God is Truth.—Deut. xxxii.
Christ is Eternal.—Is. ix.	Rev. i.	Christ is Truth.—Jn. xiv.
The Spirit is Eternal.—Heb. ix.		The Spirit is Truth.—1 Jn. v.
II. Omnipresent.		V. Power.
God is Omnipresent.—Jer. xxiii.		The Power of God.—Eph. iii.
Christ is Omnipresent.—Mat. xiii.		The Power of Christ.—2 Cor. xii.
Mat. xxviii.	Jn. i.	Phil. iii.
The Spirit is Omnipresent.—Pa. cxxxix.		The Power of the Spirit.—Rom. xv.
III. Holy.		VI. Knowledge.
God is Holy.—Rev. xv.		God knows the Heart.—1 K. viii.
Christ is Holy.—Acts. iii.		1 Jn. iii.
The Spirit is Holy.—Luke xi.		Christ knows the Heart.—Mat. ix.
		Jn. ii.
		Jn. xxi.
		The Spirit knows all things.—1 Cor. ii.

ACTS.

- I. Performing all Spiritual and Divine Operations.
 God worketh all in all.—1 Cor. xii.
 Christ is all in all.—Col. iii.
 The Spirit worketh all.—1 Cor. xii.
- II. Dwelling in Believers.
 God dwells in believers.—2 Cor. vi.
 1 Jn. iv.
 Christ dwells in believers.—Jn. xvii.
 2 Cor. xiii.
 The Spirit dwells in believers.—Jn. xiv.
 1 Cor. vi.
- III. Leading his People.
 God leads his people.—Deut. xxxii.
 Isa. xlviii.

- Christ leads his people.—Jn. x.
 Isa. lv.
 The Spirit leads his people.—Rom. viii.
- IV. Teaching his People.
 God teaches his people.—Jn. vi.
 Phil. iii.
 Christ teaches his people.—Gal. i.
 Eph. iv.
 The Spirit teaches his people.—Luke ii.
 Jn. xiv. 1 Cor. ii.
- V. Sanctifying his People.
 God sanctifies his people.—Jude
 Christ sanctifies his people.—Heb. ii.
 The Spirit sanctifies his people.—Rom. xv.

By the side of every chapter to which a reference is made, the pupil is to set down in pencil the verse or verses which apply to the subject. Where the chapter is not specified, it implies that the pupil is to select a chapter which throughout bears an allusion to the subject.

For **JEHOVAH**, we should substitute *Father*. The word which the Jews held in peculiar veneration, and which the Protestant translators of the Old Testament have rendered **LORD**, conveys to our mind the idea of the *Trinity in Unity*, and we should also substitute "*The Father*" for God, because "the Son is God, and the Holy Ghost is God."

NOTICES TO CORRESPONDENTS.

LANGUAGE, GRAMMAR, &c.

O. U. G. H. (M. S.)—It has at least *seven* different sounds. *Bough* rhymes with *now*; *cough* rhymes with *off*; *dough* rhymes with *doe*; *hough* (except when a proper name) rhymes with *mock*; *rough* rhymes with *muff*; *through* rhymes with *you*; *ought* rhymes with *taught*.

Cobbett's Grammar. (A. Z.)—All that is urged in favour of *Cobbett's Grammar* may be true, but we should never think of recommending a lady to introduce it to her school, and we are surprised that a father should wish his daughter to study it,—especially now, as there is so large a variety of school grammars.

We consider it a right which should be insisted upon, that the choice of school-books be left to the teacher.

The Child's First Grammar. (A.—A.)—We cordially thank you for the MS. so kindly forwarded to us. It shall receive our early attention. We hope to insert an article on the subject in our next.

RECEIVED: D. D.—M. A. L. (Quite correct.)—V. N.

ARITHMETIC.

The Abacus (C.)—For class teaching the large one is preferable; but we have not seen a large one so contrived that young children could themselves manage to perform operations on it.

ANSWERS: S. B. (correct.)—Mentor (the second one is decidedly the better one).—I. O. U. (the book is *wrong*, it should be 3d.)—I. J. K. (it differs very immaterially from other editions; we think you are acting wisely in the matter.)

RECEIVED: Anna—N. J. L.—M. A. L.—t.—R. P., &c.

MUSIC.

Escektor (F. E.)—The words are not copyright; they have been set to music by several

persons. We have not seen the one you mention. Shopkeepers like to dispose of stock on hand.

RECEIVED: G. Minor—C. J.—D. C. (Duff and Hodgson.)

POETRY.

Poetical Contributors.—These have been so numerous that were we to insert all we have received, our whole number would be poetry, or what was *intended* for poetry. To poetical contributors especially we must say, *We cannot undertake to return rejected manuscript.*

AMY C.—Your friend is correct; neither of your quotations is from Kirke White; *both* are from the following beautiful effusion of THOMAS MOORE:—

Oh! Thou who dry'st the mourner's tear,
How dark this world would be,
If, when deceived and wounded here,
We could not fly to Thee!
The friends who in our sunshine live,
When winter comes, are flown;
And he who has but tears to give,
Must weep those tears alone;
But thou wilt heal that broken heart,
Which, like the plants that throw
Their fragrance from the wounded part,
Breathes sweetness out of woe.
When joy no longer soothes or cheers,
And e'en the hope that threw
A moment's sparkle o'er our tears,
Is dimmed and vanished too!
Oh! who would bear life's stormy doom,
Did not Thy wing of love
Come brightly wafting through the gloom,
One peace-branch from above?
Then sorrow, touched by Thee, grows bright
With more than rapture's ray;
As darkness shows us worlds of light
We never saw by day.

E. W. J.—We are much obliged to you. Want of space compels us to defer the insertion. We hope to have the lines "To a Poet" in our next.

M. A. R. (St. Alban's).—We shall watch your experiment with much interest. We should feel much obliged to you if you will favour us with your address in full, as we wish to communicate with you privately.

You know whom!—We are truly sorry that, though you are *not vexed*, you are annoyed. Shall you be *annoyed* if we say, that we guess you are *young*? Do not let trifles annoy you. You are sensitive, and our knowledge of human nature generally, and of poetical young ladies particularly, is sufficient to warrant us in saying that you would have been more *annoyed* by our prompt compliance with your request, than by our saying let the matter rest till you hear from us by letter.

SCRIPTURE, RELIGION, &c.

Dictionary of the Gospels. (CHARLOTTE T——.)—"Derived corrupted nature" is correct. *Corrupt* is a much stronger term than "*dead*," and conveys a very different idea.

Controversy. (J. W.)—Do you remember the poetical quotation in our prospectus?

"Religion should extinguish strife,
And make a balm of human life;
But friends who chance to differ
On points which God has left at large,
How freely will they meet and charge!
No combatants are stiffer."

Divine Forgiveness. (E. S.)—We are much pleased with your interesting letter, but we fear that we must decline your kind offer for the present.

"THE GOVERNESS" and "THE CARLOW POST" (*A Clergyman of the Church of England*).—We shall be happy to insert the letter from our reverend correspondent in our number for *March*. We have received other communications on the same subject.

RECEIVED: REV. A. H.—REV. J. S.—REV. J. P.—THEOPHILUS.—ANOTHER SUNDAY-SCHOOL TEACHER.—L. L.—&c.

HISTORY, BIOGRAPHY, CHRONOLOGY, &c.

The Electric Telegraph. (A. B.)—The inventor, Mr. Bain, is living, and, we believe, derives considerable pecuniary benefit from his valuable discovery.

Pizarro. (QUERY.)—Pizarro was a Spanish pirate (1501—1541). It was Ataliba, Inca of Peru, whom he and his associates compelled to profess Christianity, and then burnt, after strangling, *as a favour to a Christian*. Pizarro was assassinated.

Earl of March. (J. M.)—The Mortimer family were formerly the lords of the Welsh *marches*, or border-lands. The baronial castle was at Wigmore in Herefordshire. Edward IV. was their lineal descendant or representative.

Mortimer is a contraction and corruption of *De mortuo mari* (*of the Dead Sea*).

RECEIVED: M.—M. N.—A. Z.—E. B. We hope our present number will satisfy the requirements of a large number of correspondents.

GEOGRAPHY.

The Marches (J. M.).—The word signifies *marks* or boundaries. We derive it from the Anglo-Saxon, but it is common to almost all languages of Teutonic origin. The country adjoining the English settlements of East Anglia and Deira, and which bordered on the lands of the British tribes, obtained the name of the *March*, and its possessor that of *Mercians*. The German title *Margrave* and the English title *Marquis* and *Marchioness*, are derived from the same origin. (See "EARL OF MARCH" under HISTORY.)

Van Diemen's Land. (J. W.)—The aborigines were of the same race as those of Australia. It is colder than Australia.

RECEIVED: S. A. H.—P. G.—H. B.

GEOLOGY.

A Kind Offer.—A gentleman has kindly offered to write in "THE GOVERNESS" some articles on this subject. He says it can be simplified so as to be attractive even to nursery children. We should like to know whether our friends would like a few articles on Geology.

ADVICE, MISCELLANEOUS INQUIRIES, &c.

Ladies' Colleges. (M. A. T.—F. S.—A. A., &c.)—The terms for boarders at Mrs. Craig's institution are 40*l.* per annum. We can give no further information concerning it than that contained in the prospectus, which was forwarded to us in reply to our inquiries, and which, we suppose, can be obtained on application.

We believe that the "Queen's College" in Harley Street is an excellent establishment. We have reason to hope that we shall be able (through the kindness of Miss Parry, the Lady Superintendent) to supply the information required, both as regards plans and operations.

Whilst on this subject we cannot refrain from bringing under our readers' notice the following lines, which appeared a few months since in the *Literary Gazette*; they are from the pen of one who styles himself "BACHELOR OF ARTS."

THE LADIES' COLLEGE.

I promised, dear Fanny, to warn you,
If ever my love took a turn;
Well, that moment is come, and I scorn you—
The cause of my fickleness learn.
Have you heard of the feminine college?
No illiterate ladies for me!
Just fancy the glory, the knowledge,
Of a woman who takes her degree.

Greek, Latin, French, Hebrew, and German,
 She's a damsel of exquisite parts,
 She will pen you an ode or a sermon,
 In short, she's a *Spinster of Arts*!
 S. A. on a card they now figure,
 What an air, what a fashion has she!
 Only think of the talent, the vigour,
 Of a woman who takes her degree!

Theology, history, science,
 From all fountains of learning she'll quaff,
 She will wear a proud look of defiance,
 And walk like a moral giraffe.
 Now, a boarding-school miss who would try for?
 What is simple Miss S. or Miss B.?
 No, this is the woman to sigh for,
 When once she has got her degree.

There's a chance then for you yet, sweet Fanny,
 Matriculate, don't lose a day;
 I should like your love better than any,
 The moment you are an S. A.
 Of your common-place nymphs I am weary,
 A duchess were nothing to me,
 I'll turn up my nose at a Peer,
 Unless she has got a degree!

The Schoolmistress Abroad. (H. C.)—Your *shrewd* friend is "too clever by half." Were it not for your courteous letter we should treat the insinuation with the contempt it deserves, especially as we have some idea of the quarter whence it emanates. We beg to inform you that the advertisement, the *copy* of the application, and the (original) reply of the advertiser were sent to us by a gentleman who knows the accomplished *ci-devant* candidate. She kept a copy of her application, and, as advised, wrote "*copy*" on it, and placed it with the advertisement, which appeared in the *National Society's Monthly Paper*. It was evident that the advertiser thought the application *no joke*, or we should not be now enabled to say that if you are not satisfied with our explanation, and will favour us with your real name and address, we shall be happy to forward to you the printed advertisement—the "*copy*" of the erudite letter, and the advertiser's reply, which has been kept in the *envelope* just as it was received.

Boarding Schools. (A. M. S.)—"THE GOVERNESS" is not intended for the teachers of any particular class of schools. We hope to profit by your hints. The majority of our subscribers are principals of ladies' establishments, private governesses, and mistresses of superior elementary schools.

Trained Mistresses. (E. D.)—Your remarks are just. Teachers trained under the government minutes do not require that assistance which is "so desirable to the private governesses, or the lady whom *necessity rather than choice* has made a teacher;" but we think it would be very unwise to make "THE GOVERNESS" exclusive. *Female educators* of every class and grade should find a periodical adapted to their several requirements.

A Shareholder in "THE GOVERNESS." (G. B.)—Your kind letters are under consideration, and we hope to communicate with you soon.

M. Mc. C.—y.—We thank you sincerely for your encouraging letter.

A Poor Teacher. E. L. is thanked for her letter respecting this case.

RECEIVED: A. T.—S. S.—Nemo.—O. P.—A Pupil Teacher.—E. H.

Erratum. In the notice TO CORRESPONDENTS on the inside cover of No. I., for pp. 41 and 42 read p. 21. (Had A.—Mary B.—*E. s. d.*—and Lizzie read the last pages of "THE GOVERNESS Advertiser" they would have found the replies to their inquiries.)

THE GOVERNANCE.

LOVE.

FULL of import—fraght with associations numerous as diverse—how harrowing, or how heart-cheering—how constantly used—how often misunderstood—how frequently misapplied—is that talismanic monosyllable, LOVE! A word more significant, or of more extensive application, is not to be found in the English language. It is a word which implies all that is morally beautiful, all that is holy, all that is worth living for and hoping for; yea, all that is desirable for time and for eternity. There is no principle, however sacred, no law, however just, no duty, however important,—there is no tie, however endearing, no pleasure, however sweet, no reward, however magnificent,—but its excellence may be expressed by that well-known word which has been most beautifully employed as a definitive of God Himself,—LOVE.

Historians, poets, prophets, evangelists and apostles, from remotest ages, and through successive generations, proclaimed, in language glowing with the fervour of heavenly inspiration, the glorious attributes of the Most High; it remained for that beloved and amiable disciple whose writings were to complete the canon of Holy Writ, to attribute to the Deity the personification of what on earth is but an abstract principle, yet the mainspring of every sinless thought—of every noble deed. Yes, in Revelation "*it is written,*" and in reason it is evident, God is LOVE.

And what is Love? In heaven it is everything; for God is love; on earth it is the least defaced, if not the sole, relic of Paradise. It is the key-stone of the stupendous arch which unites heaven to earth, and man to heaven. It is the distinguishing characteristic of the disciples of Him whose earthly sojourn was a mission of matchless philanthropy. It is the summary of the divine law.

To love is Godlike. The more the image of the Creator is

restored and reflected in man, the more man will love. A decidedly bad man is incapable of loving. Well has a French author exclaimed : "*Ah, si Satan pouvoit aimer, il cesseroit d'être méchant.*" Wickedness is inconsistent with love. Love may mingle with sin—it cannot mix with it. No one who truly loves what is worthy of being loved can be devoid of good moral principle. "Love one human being purely and warmly," says *Jean Paul*—"love one human being purely and warmly, and you will love all ! The heart in this heaven, like the wandering sun, sees nothing, from the dew-drop to the ocean, but a mirror; which it warms and fills." Love prompts the seraph's song in the realms of glory ; love is the only essence of all that is heavenly on earth ; it nurtures helpless infancy ; it alleviates the infirmities of decrepitude ; it shrinks not from the couch of suffering humanity—from the foetid chamber of disease and death. Love enters the prison's noisome dungeon ; it braves the boisterous billows, and is unshaken amidst restless roaring waves ; it nobly befriends the forsaken, the victim of misfortune, of malignity, persecution, or shame ; in short, love is the soul of every earthly joy—the soother of every earthly sorrow.

Cold, calculating theorists, wandering in mazy metaphysics, and groping in German mysticism, will ye tell us, then, that we do not make the line of demarcation between affections and love sufficiently apparent ? If love be developed in childhood, what holy affection will *not* be developed ? As well might ye attempt to separate the prismatic rays in the setting sun, as to part love from the heart's best affections.

"He prayeth well, who loveth well
All things both great and small ;"

sang a bard whose poetry soared proudly above his profound and dreamy ethics.

The Divine law and the best of human precepts warrant us in insisting on the propriety—nay, on the necessity—of developing Love as that vital principle whence proceed all other right principles. Henry Pestalozzi, in Switzerland, and John Pounds, in England, laboured benevolently and indefatigably to prove, both by example and by precept, how potent is the power of love in the great work of education. How deeply is the world indebted to those unassuming philanthropists ! Such men are not born every day, or, if they are, they are not so eminently successful. Alas for the evanescence of all that is human in this transitory world !

Pounds will live, it is true, in the memory of Englishmen whilst ragged schools are necessary ; Pestalozzi will live, it is true, in the memory of philanthropists so long, perhaps, as education is a profession, and certainly so long as teachers avow his principles for a paltry pittance, and present in themselves a miserable mimicry of what influenced his line of conduct, and of what constituted the most remarkable feature in his system—Love—*charity*, such as the Bernese aristocracy repudiated, and such charity as certain parties deprecated in Fellenberg, the contemporary and coadjutor of Pestalozzi—a truly Catholic spirit, which scorns to identify intolerance and bigotry with religion. The greatest hindrances in the march of progress, the most formidable difficulties educationists have to encounter, arise from prejudices and conventionalities, which Christian charity alone can annihilate, or at least counteract. Christian charity is the nearest approximation to perfect love ; for nothing pertaining to man in his sublunary state is perfect ; and oh ! how rare is Christian charity !—we mean that Catholic charity which the holy Apostle of the Gentiles so beautifully describes. (1 Cor. xiii.) Such is the love we would see developed and fostered in the young. Our allusion to Emanuel de Fellenberg reminds us that the affectionate mother of that truly benevolent man and illustrious educationist taught him in infancy and accustomed him in childhood to pray that he might always be the friend of the ignorant and of the wretched. Generations yet unborn shall bear witness how fully those prayers were answered. Christian mothers ! female teachers ! do *you* thus strive to develop love in your charge ? Do you, from a conviction that human skill, however consummate—human solicitude, however earnest, *cannot change the heart*, direct those entrusted to your guidance to seek from God what man cannot bestow ? Let theorists, philosophical though they be, discourse as they may upon the inherent principles of good in every individual ; let polemics take the words, “a measure of grace to every man,” as a text, and devote time and talent to disquisitions on it, who that knows experimentally the heart’s great plague—who that is earnest in the teacher’s avocation, but, convinced of the frailty of human nature, renounces and denounces self-sufficiency, and feels it to be a privilege, no less than a duty, to seek, and to urge others to seek, all that is worth possessing from the Giver of “every good and every perfect gift ?” Call love an affection or a passion, an emotion or a principle, it is—it must be—

an emanation from the Deity. True it is that the attachment evinced by inferior animals to one another or to mankind so resembles human affection, that it would prove man little higher than the brutes, instead of "little lower than the angels," were it not conceded that what is so frequently designated *love* is no more than a mere animal affection—a natural affection, more the result of passion than of principle, and of instinct rather than of impulse.

In the articles on "*Female Education and Female Educators*," which have already appeared in "THE GOVERNESS," and with which we fully concur, it is well remarked, that the place of love is too frequently, in consequence of injudicious education, "*usurped by a morbid sentimentality—an ungovernable, tumultuous passion.*" As religion has been charged with being the cause of barbarous atrocities and bloodshed, so love is said to occasion the vilest enormities and the most diabolical crimes; but neither religion nor love (which, indeed, are inseparable) prompt to evil. True religion *is* love, and "love worketh no ill to his neighbour." It is intolerant fanaticism, blind zeal, or sordid sensuality that has perpetrated cruelty and wrongs. Intolerance in religion is in our days *comparatively* harmless; but what is so commonly misnamed love is as dangerous as ever. It is the most baneful of all social banes, because, under the most endearing epithet, and under the most plausible pretensions, it tends to the greatest miseries and crimes. This is the love that is

"The modern fair one's jest;"

this is the love which is so fondly described by romancists and novelists, and which is so dreaded by anxious parents and guardians, and so guarded against by vigilant principals of boarding-schools; this is the love (if love it may be called) that pollutes the mind of the young, the neglected, and the ignorant.

Much is said by educationists about the cultivation of the affections of the heart, of the perception of the beautiful, of taste, &c. All this is well; but never was there a more fatal error than to imagine that cultivation of the mental faculties will secure virtue, or hold in check mere animal propensities. Some of the most refined and accomplished of both sexes have become as notorious for their profligacies as they have become famous for their abilities. Witness our celebrated poets, to say nothing of those of other nations. It were needless to enlarge on this subject; we require

no verbose arguments to prove that something more than *refinement* should be sought after by educators. In a future number we may venture to offer a few practical hints of a more specific nature on the subject to which we have felt the desirableness of drawing attention.

SIGMA.

FREDERICK FRÖBEL.*

FREDERICK FRÖBEL was born in the year 1782, in the village of Oberweissbach, in the principality of Schwarzburg-Rudolstadt; his father, who was a country clergyman, brought him up in Christian principles. Nature and the Bible were the chief instructors of his childhood; for the early death of his mother deprived him of maternal care. He was especially endowed by the Creator for his mission in life: extraordinary acuteness of the senses and perceptive faculties contributed in forming a clearness and quickness of conception both beautiful and rare. An intuitive sense of mathematics displayed itself in him at a very early age. In speaking of his own childhood, he used to relate that as a little boy he became a close observer of lines, angles, and other geometrical forms, which the gothic architecture of the village church, or the divisions of the fields as he walked about, presented to him. He was strongly affected by all impressions of harmony or discord, whether in sounds, colours, or forms, and it is in all probability to this extraordinary susceptibility that we may trace the fact of his having retained a clear remembrance of his childhood, with all the events or impressions that marked it, as far back as within the limits of the first year. The death of his mother robbed him of that maternal care and love which his nature peculiarly demanded; and this, together with his deep longing for a sympathy which he could not find, and the incapacity of those around him to meet the demands which his childish being made for occupation and mental nourishment, left impressions of premature sorrow on his soul that were never to be obliterated. In this we may see the moving cause of his seeking in after life for the first mental nourishment for the child of man in general.

But more deeply impressed than the remembrance of his own sorrows was the recollection of the tears he so often shed in boyhood, at beholding the miseries of discord and strife amongst his fellow beings. Of such scenes he became an early spectator by accompanying his father, who went on certain days of the week to call on the neighbours and villagers for settling their disputes and inculcating the doctrine of peace and

* From "Woman's Educational Mission." See p. 78 of the "THE GOVERNESS."

charity. The want of harmony which he beheld in man, contrasted with the beautiful harmony of nature, which awakened in him unbounded love for the Almighty Creator, first called forth in the boy's soul the fervent wish to promote the diffusion of Christian love amongst mankind. This wish became more intense with advancing years; but the mode in which it was appointed for him to realise it, was only made clear to him, after many vain attempts to satisfy his truly benevolent desires.

He studied much, more particularly the natural sciences, mathematics, and agriculture—the last he learned practically; and was afterwards for several years a scholar of Pestalozzi's in Switzerland. He then took part in the war of freedom in Lutzow's regiment, and subsequently held the post of inspector to the mineralogical museum in Berlin. Through the whole of his life the thought of founding a new method of education continually occupied his mind and allowed him no rest. He resigned this lucrative situation, to suffer want and privation in carrying out his benevolent idea. His whole life was, in the highest sense of the word, offered up as a sacrifice for the improvement of education. He actually hungered and thirsted for the cause to which he devoted his time and his powers. When he was about to open his first educational establishment in Keilhau (a village of Thüringen, where the boys' school, which he founded, still flourishes for the benefit of the whole neighbourhood), he found it necessary to increase the size of a peasant's cottage which he took for the purpose. Whilst the building was going on, he lived in the hen-house, and restricted his food to bread, potatoes, and water, in order to enable him to pay his workmen. Not only did he restrict himself in the quality of his food, but also the quantity; he bought two large rye loaves to last him the week, and he marked with chalk the portion he appointed for each day, never allowing himself to exceed it.

Even during the latter years of his life, when he was obliged to undertake a journey in the cause of education, he passed the nights in the open fields, with a knapsack under his head and an umbrella expanded over him, rather than expend, in an hotel, the money that he wanted for instituting educational establishments for the poor. All that he and his first wife, who shared his zeal and exertions, were possessed of, was appropriated to carrying out the idea of his life; his diet was of the most frugal nature; and he submitted to every sort of deprivation, rather than expend more than was absolutely necessary on himself.

After many years passed in the establishment in Keilhau, he arrived at a conviction that it was necessary, for the complete realisation of his system, to bring the educational influence to operate on children of a less advanced age than those he had in his establishment. Leaving the direction of the boys' school to the superintendence of a relation, he set

about making the necessary inventions for realising the idea of an *Infant Garden*. The observations that a long course of years had enabled him to make in the cottages of the lower classes, on the tendencies of the maternal and infantile instincts, peculiarly adapted him for fulfilling the task he had imposed upon himself. He had never been blessed with children, so the sentiment of the love of children was diffused over the whole juvenile portion of mankind. When his great and laborious work was ended, he gave lectures on his system, and founded Infant Gardens in many of the towns of Germany, namely, Hamburg, Dresden, Leipsic, Gotha, &c., as well as in Switzerland, until his active and devoted life was brought to a close. He died on the 21st of June, 1852, aged seventy, at Marienthal, a country seat of the Duke of Meiningen, near Bad Liebenstein, in Meiningen, where, in his old age, he had founded an institution for bringing up young women as governesses. The beautiful tenor and usefulness of his long life was recognised by all who knew him. The ducal family of Meiningen, and more particularly the Duchess Ida of Weimar, sister of Queen Adelaide of England, vied with each other in showing him every possible mark of kindness and attention. The manner of his death gave the best and most beautiful proof of the Christian purport of his life. He retained his consciousness up to the very last, and joyfully answering the call of his Maker, he passed without a struggle from this world to a future and brighter existence. He never had feared death, for that full confidence in God's love, which had supported him in the bitter trials of this world, led him to look forward to it as a blessed change from life to immortality. The beauties of creation excited in him the liveliest feelings of gratitude and love, and the beautiful view that presented itself to him, even from his bed in the room where he died, as well as the flowers that were brought to him by his friends, called forth sentiments of praise and prayer. He often said that nature bore witness to the promises of revelation, and never for a moment had his mind been led, by the false philosophy of the age, to doubt of eternal life or eternal truth. He died the death of the righteous; and it is only within the last few years that his countrymen have manifested a desire to do justice to his genius. The realisation of his plans has been accompanied by innumerable difficulties; but his method has been received with enthusiasm in various places, where his infant gardens now flourish. Even at the present day, however, the confounding of Frederick Fröbel with his two nephews has caused his system of education to be much opposed in Germany; it progresses, however, in spite of all opposition, and even in America institutions have been founded for carrying out his principles.*

* Heinrich Hoffman, one of Frederick Fröbel's pupils, is at present in London, where he intends remaining for some months, for the purpose of giving instruction in Fröbel's educational system to mothers, nurses, teachers, &c.

THE FORMATION OF AN HERBARIUM.*

By SHIRLEY HIBBERD.

Look on these flowers! as o'er an altar shedding
 O'er Milton's page soft light from coloured urns!
 They are the links man's heart to nature wedding,
 When to her breast the prodigal returns.

They are from lone wild places, forest dingles,
 Fresh banks of many a low-voiced hidden stream,
 Where the sweet star of eve looks down and mingles
 Faint lustre with the water-lilies' gleam.

They are from where the soft winds play in gladness,
 Covering the turf with pearly blossom-showers;
 Too richly dowered, Oh! friend, are we for sadness,
 Look on an empire—mind and nature—ours.

THE practical study of Botany is a source of the most pure gratification, opening, as it does, a new world of life, lying at our very feet, and furnishing food for pleasant thoughts at all times and seasons. Putting aside its high utility as a branch of natural science, it is in itself one of the most pure and innocent enjoyments in which we can possibly indulge. Some of the most delightful memories of our own are associated with the herbarium. We have been led into some of the most sweet and sunny spots of "Merrie England," in quest of specimens for drying and preserving. In presenting the reader with a few directions for the preparation of botanical specimens, we shall presume that he has a love for botanical science, and would wish to adopt that course in the formation of a collection of plants which would prove most useful in advancing his studies; for although dried plants are objects of great beauty, and are frequently collected and preserved for their beauty alone, yet those who most need information on this subject are those who, just entering upon botanical studies, are desirous of knowing something more of the plants they collect than the mere colours of their blossoms. The directions we shall give will be those which we follow in our own practice, but they are, of course, subject to all the modifications which the taste or means of the individual may suggest. In the first place you must get your plants; this is a work for all seasons, and not an amusement for summer merely. The most exquisite specimens of mosses and lichens are only to be obtained in the winter, and are in the highest perfection during sharp frosty weather. To know the best spots and situations for particular tribes of plants must be a matter of experience; but, at commencing, the student will do well to collect plants of

* See NOTICES OF BOOKS, "Brambles and Bay Leaves."

a dry woody texture, as ferns, heaths, grasses, and mosses. They should always be collected, if possible, in dry weather, as the trouble of preparing is increased tenfold if they are gathered wet with rain; this, of course, cannot always be insured, and it will often happen that choice specimens may be obtained during unfavourable weather, when it might not be convenient to visit the same spot on more favourable occasions. The moment a plant is obtained, the process of drying should be commenced; for this purpose it will be necessary to have a collecting box. These are usually made of tin, and may be purchased at the herbalist's shops. We have always used a box made of milled board covered with leather, and furnished with suitable fastenings, after the fashion of a small portmanteau. The larger the box the better, as the specimens can then be placed in it root and stem entire, without breaking.

Convenience of transit, however, will not admit the use of a box so large as many plants require, the size we have found most convenient, both for facility of carriage and for preservation of the specimens, is about eighteen inches in length by eight in width, and about six inches deep. Before starting from home the box should be about half filled with strips of dry blotting or coarse sugar paper cut to fit it, and several pieces of cardboard covered also with blotting paper. A strong pocket book with some pieces of blotting paper will also be found very useful for small and choice plants. A strong pruning knife will answer all purposes for cutting and digging up. When you determine on taking up a plant look carefully about for the most neat and perfect specimen, and then dig it up carefully, and with the root as entire as possible. It is impossible to get more than a small portion of the roots of some trailing and creeping plants, but, whenever it is possible, obtain the roots, stem, leaves, flower, and fruit of every plant complete. Nothing but practice will enable you to determine the best mode of procedure in all cases; this is a matter of detail and study. You will find some plants curl up and wither a few minutes after being removed from the soil (this is particularly the case with water plants and some succulent land plants), while others may be neglected for hours without much injury. Having obtained your plant, place it between some pieces of blotting paper, and put several of the pieces of cardboard above and below it. Lay the plant so that it will dry flat and preserve its natural character; if too thick in foliage, it will be better to break off some of its branches, for if the leaves lie thick upon each other it can scarcely ever become a good specimen. Having filled your box with plants, alternating with slips of cardboard and blotting-paper, you are at liberty to continue your pilgrimage, and develop all the green heroism you may have, or to return home; at least, as far as we are concerned. For completing the drying process, it will be necessary to have a quantity of

porous paper, such as good blotting or coarse sugar paper. A few thin pieces of flat wood are also necessary, and some leather straps furnished with buckles. A convenient size for the boards is about sixteen inches by twelve; we use various sizes ourselves according to the size of the plants. Let a board be warmed at the fire, and then warm a few pieces of the paper and lay upon it; lay one plant on this, taking care to place the leaves smooth, and to bend the flower aside so that the leaves do not touch it, in order that its colour may not be deteriorated by contact. Pile up boards, paper, and plants, in this way, until six or eight, or perhaps a dozen, specimens have been so managed; then strap them round tightly, or pile a few books or weights upon them to press them, and let them lie in a dry place where there are no smoky vapours or fumes that are likely to injure them. If the plants are very moist, and particularly if they are aquatic, they must be tended very carefully; take them out after three or four hours, and dry the papers well at the fire and replace them. If they are of a dry nature this need only be performed once a day until they are quite dry.

(To be continued.)

GEOLOGY.—No. I.

(BY DR. MILL.)

It would be difficult, perhaps, to select a subject within the whole circle of human knowledge, which has excited so much interest as the science of geology. It is so new, comprehensive, and interesting, and is creating such a revolution in all our notions respecting the past history of the earth, that every person of education and intelligence is supposed to have some acquaintance with it. We propose, in this article, to show how it may be taught in the school, and even in the nursery; for it can be adapted to every capacity: the philosopher finds it a subject for the most sublime speculations, and the youth a romance more interesting than the "Arabian Nights' Entertainment."

Its discoveries have all the freshness of new coin added to the already accumulated store of human knowledge, and it is increasing the intellectual treasury of mankind every day.

Science has generally been rendered dull and repulsive to the learner by the terms used to convey it. Compound Greek and Latin words are plain and instructive enough to learned men; but to put a list of such terms before the unlearned and children, is like putting the fossil department of the British Museum before a plough-boy, to whom all those treasures are but bones and stones.*

* We never knew how ridiculous this is until the other evening, when we happened

All scientific teaching should be objective, and where this is not attended to, the lessons will hardly ever be interesting. With all geological teaching it is easy, for all we teach about exists in abundance around us. It will be necessary, in the first place, that everything to be communicated should be properly arranged. We commence by making some plain and intelligible divisions of the subject. Professor Ansted has divided the whole past history of the earth into ten great periods, something in the following manner. We recommend the teacher to copy them in large letters, and keep the paper hung up in some conspicuous part of the school, that the mind of the pupil may always be kept fixed upon the period under consideration.

TABULAR VIEW OF THE SUCCESSIVE GEOLOGICAL PERIODS.

III. MODERN PERIOD.	{	10. The period of the caverns and the gravel, characterised in Europe by large carnivora, the megaceous and other gigantic ruminating animals and elephants, and by various gigantic animals in Asia, America, Australia, and New Zealand.—(<i>Newer Tertiary.</i>)
		9. The period of various large animals of the Middle Rhine Valley, and of the mastodon and elephants in North America, England, Northern Europe, and India.—(<i>Middle Tertiary.</i>)
		8. The period of the Pschederms of the Paris basin, and of the tropical fruits and animals of the London and Hampshire basins.—(<i>Older Tertiary.</i>)
II. OR MIDDLE PERIOD.	{	7. Period of the chalk and greensand, during the deposit of which there was probably a deep sea covering large portions of the existing land.
		6. Period of the gigantic land reptiles, the flying reptiles, the gigantic crocodilians, and the first introduction of mammalian animals.—(<i>Wealdon and Oolite.</i>)
		5. The period of frog-like, bird-like, and marine reptiles.
I. ANCIENT PERIOD.	{	4. The period marked by great abundance of plants and the first introduction of reptile animals.—(<i>Permian and Carboniferous.</i>)
		3. Period of fishes.—(<i>Devonian.</i>)
		2. Period of invertebrated animals.—(<i>Silurian.</i>)
		1. Period antecedent to the introduction of animal life.—(<i>Azoic.</i>)

to attend a lecture by Dr. —, of Bombay, who, having nothing to give us of his own, repeated the whole of one of Messrs. Chambers' Educational Courses *verbatim*. The audience, a very intelligent one, laughed heartily, but all must have felt that what had amused us was by no means adapted to instruct a child. The long list of names gabbled over in a sing-song style was ridiculous enough, but if without previous knowledge, we had been compelled to learn them all, the effort would have been a great one, and, after all, we should have known but little of the science which we were studying, we should have spent so much time over the names, that our knowledge of the *things* named would have been very limited.

If we begin with the æzoic period, it will be necessary to impress upon the pupil's mind the barrenness and utter desolation of the earth when there was neither animal nor vegetable life upon its surface: this is sure to excite wonder and provoke inquiry, and the teacher must have specimens of such rocks as were found at that time to show what in reality *did* exist. A few pieces of granite, basalt-lava, porphery, and greenstone, also specimens of gneis-slate-quartz, and primary marble, are sufficient for this purpose. It is soon enough yet to point out the different kinds of granite or the varieties of slate: these are matters for after consideration; it is enough now that the principal facts are well remembered.

The second period commenced with the first introduction of life, and continued through the whole time when there were no animals with vertebræ, or back-bones; shells, or pictures of the ammonite, encrinite, and other inhabitants of the primeval seas are very common, and may be easily obtained. One specimen, and a few good drawings, will easily recall and impress on the mind of the pupil all that is known to have existed at that time.

The third, or period of fishes, is again easily illustrated by a few good drawings, and is, perhaps, the one upon which the least need be said in the first lessons.

(To be continued.)

ORIGINAL POETRY.

TO A POET.

TOGETHER tread we in the way
 That ancient poets full of lore,
 With aching steps have trod before
 And eyes that longed for clearer day.

Around us thistles oft arise
 And steeper grows the hill of fame,
 As each more favoured wins a name,
 And soars before us to the skies.

Ah! gain we conquest over thought
 And steadfast search for purest fire
 To curb the wants of rash desire,
 That labour be not spent for nought.

Yes, seek we love, nor strive alone
By pure nor all unworthy page
To benefit the present age,
But years, and years when this has flown.

To lead the infant foot aright,
And by our plain, yet mystic art,
To soothe the lone and mournful heart,
And fill the face with joyful light.

To cheer the gently fading form
And point to that unchanging world
That still shall last when this is hurled
To havock of avenging storm.

This be our task, and future days
Shall own perchance the work of love,
If earnestly we onward move
And strive for more than earthly bays.

Let Hope lend courage to the will,
And Faith her angel-wings to soar,
And Charity that ever more
The heart with richest gifts would fill.

Nor lead we by our words mankind
Unless our actions will agree,
For if unlike we seem to be,
Our words are but as hollow wind.

Example is a golden thread
By which to bind the wayward soul
That fain would reach the final goal,
Yet easily to wrong is led.

Thus may we strive by act and word,
Nor idle let our talents be,
Bidding farewell to poesy
With drooping heart and broken chord.

E. W. J.

EDUCATIONAL ESTABLISHMENTS FOR FEMALES.

THE HOME AND COLONIAL SCHOOL SOCIETY'S INSTITUTION.

WE propose giving a series of short accounts of the various establishments (private as well as public) for female education, from the Ladies' Colleges down to the Workhouse Girls' Schools. We shall take every precaution that our information be correct, and we shall as much as possible make our statements in the words of our authorities.

It was our intention at first to review briefly the plans proposed, the methods adopted, and the sentiments expressed by those who conduct these establishments; but it has occurred to us that it will be the better course to leave *that* to our correspondents. We hope that practical teachers and the friends of female education generally will avail themselves of the opportunity which "THE GOVERNESS" affords of expressing, for the benefit of the profession, their opinions on subjects of so much importance; for however impartial we may endeavour to be, there will always be a leaning to some theory in preference to others. Our readers should *hear both sides* of every educational question; we shall therefore, in noticing these EDUCATIONAL ESTABLISHMENTS FOR FEMALES, carefully abstain from comment.

The Institution to which we now direct the reader's attention is one which cannot fail to afford interest from the fact of its professing to train female teachers for every class of schools,—private governesses, as well as village schoolmistresses—and also to give the public practical exposition of Pestalozzian principles. The following particulars respecting it we gather from a variety of documents forwarded to us by the Chaplain, who has kindly offered to furnish us with any further information we may require.

THE HOME AND COLONIAL SCHOOL SOCIETY was established in the year 1836. The Institution for training teachers, and the schools connected with it, are situated in Gray's Inn Road, near King's Cross, London.

As the demand for teachers has continually increased, additions have been made from time to time for their accommodation—upwards of 160 female students and one or more married couples are now constantly attending the courses of instruction. The greater number of these are trained under the Government minutes of August and December, 1846, and of 20th August, 1853.

The committee have four points especially in view in the training of teachers:—

First.—To present in their schools an improved system of instruction in actual operation.

Second.—To give the students in training an opportunity of practising the improved system, and carrying out the principles they are taught, by committing to each in turn the care of one of the small supplementary schools attached to the institution.

Third.—To instruct them by lessons in the leading truths of our holy religion—in the principles of education—in natural history, geography, and grammar, the elements of form and number, singing, linear drawing, and domestic economy.

Finally.—To endeavour by lessons and conversation to awaken their dormant powers, and to raise their standard of moral and intellectual excellence: thus giving an impulse to their minds, which may carry them on in the work of self-improvement when they leave the institution.

Upon the whole, the committee are satisfied that their wishes are to a considerable extent carried out; and *they earnestly invite the public to judge of this by an examination of the work*; but in order rightly to estimate it, persons should watch the infant and juvenile or mixed schools not for an hour merely, but during a day's instruction; they would then be enabled to estimate the claims of the institution to their generous assistance. *

It is satisfactory to them to state, that upwards of 2000 teachers, for home, colonial, and foreign service, have already received the benefit of the institution.

In the schools of the Society 600 children are collected from a very poor and neglected neighbourhood.

In the MODEL INFANT SCHOOL the average number of children is 160. It consists of two rooms; the larger one divided by a curtain, and having two galleries. The object in the plan of education pursued in it is, to inculcate the simplest truths of Christianity—to cultivate religious impressions—to develope and rightly direct the feelings and affections, and to secure, as far as it can be done, their continued influence by the formation of moral habits—to exercise the senses on suitable objects, calling the powers of observation into activity, and employing the memory in retaining what the understanding has comprehended. The lessons in reading and writing are made interesting to the children by the plans adopted, and by the manner in which the difficulties of those attainments are graduated. In the former the ear and voice are first cultivated by the acquirement of elementary sounds, instead of the arbitrary names of the letters. And in writing, the eye is first exercised in the perception of form; and then the hand in its imitation, by preparatory exercises.

Whilst the error of making education a play, and exciting a craving for amusement, has been carefully avoided, it has been recollected that

* We are informed by a letter from the Chaplain, that the public lessons on Wednesday afternoons are now discontinued; the schools being always open to inspection.

the pupils are infants; for this reason it is arranged that each lesson should be short, and but little attempted at a time. Twice during school-hours they adjourn to the play-ground, where their limbs are exercised by various sports adapted to their age. In this freedom from restraint, also, they furnish the teacher with the means of observing and correcting their natural dispositions.

The JUVENILE SCHOOL consists of boys and girls, and the attendance averages 140. It has two rooms, the larger one divided by a curtain—thus, when required, forming three sections. Both rooms are fitted up with parallel desks, answering the double purpose of writing desks and gallery.

In this school the children become more independent of the master's instruction, and learn to acquire for themselves; they have therefore home-lessons and employment given them, and are thus trained to pursue and take pleasure in rational occupations in their leisure hours. The boys are exercised in writing, cyphering, linear drawing, and vocal music; and the girls have the afternoon of two days in the week devoted to work.

A MIXED SCHOOL has recently been added to the establishment; it is a combination of the infant and juvenile schools, and contains 120 children of both sexes and all ages. It is intended as a model of such a school as may be established in a small parish where only one school can be maintained.

There is a leading feature in their establishment to which the committee particularly desire to call the attention of the public;—it is that their course of education is now carefully *graduated* from the first preparatory school, in which the opening faculties and feelings of the little infants are tenderly cherished and developed, to the juvenile school, in which the children are trained *themselves* to exercise those faculties, and regulate those feelings. The principles and the practice which direct each step in the graduated course of education given to *infants*, is detailed in "The Graduated Course of Instruction for Infant Schools and Nurseries," a little work recently published by the committee, which has already reached a second edition.

Another most important and essential part of the establishment is its PRACTISING SCHOOLS and galleries. When the students have seen in the model schools, the plans of teaching and government, sanctioned by the Society, they are required themselves to carry them into practice, and for this purpose a small supplementary school or gallery is in turn committed to the charge of each student. These schools and galleries for obvious reasons are not open to visitors without a special order.

From the eighteenth and last "Report," it appears that on the 1st of May, 1854, there were in the institution 162 students, of whom 14 are described as "*governesses, and for private schools.*" The Report states that "The large number of teachers who have returned for

improvement, and been again recommended to schools, proves the anxiety of the patrons of education to obtain good teachers. Teachers find that they must no longer be satisfied to remain in the quiet, unaspiring state with which they were content a few years ago. It was then very difficult to persuade one who had been trained to re-enter our institution; now the difficulty is to find accommodation for those who press for re-admission."

The Report presents the following list of institutions to whom certificates of merit have been awarded by the Committee of Council on Education, after examination by Her Majesty's inspectors—Christmas, 1853:—

FEMALES.

	Number of Candidates.	First Class.	Second Class.	Third Class.	Total Certificates.
Home and Colonial..	*83	1	23	35	59
Whitelands	70	5	27	30	62
Cheltenham	54	2	15	14	31
Warrington	25	—	8	10	18
Salisbury	33	1	7	10†	18
Derby	24	—	5	8	13
Rochester	12	1	5	6	12
York and Ripon	12	2	8	4	9
Norwich	10	—	6	3	9
Brighton	6	—	1	4	5

The auditors in their Report say that "they feel and would express much gratitude to the subscribers and friends of the Society, that notwithstanding the advanced price of provisions, and the consequent increase in its expenditure, their liberality has been equal to the emergency—the year's income has not been exceeded.‡ The committee has now completed its buildings; on that account, therefore, no further outlay will be required."

It appears that the committee have an idea that even boarding-school misses in the Celestial Empire require a better system of education. We are informed, that "since the last Report the committee have had the satisfaction of hearing of the safe arrival at Ningpo, in China, of two teachers trained at this institution, sent out by the 'Ladies' Society for Promoting Education in China and the East.'

"These young persons are to be employed at a boarding school for

* We have added the students who left this institution in 1853, after completing one year—though they are not included in the printed account of the committee of council, according to the practice in former years.

† Two out of these ten came for examination from the Truro Training School.

‡ The balance-sheet shows an expenditure of 6276*l.* 9*s.* 5*d.*

fifty Chinese girls—an institution in which Miss Aldersey so energetically devotes herself, and which has already been so successful.”

The following qualifications of candidates are required :—

“1. *Religious and moral principles.*—The primary object of early education is to cultivate in children *religious principles and moral sentiments*; to awaken in their tender minds a sense of their evil dispositions and habitual failings, before they become callous by daily intercourse with vice—to lead them to the Saviour; to accustom them to trace the hand of their heavenly Father in his works of providence and grace; and to impress them with the truth that his eye is ever upon them: since such is the *primary object*—an object which, if unattempted, early education is valueless—the committee consider that in addition to an unimpeachable moral character, *sincere piety* is indispensable; indeed without it they think no teacher can be fitted for the work.

II. *Natural disposition and abilities.*—There are certain qualifications of temper to be looked for in the teacher of young children. The power of sympathy is felt by all, but its effect upon children is almost incalculable; on this account an animated, lively manner, tempered by self-possession, and a cheerful good humour combined with gentle firmness, are very important. To these should be added that natural fondness for children, which leads to a participation in all their little pleasures and pains, and bears patiently with their infirmities and ill-humours. It is also particularly necessary that *infant* school teachers should possess, besides an aptitude to teach, the ability to draw out and direct the powers of children, a quickness of perception to see the effect of the instruction they are giving, and a readiness in availing themselves of accidental circumstances to awaken moral sentiment, or draw out some intellectual faculty.

Acquirements.—Under this head the committee think it right to publish the following account of the subjects in which students are to be examined. They are aware that they must not expect to find even an elementary knowledge of all the subjects referred to in every candidate; but they think it desirable not to admit any one in whom there exists any decided impediment to their acquisition :—

Teachers of Schools for Older Children.

According to the Minutes of the Committee of Council, mistresses of girls' schools are to train girls who are pupil teachers, so as to pass an examination in

The Holy Scriptures (in those schools in which religious knowledge is examined); in English grammar and composition; in general geography; in the historical geography of Great Britain; in the outlines of English history; in arithmetic (written and mental); in the com-

position of the notes of a lesson, in an account of the organization of the school and the methods of instruction used, and of an essay on some subject connected with the art of teaching; in their skill in the management of a class under instruction, and in their ability to give a gallery lesson; probably also in singing and drawing.

Infant School Teachers.

The examination will be confined to simple questions on the following subjects :—

1. The Holy Scriptures, the Catechism, and the Liturgy of the Church of England (in schools connected with the Church of England);
2. English History; 3. Geography; 4. Arithmetic (including Vulgar and Decimal Fractions); 5. English Grammar and Composition;
6. The Theory and Practice of Teaching.

The object of the examination will be to ascertain sound, if humble, attainment.

(To be continued.)

CORRESPONDENCE.

To the Editor of "THE GOVERNESS."

SIR,—It were vain to refrain from expressing the pleasure and gratification derived from the perusal of the leading article in numbers I. and II. of "THE GOVERNESS;" it is of itself sufficient guarantee for the success of so valuable a periodical. The *study* of it cannot be too strongly recommended—the word *study* is used advisedly, because it is the spirit of any subject which must be received before theory can become practical. All will allow that theory and practice are as nearly as far asunder as the poles; and yet, to attain to any desired end, theories must be methodised, so as to render them practical. The truths and statements so plainly and candidly brought forward in your observations upon Education will doubtless prove of inestimable value, not only to Teachers in general, but to all who take an interest in the well-being of mankind; for, unconscious as we may be of the fact, it is nevertheless true, that there exists not one in the world's vast creation that is not an educator, exclusive of those who are more particularly engaged in the work, from the nursery to the professor's chair. The child in the national or charity-school should be instructed upon the same grand principle—for the principle of education should be the same from the cottage to the throne—then we might hope the present deficiencies would in some measure be removed. It cannot be denied, that the basis of thought and action of the future man, be his position ever so high, and whatever may be his advantages of after education, is formed in the nursery; and who is it that has sway there?—who is it blots and mars the fair page of the infant mind? Experience testifies, and instances might be quoted, of impressions of evil propensities imbibed at that early period, which have never been effaced, destroying the happiness both of the possessors and those within their influence. A pleasing biographer of Bishop Wilson remarks :—"It is difficult to estimate how large a portion of the evil and the good which exist in the world, flows from the early management of children." Then, should we not forget how great is our influence either for good or evil. And can any pretend to say *how great*? It is beyond the ken of human knowledge, how far into futurity the onward impetus will continue to roll is unknown to mortal man. How careful should we be to fulfil to the utmost the duty of cultivating the faculties of the heart and mind

aright, that generation after generation may arise and call us blessed. And here an answer may be given to an interesting query from a correspondent who wishes to learn Latin. It has been tritely observed, knowledge is not burdensome; and, therefore, presumptuous as it may appear, we cannot agree with that agreeable writer, Sir Bulwer Lytton, in thinking that humdrum women are the most appreciated; but woman, to fill the appointed lot assigned her by her Maker, must combine wisdom with her knowledge; for "knowledge and wisdom, far from being one, have oftentimes no connection;" and if she neglect to cultivate the one, she will find the other only a too troublesome cargo, making shipwreck of her happiness; but let not woman fear to increase her powers of intellect, if she will as assiduously study to improve the graces of her heart; then shall her light so shine, "that her children shall arise up and call her blessed; her husband, also, and he shall praise her." All knowledge is therefore useful, when united with wisdom; it is then hoped all the subscribers will agree in accepting the kind offer of lessons upon geology: our ideas are contracted and our prejudices confirmed, because we refuse to look into the wonders around us, and hear the Creator's voice in his works. What says St. Paul, in his 1st chapter of the Epistle to the Romans?—"For the invisible things of Him (God) from the creation of the world are clearly seen, being *understood* by the things *that are made*, even His eternal power and Godhead, so that they are without excuse." A more general knowledge of chemistry would also prove a great benefit, as its utility is recognised in the minutiae of every-day life.

If so small a testimony to the value of your periodical, which it is a pleasing duty to make, can be of any service, pray use it as you shall judge its worth. Time will only admit of requesting the favour of your forwarding "*THE GOVERNESS*" to the addresses inclosed.

I remain, &c.

Your Obedt. Servt.

Feb. 9th, 1855.

ALMA.

To the Editor of "THE GOVERNESS."

SIR,—I cannot allow another month to pass without bearing my testimony to the excellence of your new periodical "*THE GOVERNESS*." I believe I express the opinion of hundreds when I say that it is in all points exactly what we wanted. You may, I think, anticipate for it a brilliant position in the literary world, for the Governesses of England will not, I feel convinced, prove unmindful of the good feeling shown towards a class hitherto so entirely neglected.

I have for many years committed to paper any incident I thought worth noticing in my career as a governess. Encouraged by your kind answers to correspondents, I have ventured to forward one to you, feeling convinced that, should it merit nothing but your censure, even that will be kindly given. Wishing your valuable work all possible success,

I am, Sir,

Your obedient servant,

HELEN L. _____.

Aldersgate-Street.

"THE CARLOW POST" AND "THE GOVERNESS."

To the Editor of "THE GOVERNESS."

MADAM, or SIR,—Feeling deeply interested in the subject of Education, and especially that branch of it which has for its object the preparation of the future wives and mothers of Englishmen, I ordered your publication for twelve months. I perused the first number

with much pleasure, and anticipate similar gratification when I receive the next. I regret that my numerous engagements have prevented my bidding you God speed in your new undertaking; may you have the blessing of God on your labours, and may you live to see it accomplishing all that the most sanguine temperament can desire!

I cannot close my intrusive epistle without adverting to a critique on your publication in the *Carfax Post*, which has fallen into my hands, in which the ingenious writer has made some of your remarks and his own conclusions therefrom a sort of stalking-horse for the introduction of a commendation of *nuns* and *conventual schools* as educators and seminaries for our juvenile female population. Now I look upon your *Repertory* as *thoroughly* PROTESTANT, and I hope you will not be ashamed of the character; and I feel confident that you did not intend to intimate that those noble instructresses and promoters of instruction, Osburghs and Margaret Beaufort, were *nuns*. Such an insinuation would be in contradiction to all the historical relations which we possess. Allow me to quote a few words from the article I allude to:—"The most extraordinary feature, however, in the whole of this article, is that the writer seems not to know that nunneries still exist; that they contain ladies of fortune, of rank, and high literary attainments—women that have given up everything, as their co-religionists did before the suppression of religious houses, for the glory of God and the benefit of mankind." Alas! that you should have seemed to ignore this fact, in alluding to the suppression of religious houses. I am of opinion that you were not ignorant of the pretensions of these ladies, but that you justly consider that ladies, who from mistaken ideas of what is necessary to enable them really to glorify God, have taken upon themselves vows to renounce all intercourse with the world, are thereby rendered incompetent to *educate the heart*, to *direct the affections* of those who are hereafter to fill the most interesting, as well as the most endearing positions that mortals can fill. By those vows they are bound to repress all the most beautiful affections which our Maker has implanted in their breasts, and how is it possible that they can direct them in others?

Again, I am at a loss to ascertain how the said writer can think that you have expressed an opinion, that "*few of those private instructresses who are engaged in educating females, are either qualified for the important office, or entertain any other view respecting it, than that the force of circumstances has compelled them to adopt it as the only means of subsistence within their reach.*"

This would be an accusation as cruel as it is unjust. There is undoubtedly great need of improvement in a great portion of those who are called to this employment, and particularly should the teacher be certain that she possesses an aptness to teach—the ability to communicate information being of far greater importance than the possession of most extensive knowledge.

But I will not trespass on your patience and that of your readers, but, if encouraged, may look in again.

Believe me,

Yours, &c.

A CLERGYMAN OF THE ESTABLISHED CHURCH.

"THE GOVERNESS" A MAGAZINE FOR MOTHERS.

To the Editor of "THE GOVERNESS."

SIR,—Your very useful periodical was, at the commencement of this month, first brought under my notice by the receipt of a circular respecting it, on which was written "Re-

commended by Miss ———." The name of this lady, who is a highly esteemed friend of mine, and who is also an accomplished and experienced teacher, on whose sound judgment I could rely, was so strong a recommendation that I at once became an annual subscriber, and I have had great pleasure in recommending "THE GOVERNESS" to several ladies whose names are now enrolled amongst your subscribers. It has occurred to me that it would do much good to the cause of Female Educational Progress, if MOTHERS could be induced to become not merely subscribers, but *Readers* of "THE GOVERNESS." Ladies who have, like myself, a large boarding school, know too well how materially the progress of their pupils is retarded by the anti-educationist notions of indulgent mammas. Now, if the parents of our pupils were to read such a periodical as "THE GOVERNESS," they would perceive that the work of education is not so trivial a matter as it is often accounted—that useful knowledge and accomplishments are not *all* that should be wished for and sought after, and that governesses take a lively interest in the work in which they are engaged. Allow me, Sir, to suggest, that if you were to bring this subject under the notice of your professional subscribers it might induce many of them to send you a list of names of their friends who have young daughters, and of the parents or guardians of their pupils. From the confidence reposed in me by the friends of my pupils, I believe that you will gain many new subscribers by sending your circular, with my cordial recommendation, to the ladies whose names and addresses I send you herewith. Wishing you every success in your laudable undertaking,

I am, Sir, &c.

Feb. 13, 1855.

EMMA.

[Our esteemed correspondent has our warmest thanks. She has by her interest in our success laid us under an obligation the weight of which we can hope to lessen only by endeavouring to make "THE GOVERNESS" increasingly useful to both teachers and mothers. We can hardly venture to reckon on our correspondent's example being followed by all our subscribers, but it is almost unnecessary to say that we have much pleasure in inserting her letter, and thus showing that we have adopted the best means of profiting by her kind suggestion.—Ed. Gov.]

LORD ASHBURTON ON ELEMENTARY EDUCATION.

LORD ASHBURTON being prevented by illness from presiding, as he had purposed, on Saturday last, at the anniversary, addressed the following letter to the Metropolitan Church Schoolmasters' Association:—

"Gentlemen,—I requested Mr. Brookfield to state to you the deep regret with which I found myself precluded by illness from taking the chair at your late festival. I felt honoured by your selection, because I believed that it was your intention to invite me to something more than an empty ceremonial or common-place exchange of complimentary phrases. I believed that it was your wish that the two objects of your association—the furtherance of education and the improvement of schoolmasters—should be borne in mind and considered at that as at every other

public function of your Society. It was in this spirit that I accepted your invitation, and it is in this spirit that I venture to offer you in the form of a letter those suggestions which I should otherwise have been prepared to make from the chair. The doctrine I wish to impress on your minds is no new doctrine. It has been proclaimed and acted upon by the greatest statesmen, the soundest philosophers, the most successful physicians, the wisest writers on education, but by the crowd it is still violated. It is the doctrine which distinguishes the faith and practice of an expiring age from the nobler and deeper faith, the purer and more enlightened practice of the age which is at hand. We are just now lingering between the two. My object is to quicken the transition. We are told that at certain seasons in the high Alps silence is enjoined of travellers, lest the vibration of even a whisper should determine the fall of accumulated masses that are just trembling, as it were, on the balance. I believe some such phenomenon to occur at times in the moral world. Opinions and thoughts concentrate themselves and accumulate in mid air, waiting some slight disturbing cause to give them sensible motion and effect upon our world beneath. At such times a whisper may decide their fall, and I would fain hope by this faint whisper of mine to bring down upon the erroneous doctrines of past ages that mass of public opinion which has long been accumulating to overwhelm them. Excuse me if, for the purposes of explanation, I may for a moment digress into a larger field than that to which at first sight your calling may seem to be confined; but in truth it is given to you to lay the foundations on which all knowledge is to be reared in after life. The healthy tone of a man's feelings, the sound condition of his mind, the vigour of the motives on which he acts, the operative faith which controls his whole being—all are influenced by the lessons of childhood. It is important, therefore, that you should derive your inspirations from the purer, the more Christian, and at the same time more progressive school of thought, and that you should emerge at once from that transition state which still unconsciously obscures our minds, taints our expressions, and misleads our practice. Our barbarian forefathers, without knowledge of the past, without conjecture as to the future, felt themselves to be mere puppies in the hands of an unseen, invisible power, whose anger could only be appeased by mortification and sacrifice. They fell down in their helplessness, and worshipped the elements as his servants; they sought in vain for some mediator to interpret his will, and avert his wrath. This was the age of wild superstitions, of augurs and soothsayers, of false gods and false prophets. The revealed Word of God raised the soul of man from these depths of doubt and darkness, and bade him trust in a Supreme Being who, at the same time that he was all powerful, was all just and all merciful. But the intellect

of man, liberated from its terrors, elated by its petty triumphs over nature, thought that with a little more knowledge we might discover the elixir of eternal life, with a little more knowledge we might transmute clay into gold, with a little more knowledge we might set aside the order of the universe, and create perpetual motion. Man, we thought, was progressing to a state of perfection. All error was to be traced to superstition, all social evils were to be attributed to the adverse interests of former governors; these were the days when food was to be made cheap at Paris by ordinance, and dear in England by corn laws, when bribery was to be put down by act of Parliament, when religion was enforced by the stake, when forestallers and regraters were punished as criminals, when it was sought by strikes to keep up wages, as 500 years before it had been sought by law to keep them down. Such was the second era of man's history. 'As the sun openeth and revealeth the terrestrial globe, but obscureth and concealeth the celestial,' so did knowledge at its first advent 'discover natural things, but darken and shut out divine.' But our eyes are no longer dazzled by the glitter of a vain philosophy; we have proved it, and found it wanting. The doctrine which we now acknowledge in word, but not always in deed, is a far different doctrine, and this it is which I am anxious to fix in your minds as the doctrine which should guide you in the interpretation of nature, in your investigations of nature, in all your dealing with nature—the doctrine, namely, that God has not left the world at the mercy of poor fallible man, that He has not committed to the passing caprices of despots, or the fitful conceits of philosophers the enduring interests of His creatures—that we have some better security against famine than acts of Parliament or ordinances of Emperors, some better security against ruinous wages than strikes of operatives, some better hope for the due cultivation of the infant mind than the fancies of theorists. The world rolls on, and has rolled on according to immutable laws, while empty-minded men are buzzing on the wheel. There is just so much power permitted to us as is necessary to afford a field for the talents committed to our charge, but we cannot so act as to add or diminish one atom of the earth's structure; we cannot so think as to originate one new idea beyond the field of sense and consciousness. All our boasted power over matter consists in changing its place. All our power over the minds of others consists in presenting certain outward signs to their senses, and the apprehension and assimilation of the ideas indicated by those signs are as independent of our agency as is the growth of the seed after the sower has lodged it in the furrow. Now, if this be true, how should we proceed in the investigation of nature?—how in the interpretation of nature to our disciples? I cannot better explain in what spirit nature should be

interpreted than by giving you a quotation from a late address on 'Common Things':—

"If you want further evidence of the evils of ignorance on this subject, look at what is now taking place at Preston; employers and operatives are there contending for mastery, under the fatal delusion that it will be given to the victor to fix hereafter for his advantage, according to the free dictates of his own will, the future remuneration of labour. They have persuaded themselves that God has so organised society as to leave the rate of wages to be decided by scramble between contending classes. They deem it consistent with His wisdom that He should introduce a certain element of discord there, where He seeks to maintain harmony and peace. They think it consistent with His justice that He should permit either masters or men to fix that at the suggestion of caprice, prejudice, or interest upon which the well-being of the masses and the progress of mankind in wealth and civilisation must ultimately depend.' "

(To be continued.)

MARY RUSSELL MITFORD.

(From the *Literary Gazette*.)

MISS MITFORD, about three years ago, published "Recollections of a Literary Life," in which, and in the introduction to her collected "Dramatic Works," which appeared more recently, she has herself recorded the most interesting facts and incidents of her history. She was born at Alresford, in Hampshire, in 1787. Her early life was marked by great vicissitudes of fortune, through the conduct of her father, Dr. Russell Mitford, a physician. The daughter mildly cloaks his faults by speaking of him as "a sanguine, cheerful, speculative man." The truth is, that he was perpetually in trouble from his irregularities and extravagance. Several times he was thrown from a position of affluence into comparative poverty, and had to shift his place of abode with his changing circumstances. In her early years Mary Mitford became an author from pure love of literature; and it was well that her tastes took this direction, as she had soon to write for her own maintenance. When Dr. Mitford died, in 1842, his affairs were left in such a state, that the friends of the family made a subscription for Miss Mitford, and a pension from government was soon after obtained for her. But we say no more on this painful subject; only remarking that these domestic troubles and difficulties of Miss Mitford enhance the praise due to her for the self-denying industry and honourable independence displayed throughout her literary career. In her "Recol-

lections" she has left some pleasant memorials of her early years. We gaze with all admiration on the infant three years old, perched on the table, and reading aloud leading articles of French newspapers; we accompany with equal pleasure the fearless child mounted on the blood-mare, encircled by her father's arm, and dashing across country, or seated on the great Newfoundland dog, scampering over gravel-walk and greensward. The young girl clinging with superstitious tenacity to her first choice of a lottery ticket, is irresistible. Her inflexible resolution not to have any other number instead of that particular one, insures our hearty congratulations when it proves to be a 20,000*l.* prize. This money, like all the rest that came in his way, was squandered by the improvident and selfish father. Of her mother, a less characteristic portraiture remains; but in relation to the literary career of her daughter, it is interesting to know that she had seen Pope, and was intimate with Fielding. At ten years old, Mary Mitford was sent to a London school, where she remained till she was fifteen. "At this school," says Miss Mitford, in the introduction to her "Dramatic Works," "at this school (well known afterwards as the residence of poor Miss Landon), there chanced to be an old pupil of the establishment, who having lived, as the phrase goes, in several families of distinction, was at that time disengaged, and in search of a situation as a governess. This lady was not only herself a poetess (I have two volumes of verse of her writing), but she had a knack of making poetesses of her pupils. She had already educated Lady Caroline Ponsonby (the Lady Caroline Lamb, of Glenalvon celebrity), and was afterwards destined to give her first instruction to L. E. L., and her last to Mrs. Fanny Kemble. She was, however, a clever woman, and my father eagerly engaged her to act by me as a sort of private tutor, or governess out of school hours. At the time when I was placed under her care, her whole heart was in the drama, especially as personified by John Kemble; and I am persuaded that she thought she could in no way so well perform her duty, as in taking me to Drury-lane whenever his name was in the bills." The results of this training are graphically told by Miss Mitford in the introductory preface to her dramas. No other influence seems to have proved so powerful on her subsequent literary career, except perhaps her recollection of the dramatic exhibitions at Reading School, under the famous Dr. Valpy, of which she was often a spectator. Of her first appearance as an author she thus pleasantly speaks in the same autobiographical memoir: "In my very early girlhood I had followed my destiny, as a pupil of Miss Rowden, by committing the sin of rhyming. No less than three octavo volumes had I perpetrated in two years. They had all the faults incident to a young lady's verses, and one of them had been deservedly castigated by the 'Quarterly.'" Mr. Gifford,

she adds, afterwards made amends for the severity of his strictures on the young girl's book, by giving a most favourable and friendly notice of the first series of "Our Village." We shall not follow Miss Mitford in her more ambitious course as a writer of tragedies for the stage. She has given with great frankness many interesting details connected with the production of the several plays. *Bianca* had a temporary success; and among other critics of mark, we are told that "Maria Edgeworth, Joanna Baillie, and Felicia Hemans vied in the cordiality of their praises." The author of *Ion* also cheered her by his advice and sympathy; through his suggestion it was that she wrote her next best play, *Fecori*. It was quickly followed by *Julian*, "originally suggested by the first scene of the *Orestes* of Euripides, which happened to be given that year at Reading School." About this time she wrote also an opera, the music of which was composed by Mr. Packer. It was produced at the Lyceum, but did not prove successful. We must refer to the volumes of the collected dramas for notices of the other plays, including *Charles I.*, which was suppressed by George Colman, the licenser, as of dangerous principles, though the spirit of the piece was ultra-loyal, and, as the author herself said, "in taking the very best moment of Charles's life, and the very worst of Cromwell's, she had in point of fact done considerable injustice to the greatest man of his age." We smile at all this now, and the fact of Colman refusing the licence gives indeed "a curious view of a state of things happily passed away." Of her general writing for the stage Miss Mitford thus speaks: "Dramatic success, after all, is not no delicious, so glorious, so complete a gratification, as in our secret longings we all expect to find. It is not satisfactory. It does not fill the heart. It is an intoxication, followed, like other intoxications, by a dismal reaction. The enchanting hope is gone, and is ill replaced by a temporary triumph—very temporary." More pressing and practical considerations turned her pen to other fields. To the magazines, the annuals, and other periodicals, her contributions were numerous. At length, in the sketches of "Our Village," she hit upon the vein most profitable in its direct advantages, and most favourable for her literary reputation. It is mentioned as an instance of lack of editorial discernment, that these papers were first offered to Thomas Campbell for the "New Monthly," and rejected by him as unsuitable. We can hardly think that Campbell acted on his own judgment in this decision. Be this as it may, the "Lady's Magazine" had the honour of first bringing these charming papers before the public. Of this work, with which Miss Mitford's name in literature will be chiefly associated, it would be out of place here to pass any critical opinion. The general verdict of popular taste has approved of "Our Village," as presenting true sketches of English rural life, while a warm and cheerful tone of kindness and domesticity

pervades the work. Those who look for romance and excitement in what they read, have little patience for scenes so quiet and homely; but there will always be a goodly number of sympathizing admirers of Mary Russell Mitford's stories. Happy both for herself and for her readers was it, when, in the words of her own affecting narrative, "the pressing necessity of earning money, and the uncertainty and delays of the drama at moments when disappointment or delay weighed upon me like a sin, made it a duty to turn away from the lofty step of tragic poetry to the every-day path of village stories." Of Miss Mitford's later works, the most noticeable is that published under the title of "Recollections of a Literary Life; or, Books, Places, and People." The personal narrative occupies a secondary place; but the anecdotes and reflections which form the bulk of the book, while rendering it delightful reading, furnish the best illustrations of the writer's taste and character. Very pleasant is the picture of the peaceful evening of her life in her cottage home in Berkshire, as given in her own pages, and in those of kindred hearts who have visited her. In some recent American records of travel, there are gratifying notices of Mary Russell Mitford in her old days. Declining health, and an accident about three years ago from her pony-chaise being overturned, have required greater seclusion of late; but the active and genial disposition of her mind remained, and she has passed away amidst regrets which surviving writers may well be ambitious of equally meriting.

NOTICES OF BOOKS.

"BRAMBLES AND BAY LEAVES:" Essays on the Homely and the Beautiful. By Shirley Hibberd. 12mo, cl. pp. 237. Longman & Co.

If we were inclined to find fault with anything with regard to the interesting volume before us, it would be with its title, which, we think, inadequately expresses its character; and yet we should hesitate to sanction, much less to suggest an alteration in a title under which a favourite first became known to us. We have, in "Brambles and Bay Leaves," an amount of information respecting "green things," which proves the author a man of deep research and of extensive reading; and no one, with a taste for the beautiful, can peruse this clever work without observing and admiring the truly poetical style in which Mr. Hibberd writes on truly poetical subjects, and even on such matter-of-fact topics as "the formation of an herbarium." The style is by no means prosaic. "Brambles and Bay Leaves" is a work which will grace any library. Our fair readers, who are, we hope, lovers of nature, will be delighted with it. "Floral Symbols," "Floral Antiquities of the East,"

"Uses of Wild Plants," "Floral Customs, Superstitions and Histories," are subjects which must interest.

"The love of flowers
Is an inherent passion in the heart
Of man; it never dies."

- I. "THE FRENCH LANGUAGE."—The *Lexicon French Grammar*, for the Use of English Students, on an entirely new and improved principle. By Saint Ange Siméon. 12mo, roan, pp. 456. D. Nutt, 1855.
- II. "A COMPLETE COURSE OF INSTRUCTION IN THE FRENCH LANGUAGE," in three parts; Grammatical Course; Reading and Translation Course; Conversational Course. By André Sears. Second edition, roan, 12mo, pp. 460. D. Nutt, 1854.
- III. "AN EASY AND PRACTICAL INTRODUCTION TO THE FRENCH LANGUAGE." By John Haas. Third Edition, 16mo, pp. 140. Darton & Co. 1854.

For very young pupils we should recommend the last named of the three excellent works before us. Mr. Haas has wisely adopted Dr. Ahn's sensible method, and he frankly acknowledges that his work is founded on the Doctor's "Practical Method of Learning French," which, as many of our readers are aware, was compiled for German pupils. The system, under various names and modifications, is becoming very popular; its leading feature is natural simplicity. No mother would attempt to teach her infant to speak by making it commit to memory grammatical rules—she would teach it the most common words first, and proceed gradually to the construction of simple sentences. Just so should a foreign language be taught—especially to children—and Mr. Haas has contributed to the systematized methods of doing this by the publication of a cheap little work which well merits its title.

The *Lexicon French Grammar* of M. Siméon will, we doubt not, prove an invaluable work to those who are desirous of acquiring, or of assisting others in acquiring verbal and grammatical accuracy in the French language. The author thus commences his "Introduction;"—

"The following pages are not presented to the public merely as another French Grammar, but as a new French Grammar; new, because it contains several novel features which, we trust, will be found decided improvements—greatly tending to assist the student, by rendering his labours less irksome and his knowledge more accurate."

The work is certainly very elaborate, but the arrangement of it is so admirable, and the information it contains so useful, that we shall not complain that M. Siméon has ranged his instructions under no fewer than one hundred and sixty-four rules, to most of which he has subjoined suitable exercises. The "Syntax Raisonnée," which occupies

about 200 pages, should be carefully studied by advanced pupils, and even by beginners who are conversant with English Grammar. The *Appendix* contains thirteen lists which the teacher and the student will find peculiarly serviceable.

As might be expected in the first edition of a work of such a character, there are errata, but the inconvenience is in part remedied by the errata being printed in good bold type in the most conspicuous part of the commencement of the book, instead of their being, in the usual but very objectionable manner, printed in small type at the *end* of the book. We hope, however, that a second edition will ere long be required, and that it will be free from errata.

The complete course of instruction by M. Sears is, we must confess, more attractive to us than either of the two excellent books we have already noticed. It is well printed with good type—and this in itself, is a recommendation in a school-book. The "Grammatical Course" is carefully arranged, the rules are neither numerous nor long, and the exercises evidence preparation by a pains-taking practical teacher; the same may be said of the "Reading and Translation Course," which is superior to anything of the kind we have yet met with. To this course is appended "A Dictionary (French and English) of all the words contained in the Tables and Moral Tales." The "Conversational Course" differs very immaterially from many other well-known and approved works of the kind. The "Correspondance Française," which presents "Modèles de Billets, Lettres familières, de Change, et de Commerce; Bons et Reçus," as well as "An alphabetical List of mercantile expressions and abbreviations most in use," will, we feel assured, be attractive to the student.

"THE FIRST FOUR BOOKS OF MILTON'S PARADISE LOST:" with Copious Notes, Grammatical, Classical, and Critical, for the use of Pupil-teachers, Training Colleges, and the higher Classes of Schools. By C. W. Connon, M.A. 12mo, cl. pp. 181. Longman & Co.

WE run no risk of being found false prophets in presaging that this admirable book will ere long be used in every really good school in which the English classics are taught. Mr. Connon, who is known to teachers as the compiler of an English Grammar, evinces in his "copious notes" much erudition, refinement of taste, and critical acumen, and yet there is an absence of that repulsive dryness which characterises annotations of similar pretensions. The notes are original and selected; and without flattery we must say that the hope of the talented author has been realized in the former being in every way worthy of accom-

panying the latter, which we are told by Mr. Cannon are those of the most eminent commentators on Milton.

The *chef d'œuvre* of the bard, who was at once the Homer and the Virgil of England, is, we fear, more praised than read, and more read than comprehended. It ought not so to be in a land thus apostrophized by the author of "The Seasons:"—

"Is not each great, each amiable Muse
Of classic ages in thy Milton met?
A genius universal as his theme;
Astonishing as chaos; as the bloom
Of blowing Eden, fair; as Heaven, sublime."

We trust that the following extract will induce those ladies who have superior schools, and who desire to cultivate in their pupils a taste for elegant literature, to introduce Mr. Cannon's work into their establishments.

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, heavenly Muse, that on the secret top—"

Lines 1—9. *Of man's first disobedience.*] The natural order of these lines is "Heavenly Muse, sing of man's first disobedience," &c. There has been some dispute among grammarians as to what part of speech *of* (the first word of the poem) ought to be considered. I incline to call it a *preposition*; but it certainly may be considered an *adverb*, being used to qualify the verb "sing" in l. 6. The good of the inversion is, that it enables the poet to state at once the object of his song.

2. *Whose mortal taste brought death,* &c.] The word "mortal" is here used in the sense of "causing death," not "subject to death," and it may be allowed that

there is something pleonastic in the phrase. But the blemish is very slight, if it is one at all. Too many pleonaams would indicate conscious weakness, but the occasional use of one may spring from the exuberance of strength.

5. *Restore us, and regain the blissful seat.*] What part of the verb are *restore* and *regain* here? Why does Milton use the definite article *the* blissful seat?

6. *On the secret top of Oreb, &c.*] Some have proposed to read "sacred" instead of "secret;" but no one can study carefully the account of the giving of the law in Exodus, without being persuaded of the superior propriety of the former epithet.

"Of Oreb, or of Sinai, didst inspire
That shepherd, who first taught the chosen seed
In the beginning how the heavens and earth
Rose out of chaos! Or, if Sion Hill

Delight thee more, and Siloa's brook, that flow'd
 Fast by the oracle of God, I thence
 Invoke thy aid to my advent'rous song,
 That with no middle flight intends to soar
 Above the Aonian mount, while it pursues
 Things unattempted yet in prose or rhyme.
 And chiefly Thou, O Spirit! that dost prefer
 Before all temples th' upright heart and pure;
 Instruct me, for Thou knowest; Thou from the first
 Wast present, and, with mighty wings outspread,
 Dove-like, sat'st brooding on the vast abyas,
 And mad'st it pregnant: What in me is dark—"

7. *Oreb*, or *Horeb*, and Sinai are two peaks of the same mountain range between the Gulfs of Suez and Akaba. It is about two miles from north to south, and about one-fourth of a mile in width. Horeb is at the northern end of the range, and Sinai at the southern, nearly 100 miles from the top of the Gulf of Suez.

8. *Who first taught.*] "First" is here an adjective, not an adverb. It means that he "before any one else" taught, &c.; not that he taught them *first*, and then did something else.

10. *Rose out of chaos.*] Milton here uses a classical word, but with a strictly scriptural idea attached to it. See Gen. I. 1 and 2. Chaos, the "rudis indigestaque moles" of Ovid, means the rude and shapeless mass of matter which existed before the formation of the world.

14. *That with no middle flight, &c.*] "As Virgil rivalled Homer, so Milton was the emulator of both. He found Homer possessed of the province of morality, Virgil of politics, and nothing left for him but that of religion. This he seized, as ambitious to share with them in the government of the poetic world; and by the means of the superior dignity of his subject, hath gotten to the head of that triumvi-

rate which took so many ages in forming."
 —*Warburton's Divine Legation of Moses.*

15. *The Aonian Mount* was Helicon in Boeotia. It was sacred to Apollo and the Muses. Milton here intimates without reserve that he purposes to produce a nobler poem than any transmitted to us by the Greeks or Romans.

16. *Things unattempted yet in prose or rhyme.*] Mr. Conybeare, speaking of the metrical paraphrase of parts of Scripture, ascribed to a second Cardmon, alleges that the fall of man is considered ushered in by the pride, rebellion, and punishment of Satan and his powers, "with a resemblance to Milton so remarkable, that much of this portion might be almost literally translated by a cento of lines from that great poet." Mr. Turner, too, in his most excellent *History of the Anglo-Saxons*, brings the same accusation against our author; and, if these assertions could be established, they would show that Milton was doing anything rather than pursuing "things unattempted yet in prose or rhyme." But out of about 150 lines given in the *Pictorial History of England*, vol. I, pp. 294—296, I find nothing more nearly resembling Milton's lines than these:—

"Then was the Almighty angry;
 The Highest Ruler of Heaven
 Hurl'd him from the lofty seat."

To bring a charge of plagiarism on such a slender foundation, is contrary to all the rules of literary criticism. From the lines I refer to, I see no reason to think that Milton ever saw them; and it is quite certain that, in Fairfax's *Translation of Tasso*, and still more in Spencer's *Fairie Queene*, we meet with lines by the dozen that more resemble Milton, and that yet are quite different. It would have been easy for the objectors to put two or three lines out of the cento, or hundred, that they talk about, into parallel columns; but this they have not done. Milton was, undoubtedly, a great borrower and debtor to Jew and Gentile; but whatever he took he fused in the fire of his own imagination. There is no mistaking his thunder. See also note on Book I. l. 351—5.

17. *And chiefly Thou, O Spirit! that dost prefer, &c.*] Coleridge remarks, in his *Table Talk*, that "John Milton himself is in every line of the *Paradise Lost*. We certainly see him here in his ardent piety, and in his puritanic contempt for splendid temples, any possible temple that could be built by the hand of man. In his prose works, we find a similar reference to the Holy Spirit, and get, also, an insight into the training of his mind for

the production of some great work. Milton took to poetry as the business of his life, and certainly he was not slothful in the business."

"Neither do I think it shame to covenant with any knowing reader, that for some few years yet I may go on trust with him toward the payment of what I am now indebted, as being a work not to be raised from the heat of youth or the vapours of wine, like that which flows at waste from the pen of some vulgar amourist, or the trencher fury of a rhyming parasite; nor to be obtained by the invocation of Dame Memory and her seven daughters, but by devout prayer to that eternal Spirit who can enrich with all utterance and knowledge, and sends out his seraphim, with the hallowed fire of his altar, to touch and purify the lips of whom he pleases; to this must be added industrious and select readings, steady observations, insight into all seemly and generous arts and affairs; till which, in some measure be compassed, at mine own peril and cost, I refuse not to sustain this expectation from as many as are not loth to hazard so much credulity upon the best pledges that I can give them."—*Reason of Church Government, &c.*

"Illumine: what is low, raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to man.

"Say, first (for heaven hides nothing from thy view,
Nor the deep tract of hell); say first, what cause
Moved our grand parents, in that happy state,
Favoured of Heaven so highly, to fall off
From their Creator, and transgress his will,
For one restraint, lords of the world besides?
Who first seduced them to that foul revolt?
Th' infernal Serpent; he it was, whose guile,
Stirred up with envy and revenge, deceived
The mother of mankind, what time his pride
Had cast him out from heaven with all his host
Of rebel angels; by whose aid, aspiring

To set himself in glory above his peers,
He trusted to have equalled the Most High,
If he opposed ;"—

23. *What is low, raise and support,*] i.e. raise up, and keep up, when raised, what in me is low.

24. *The height of this great argument.*] Milton prays that he may be able to do justice to the difficult subject he has taken in hand, and convince men of the great truth that this world is not under the dominion of chance, but is really governed by God.

26. *And justify, &c.*] Pope has adopted this line with the change of one word—*vindicate* for *justify*. There is not much to choose between them. "Vindicate" is, perhaps, slightly more *classical*, and "justify" more *scriptural*. See Rom. iii. 4.

28. *Tract of hell,*] i.e., region of hell. We still speak of a *tract* of land.

30. *Favoured of Heaven.*] What does "favoured," apply to, "parents" or "state?"

33. *For one restraint, lords of the world besides.*] Except for one restraint, lords of all the world. See Gen. ii. 16 and 17.

34. *The infernal Serpent.*] What case is *serpent* in here, and why?

36. *What time.*] A Latinism for *when* or *after*.

40. *He trusted to have equalled the Most High.*] There is a slight grammatical blemish here. It ought to be, "He trusted to equal the Most High. See Canon's *English Grammar*, p. 162.

"THE ROVING BEE; or, a Peep into many Hives." By the Author of "Quicksands on Foreign Shores." Edited by Mrs. Whateley. 12mo, cl. pp. 221. James Nisbet and Co., 1855.

THIS is a well-told tale, both interesting and instructive. The heroine is, by "unforeseen circumstances," induced to become a governess, in order that her brother may receive a college education. There is no prolix introduction to the "Roving Bee." Chapter I., "The Choice of a Governess," commences thus:—

"'When do you expect your new governess?' said Colonel Delany to his wife, as the door closed upon the last of a troop of merry children, who had been romping with their father till summoned to bed by their nurse. 'The end of next week is the time I fixed,' said Mrs. Delany. 'I could not wait longer; for the children are getting quite disorderly, from having been three months without regular school-room habits.' 'And you really have engaged a young person you have not seen?' said her husband. 'I don't wonder you are surprised, my dear Henry; but I was tired of waiting, and could find no one here to suit me, when your sister wrote to me from Cork, recommending this young lady so very highly, and speaking so well of her family, and appearing so delighted with her altogether, that after a good deal of correspondence I agreed to take her. Perhaps it was rash. I have, you know, always had English governesses hitherto; and not having seen Miss Leighton, I fear

I may be disappointed, and find she has a terrible brogue, or slatternly habits.' 'Now, Caroline,' exclaimed Colonel Delany, laughing, 'who would believe you had been so long married to an Irishman, and living for the last five years near Dublin? When will you drop your Saxon prejudices? But let me hear what my sister tells you about Miss—what did you say her name was?' 'Miss Leighton. Yes, I was only waiting till the children were gone to bed, to read you what Anna says. I did not wish to trouble you about the affair while it was at all doubtful; but I must remind you,' she added, as she produced a crossed letter from her workbox, 'that Anna is a little enthusiastic where she takes a fancy. This is what she says, however:—"My dear Caroline, I think I have found you a governess at last. The young lady is named Leighton; and though she was born on the banks of the Shannon, I really think you would have no cause to regret not sending to France or England for an instructress to your children, if you took her into your family. She has never been out before, indeed; but this disadvantage is compensated by the fact, that she has resided for more than a year on the Continent, and has a thoroughly good French accent. Miss Leighton's family is highly respectable—her father, especially, was, I understand, a man of wealth and consideration in one of the neighbouring counties, but, like so many others, was gradually reduced, through a mixture of imprudence and misfortune; and his death (about a year ago) left his widow and three or four children very ill off—the son's education, in fact, could not be completed, unless their sister went out as a governess. I am sure one must think well of her for thus exerting herself for the sake of her brothers. I have had two interviews with Miss Leighton, and was much pleased with her manners and appearance. She might, indeed, be thought too pretty by some people; but you, I believe, agree with me in thinking, that plain girls are just as often vain and full of themselves as pretty ones. Besides, she is not exactly a showy kind of person—a complexion rather pale than otherwise, but with an air of perfect health; dark hair, fine expressive features, the clear grey eyes of our country, with a tall, graceful figure; very simply dressed, and a disposition, naturally cheerful, pressing through the clouds that misfortune had thrown over it. Such were the impressions which Dora Leighton made upon me. She might strike you differently, of course; but I must now speak of her qualifications. I have mentioned French already; she is also a good musician; indeed, if she could teach the girls to sing as sweetly as she does herself, my brother would be delighted, I know. She received, I understand, good instruction in all the commoner branches of education, and has been accustomed to teach her younger brothers, and, for the last year, some little cousins also. The lady who mentioned her to me says she is a most affectionate, amiable girl, very lively, a good walker, and enjoying strong health. She is only one-and-twenty, but having

lived abroad and in Dublin, has a sufficiency of *savoir-faire* to make up for her youth. I shall be really delighted, my dear Caroline, if I succeed in suiting you, and providing my young friend with so excellent a situation as yours. Pray write immediately, and tell me what you think of my statements. With love to my nephews and nieces, I remain, your affectionate sister, ANNA HEWITT." "Well, that sounds prepossessing enough," said the colonel; "and even if my sister be a little biassed in her judgment by her feeling for a girl who is exerting herself in so good a cause, there yet remains enough to make a more agreeable governess than young folks are often blessed with." "I must say," observed Mrs. Delany, "that the mistress of the family is quite as apt to be made uncomfortable by the governess as the children are. No one can tell what I have suffered with my different governesses, even those who had many excellent qualities—their tempers are frequently so irritable and touchy. In short, I don't know how it is, but one's best efforts to make them happy generally fail." "The office is a trying one, you know," observed her husband—"a mother's care without her reward." "Ah! that is a speech you are very fond of making," said Mrs. Delany; "but it is not quite just, I think. No governess has really *all* a mother's care. Her anxiety and her responsibility, for instance, cannot well be shared by any one; and a portion of reward (a small one, I grant, but still it is a portion) the governess may have, if she lives very long in one family, and is affectionately devoted to her important task; well-disposed girls, at least, will never forget the trouble and kindness bestowed on them in childhood."

The interest thus awakened does not flag throughout the work; our readers will, we doubt not, agree with us in the desire to know more of Dora. "A Sequel to the Roving Bee" would now be an attractive title to us. If we were to single out one chapter as preferable to the others, we should choose the fourth, as one of intense interest. "*Benevolence*" would have been an appropriate title to this chapter; but as "The Emigrants" are characters incidentally (although very happily) introduced into the *dramatis personæ*, the title is not amiss.

We are not sorry that our author has not made Dora a wife. From the commencement of the chapter (VIII.), entitled "Love's Young Dream," to the end of the chapter (XII.), entitled "The Worldly Man's Choice," there is much that will interest *young* governesses, and recall the past to the minds of many who "have been young." Alas! Mr. Conyngham is a specimen of a very large class of lovers who make "The Worldly Man's Choice."

Poor Dora! She had her share of troubles; but it may be that many a governess who reads this notice may be able to tell an "o'er true tale" of hardships endured that would leave Dora's far in the shade.

We must now take our leave of Dora, wishing that she may "go on" comfortably and satisfactorily at Loftus-town, and that she will profit by the admonitions and prayers of the affectionate and pious ELLEN HENESSY.

"NO BETTER THAN WE SHOULD BE ; or, Travels in Search of Consistency."

By Andrew Marvel, Jun. Addressed to all Christians, Patriots and Philanthropists. 2nd Edit., pp. 168. Bulman.

WE have here something for everybody. Its design is the laudable one of inculcating principles of true Christian Catholicism. It exposes some of the great fallacies of the day, and its style is such as cannot but make it attractive. We give a specimen :—

"On passing a fine building, I saw a placard—'The Intellectual Society for the Discussion of Great Questions hold their meetings here every Monday evening. Subject, on Monday next, Woman's Rights.' I went in at once, and secured a ticket for a quarter of a dollar, and at the appointed hour made my appearance. I gave my card to the secretary, and said I should feel obliged to him if he would place me in such a part of the building as would enable me to hearken to the discussion with the greatest advantage. Most politely he introduced me to the president, and I was once more on the stand, with an immense crowd in the body of the hall, several reporters, and perhaps twenty persons on the platform. I whispered to the secretary, and asked if all their discussions were always thus well attended. He said the interest had been well sustained from the beginning, but that the talent of the city would be brought out that night, and that the mental contest would be tremendous. Thus excited to the highest pitch, I waited for the opening of the evening's business. The chairman calmly and intelligently introduced the subject, and said he believed no one knew his opinions on the subject to be discussed, and that the secret he would cautiously conceal, in order that the utmost impartiality should be observed, and that no bias might be given to either side of the question. Having urged the audience to avoid all kinds of demonstrations of approval or otherwise, and stated that each speaker would occupy twenty minutes, and that three hours would afford the opportunity of eight addresses, thus giving himself twenty minutes for concluding remarks, he commended truth and candour to the earnest combatants and to the large assembly. The first speaker was what is called an out-and-out woman's rights man, and he therefore threw the gauntlet most nobly down in their defence. He said, woman in every age and country has been oppressed. He established this by quotations from ancient history, as to the Egyptians, Romans, Greeks, and other nations. He said no country had ever done

her justice, or given her a fair sphere for the employment of her capacities and influence. The Jews had done much more for her than any other ancient people; Christianity had done more still; but yet, even in the most advanced nation in Christendom, she was still the subject of unmanly tyranny and oppression. The reply to this was somewhat feeble, as the speaker said he did not intend to dispute the main portion of the previous speech, which had referred mostly to ancient nations, and those nations under pagan influences; but he denied that in Christendom now that woman was more oppressed than man, and that, in fact, she was in full possession of every right and privilege that could either tend to her honour or happiness. He said, 'Female sovereigns occupy the oldest thrones in Europe; female writers stand foremost among the influential minds that wield the press; womanly zeal and piety have full scope in the church of God; and that in the United States this was emphatically woman's golden age, or Eve's Paradise regained.' The third speaker said, he rejoiced that the condition of woman was vastly ameliorated, and that her present position was unspeakably better than in any preceding age; 'but,' said he, 'should woman in any sense occupy a place of inferiority to man? Shall she not be his helpmate, his companion, his friend, his equal? If her constitution is more delicate, her mind is more elastic; if her weakness is physically more apparent, her moral energy is more conspicuous; if home be her cabinet, yet the wide world is her dominion; if her situation is more retired, yet she educates and sends forth, to do the deeds of the world's bidding, her sons trained by her side. From what privilege is she then debarred? from what office excluded? of what right deprived? The fourth speaker endeavoured chiefly to dwell on the fitness of things, and said that woman was evidently subordinate in her very constitution—was destined to be governed—that to give her a more public position would be to sin against nature, and would be as incongruous as to give authority to the moon to rule by day, or rather to place the sun and moon in the same centre, and as co-equal in light and influence. 'The moon,' said he, 'is the emblem of woman; she shines by borrowed rays, and must derive her light and glory from man, the created orb of day.' To this flourish of tropes and figures the fifth speaker, evidently a wit, replied, 'If I have any light at all, I got the first rays from an intellectual mother: where she got them I forgot to ask before I left home. The secondary enlightening influence I had from three unselfish intelligent sisters. It is true my father toiled and got me books and education, and gave me a business, but the kindling up of my mind, the gentle culture of my intellectual powers, I owe to my mother. At college, too, I never knew a bright smart man but owed his superiority to his mother: I never read of a father, however great, who could make an intellectual son without the aid of a mother; and I say that the old adage, however

true, that the child is the father of the man, is not half so true, speaking morally and mentally, as that the mother is the father of the child. Now,' said he, 'I guess that herewe have the best evidence of woman's fitness for any office or privilege that man should occupy; surpassing strange that woman's elevation should be kept down by the iron hoof of prejudice and oppression.' The sixth speaker said, that the last speaker's praises were indisputable, but the inferences false; it is just because woman is to be the educator of children, that she should be confined to that sphere—there she ought to reign and rule—there is ample scope for all her talents and appliances. Bring her forth to public gaze, and home is neglected, domestic enjoyment destroyed, and the rising age exposed to ignorance, irreligion, and ruin; not only would these be the inevitable results, 'but,' said he, 'woman herself would become a wreck in this unnatural revolution.' The seventh speaker said: 'We may discuss the subject in this way until doomsday, and leave the whole question unsettled. I calculate,' he said, 'we had better try and understand one another; I go,' continued he, 'for woman's rights the whole hog, tail and bristles as well; for the senate, for the bar, for the hall, for the pulpit, and for the battle-field too; let her have a fair chance to develope her powers, to exhibit her genius, to try her skill, and to exert her influence.' He then quoted proofs, historical and divine, of women rulers the most equitable, of women prophets the most exalted, of women generals the most courageous. He described an African army of women as the most warlike and terrible, and added, 'if she is adapted for that, I guess it would take an argument as wide as the Atlantic and back to say she is not fit for any station or office in creation.'"

I. "THE GENERAL ATLAS," a Series of Twenty-nine Maps, drawn and engraved by William Hughes, F.R.G.S. With an Index. National Society. 1855.

II. "THE SCHOLAR'S ATLAS," containing Fourteen Maps, drawn by W. Hughes, F.R.G.S. National Society.

THE first of these is just published. It will supply a desideratum that teachers have often felt. It is neither cumbrous nor too small for practical purposes. The price is such as will place a really good atlas within the reach of many who could not afford to purchase expensive ones. The second is one of the wonders of school literature—an atlas for twopence! Surely we need say no more to induce teachers to encourage the more frequent use of atlases by pupils, even in national schools.

. We much regret that want of space prevents us from noticing other works this month.



FANCY NEEDLEWORK.

By Mrs. PUMMER.

HONITON SPRIGS.—No. 1.

[Evans's Bear's-Head Cotton, No. 50.—Boulton's Crochet-Book, No. 24, for this and all succeeding Honiton Lace.]

LACE being so very fashionable just now, especially that termed Honiton, I trust that the patterns now given will be generally acceptable, as they

are equally available for collars, veils, sleeves, and every other article in which lace is usually employed.

The mode of engraving adopted, which shows at a glance the number of stitches employed in each part, will be found to render these designs very easy of imitation.

The terms employed are doubtless well known to every one of my readers, having been employed for some years past in every crochet design in the "Family Friend," "Home Circle," "Lady's Companion," &c.



This pattern is particularly suitable for a veil or fall. It forms the lower border, and the upper part may be ornamented with any sprigs your taste may suggest.

Begin at *a*, 45 Ch., miss 4, Dc. on 5th, + 3 Ch. miss 3, Dc. on 4th + 9 times; 3 Ch., slip 1, *work up the other side of the 45 Ch.*, || 3 Ch., Dc. on centre of the 3 missed in the last row, || 8 times; 3 Ch., Sc. on 4th, slip 4, 7 Ch.; *now form the lowest row of open hem*, Dc. on the last of the 4 slip, @ 3 Ch., miss 3, Dc. on 4th, @ 8 times; 3 Ch., miss 3, Sc. on 4th, slip 4. *This completes the open-work*: work round in Dc., working two into every one round the point. The edge is worked as follows: + 1 Sc., 1 Dc., 1 Tc., 2 long Tc., 1 Tc., 1 Dc., 1 Sc., 1 slip, + repeat all round the leaf, working two stitches into one at the point.

STEM.—20 Ch.

STAR FLOWER.—22 Ch., slip in 13th for loop, Sc. all round, || 8 Ch., 7 slip, Sc. all round, one slip on loop, || 5 times; 12 Sc. on Ch.

12. Ch. for Stem.

LEAF, No. 1.—22 Ch., miss 3, Dc. on 4th, @ 2 Ch., miss 2, Dc. on 3rd, @ twice, 2 Ch. 1 Sc. 1 slip. Sc. all round, slip on stem: *for the loops*, + 11 Ch., miss 2, Dc. *through* 3rd, + 4 times, 11 Ch., slip on stem, work round in Sc., missing every 12th. 8 Sc. on Stem.

Repeat Leaf, 12 Ch., for main stem.

LEAF, No. 2.—26 Ch., 1 Dc. on 23rd, + 3 Ch., Tc. on 4th, + repeat, 3 Ch., Dc. in 4th, 3 Ch., Sc. in 4th, slip 1. Work up the other side (leaving 5 Ch. for stem), 2 Ch., Dc. on 3rd., || 3 Ch., Tc. on 4th, || 3 times, taking care that the middle one of the three missed in the last row is now taken up; 3 Ch. slip at the point, and slip-stitch down the centre, @ 1 Sc., 2 Dc. 2 Tc., 1 long Tc., 1 Tc., 1 Dc., 1 slip @ repeat; and again for the point working 2 in 1, repeat also twice for the other side of the leaf, but *reversing* the directions (1 slip, 1 Dc., &c.), 5 Sc. on stem. Or the leaf, No. 1, may be repeated.

Repeat 1st Leaf, with 12 Ch., instead of 8, for stem. Then opposite 2ND LEAF, + 18 Ch., slip 11 for small leaf, and work round in Sc., leaving 6 Ch. for stem. + Repeat this last leaf, forming part of the flower. 1 Ch., 11 slip, 5 Sc., 5 Ch., for the short bar to connect the two leaves, join to the corresponding side of the last leaf; work back in Sc., 4 Sc. on leaf, 9 Ch. (for long bar), join to point of last leaf, work back in Sc., and down the other side of the leaf, 6 Sc. on Ch. Small leaf opposite 1st 6 Sc. on Ch., and 6 on the main stem.

SMALL OPEN LEAF.—16 Ch. join into a loop; work round in Dc., except the first and last stitches, which must be Sc.; finish with slip-stitch.

12. Sc. on Ch.; repeat STAR FLOWER; 12 Sc. on Ch.; repeat SMALL OPEN LEAF, 14 Sc. on Ch.; fasten off.

No. 2.—SPRIG.

[Evans's Bear's-Head Cotton.—No. 50.]

22 Ch. (viz. 6 for main stem, 8 for flower stem, 8 for flower); work back on the last 8, 1 Sc., 1 Dc., 3 Tc., 1 Dc., 1 slip; 8 Ch.; turn on the wrong side, and do 9 Ch.; join to the point of the leaf, and work back in Sc., then on the 8, as before; and 8 Sc. on stem; 8 Ch. for stem.

ROSE LEAF.—16 Ch., 1 slip, + 2 Ch., Dc. on 3rd, + twice, 13 Ch., slip 1, + 2 Ch., Dc. on 3rd + twice, ÷ 8 Ch., slip 1, 2 Ch., Dc. in 3rd, 2 Ch., Dc. in 3rd, ÷ repeat, Dc. in 6th of 13 Ch., 2 Ch., Dc. in 3rd, 2 Ch., Dc. in 3rd, 8 Ch., slip 1, 2 Ch., Dc. in 3rd, 2 Ch., Dc. in 3rd., Dc. in the 9th of the 16th; 2 Ch. Sc. on 6th of the 16. Slip-stitch on the 5th, leaving 4 for the stem; five open veinings are thus formed, which are worked round as follows:—

1st. Work up the side, to the point in Dc., working two stitches in one every other time. Down the other side work plainly in Dc., and join to the centre open hem, by taking a slip-stitch through the centre of the five chain that are between the two fibres.

2nd. Work as the first; but, before twisting the thread round the needle for the first five stitches, pass the hook through the edge of each of the last five, thus connecting them together.

3rd. All round in Dc., working two stitches in one round the point.

4th. In Dc., working only one stitch in each on the first side, and two in every alternate of the second.

5th. As 4th, joining the first five stitches as I have already directed for the 2nd. 4 Sc. on the stem completes this beautiful leaf.

STEM.—10 Ch.

LARGE FLOWER.—15 Ch., work back, 1 slip, 1 Sc., 2 Dc. in one chain, 8 Tc., 1 Dc., 1 Sc., 1 slip; 1 Ch. *Turn the work on the wrong side.* 5 Ch. for bar, join to the eighth of opposite side; *turn on the right side*; slip on 5 Ch., 8 Ch.; *turn on the wrong side.* 9 Ch., slip-stitch on the 3rd of the 5, 9 Ch., join to point of the opposite side, turn back. Sc. on the 18 Ch., missing the slip-stitch in the centre. Work down the 15 chain, as the first 15 were done; but to give the graceful form to the flower the 7th and 9th stitches must be *contracted*; thus—

(Work a Tc. stitch until you have only two loops on the needle, and, *without finishing it*, work the next stitch, drawing the cotton through **THREE** loops at once at last; thus, whilst you have worked *two* stitches on the chain, you have worked but *one* edge. Work the remainder as usual, and finish with a slip-stitch.)

10 Sc. on Ch. Repeat ROSE LEAF, 8 Sc. on Ch.

SMALL ROSE LEAF.—16 Ch., slip 1, + 2 Ch., Dc. on 3rd, + twice,

• 8 Ch., slip 1, 2 Ch., Dc. on 3rd, 2 Ch., Dc. on 3rd, • repeat. Dc. in 9th of the 16. 2 Ch., miss 2. Sc. in 6th, slip in 5th, leaving 4 for the stem. Work round these veinings like the *first*, *third*, and *fourth* of the large leaf, and finish the sprig with 6 Sc. on the stalk.

No. 3.—SPRIG.

[Same materials.]

30 Ch., 24 Sc. on Ch., leaving 5 Ch. for the stem. On the other side of the chain work 4 Sc., 10 Dc., 7 Tc., 1 Dc., 1 Sc., 1 slip. Turn the work on the wrong side, + 9 Ch., miss 4, Sc. through 5th, + 3 times, 7 Ch., miss 3, Sc. through 4th; 5 Ch., slip-stitch through the 1st of the leaf. Turn the work on the right side, and work the five loops in Sc., working only the chain-stitches; then slip-stitch along the other edge of the leaf, which completes it.

24 Ch. for stem.

FLOWER.—28 Ch.; form into a loop and work round in Sc.; 9 Ch., fasten with a slip-stitch in the centre of the circle (A), slip round to (B), 4 Ch., slip in 5th of 9, 4 Ch., join to the quarter of the round at (C), turn on the wrong side, and slip to stem, + 7 Ch., miss 3, Dc. through 4th, + 6 times; 7 Ch., miss 3, slip through the stem, and work round in Sc., missing every Dc. stitch.

8 Sc. on stem.

CLOSE LEAF.—12 Ch., 11 slip, on each side of which work 1 Sc., 2 Dc., 5 Tc., 2 Dc., 1 Sc., with 1 slip at the point.

+ 8 Sc. on stem, LEAF, + repeat, and work 5 Sc. on the 5 chain to complete it.

In reversing this pattern, make 5 Ch. for stem, then three leaves with 8 Ch. after each, the flower, and 24 Sc. on the three-times-eight chain-stitches. A little thought will be required for the large leaf, which may be worked thus:—LARGE LEAF REVERSED, 25 Ch., 24 slip on ditto; on the upper edge work Sc.; on the lower 1 slip, 1 Sc., 1 Dc., 7 Tc., 10 Dc., 3 Sc., 1 slip. Turn the work on the wrong side, 5 Ch., miss 3, Sc. through 4th, 7 Ch., miss 3, Sc. through 4th, + 9 Ch., miss 4, Sc. through 5th, + 3 times, taking the last stitch through the point of the leaf; turn on the right side, and work in Sc.

No. 4.—SPRIG.

[Evans's Boar's-Head Cotton.—No. 45.]

This sprig is done in three pieces. The two heavy parts, which form nearly the entire edge (marked respectively *twenty* and *fourteen*), are done first, and in working the flower they are to be fastened on in their proper places. I must therefore begin with directions for making these.

1st PIRCK.—20 Ch., miss 1, 1 Dc. and 1 Tc. in the 2nd, 3 Tc. in 3rd,

2 Tc. in 4th, 5th, 6th, 7th, 8th, Tc. the remainder, and draw the thread through the last loop to fasten off.

2nd PIERCE.—34 Ch., miss 20, Tc. 2, then + 2 Tc. in 1 Ch., + 8 times. 3 Tc. in 1, 1 Tc., 1 Dc. in 10 slip; on the other side of the chain, 6 Ch., 1 Sc., 4 Dc. on chain, 2 Dc., 1 Sc., 2 slip on the 1st chain. 8 chain. 1 Sc., 6 Dc. on chain, 2 Dc., 1 Sc. on 1st Ch., slip-stitch to the end, fasten off.

LARGE FLOWER (*beginning with the calyx*).—12 Ch., miss 5, Dc. on 6th, 2 Ch., Dc. on 3rd, 2 Ch., slip on 3rd. Up one side of the calyx, 1 slip, 2 Sc., 4 Dc., 1 Sc., 1 slip. 30 Ch., join to the calyx, missing 1, and make the cross bars, thus:—Bar 3 Ch., join with slip-stitch in 3rd of 30 Ch. 4 slip on 30, bar 7 Ch., join to last but 4 of 30. 4 slip up 30, bar 7 Ch., join at the 4th from the last bar. You have thus three bars in one direction, which must be crossed by three bars in the contrary direction, catching up the first three where they happen to cross. Work round the 30 thus:—1 slip, 2 Sc., Dc. all the rest but three. 2 Sc., 1 slip. Turn on the wrong side. 16 Ch., miss 3, slip on 4th, +* 4 slip on last of chain, 16 Ch., miss 4, slip on 5th, + 5 times, 4 slip on the last chain, 12 Ch., miss 3, slip on calyx. Turn on the right side, and work two loops in Sc.

3rd LOOP.—4 Sc., 2 Dc., 8 Ch. SMALL CLOSE LEAF, as in Sprig 1st, but with 8 chain instead of 12. 8 chain for stem. 14 Ch., form into a loop, and work round to the centre, 1 slip, 1 Sc., 3 Dc., 1 Sc., 1 slip. SMALL CLOSE LEAF, then the remainder of the loop, as before. 8 slip on chain. SMALL CLOSE LEAF opposite the 1st; 8 slip on chain, then finish the loop of the flower with 3 Dc., 3 Sc.

4th LOOP.—3 Sc., 1 Dc., then with the next 3 Dc., join the short pieces of work first done, 2 Dc., 3 Sc.

5th.—3 Sc., 3 Dc., join the second separate piece, taking care to place it in the proper position, with 3 Dc. stitches, 3 Sc.

6th and 7th LOOPS.—Sc., then the side of the calyx. 1 slip, 1 Sc., 4 Dc., 2 Sc., 1 slip, which completes the flower.

16 Ch., work back. 1 Sc., + 2 Dc. in one chain, + 4 times, 1 Dc., 9 chain. 1 Sc. in chain, 6 Dc. (*contracting every alternate, as in Sprig 2*), 1 Dc., 1 Tc., in the next chain of the 16, 1 Dc. in next, 1 Sc. in next, 1 slip; slip back on the last three stitches; 6 Ch., work back, 1 slip, 1 Sc., 8 Dc. (contracted), the last will come on the 16 chain, 2 Sc., 1 slip, leaving 2 chain for the stem. 8 chain.

SHAMROCK.—21 Ch., join in 7th for a loop, and slip back 4 on the last 4; 11 chain, join to the stitch which made the loop, slip back 4 as before; 11 Ch.; join at the loop, and work round the *trefoil* in Sc., 6 Sc. on stem.

* In the engraving there are 20 chain marked, *i. e.* 4 slip on chain and 16 separate.

14 Ch. for stem; SMALL CLOSE LEAF (as in No. 1), 6 Ch., for stem.

DOUBLE LEAF.—14 Ch., miss 1, 1 Sc., 3 Dc., slip back on the last 3, and make 6 more chain; altogether the 20 marked—work 1 Sc., 4 Dc., 8 Tc., 2 Dc., 2 Sc., 2 slip.

6 Ch. for stem. SMALL CLOSE LEAF of 8 Ch.

FLOWER.—21 Ch., miss 7, Long Tc. in 8th, + 2 Ch., Long Tc. in 3rd, + twice; 2 Ch., Dc. in 3rd, 2 Ch., slip in 3rd; work round in Sc., with a slip-stitch *first* and *last*; 17 Ch., Sc. in top Long Tc. bar; 12 Ch., join with Sc. to the other end of the same Tc. bar; 17 Ch., join at the stem; work two loops, and 8 stitches of the 3rd in Sc., 8 Ch., 8 SMALL CLOSE LEAVES of 10 chain each, 8 Sc. on chain, and complete the loop.

SMALL CLOSE LEAF.—10 Sc. on the main stem, and a small close leaf of 12 chain; 10 Sc. on the chain, and repeat the SHAMROCK; Sc. on the stem, to the flower.

Complicated as this may appear, it is really very easy to work, especially if you keep a drawing of it before you whilst doing so. You may easily do this by drawing it on tracing paper, and putting the figures in their proper places, and you will be astonished to find how much it assists you. This sprig forms a beautiful edging for either a Bertha or a Veil.

To make up Honiton Lace, use the best Brussels net; cut out the article to be made, and tack it on coloured papers, then arrange the sprigs according to fancy; and finish the border with a pearl edging.

In fitting up a work-box for general use, the following articles are indispensable:—

A set of crochet hooks—namely, Nos. 12, 15, 18, 21, and 24, Boulton's tapered indented hooks.

Four netting needles.

Four sizes of knitting needles.

A dozen assorted reels of Evans's Boar's Head Cotton; 6 reels of Mecklenburgh Thread; a dozen of Evans's Royal Embroidery Cotton; a dozen of various coloured silks; two stilettoes, a fine and a coarse; three pairs of scissors; bodkins, tapes, buttons, hooks and eyes, and a thimble. Those ladies who work much with coloured silks, should have an ivory thimble, as well as a silver one.

By an error of the printer, I was made to say, "It is always better to buy the designs *worked* on the material." It should have been *marked* on the material.

A glance at our circular in "THE GOVERNESS ADVERTISER" will show the facilities we are giving to ladies to perfect themselves in decorative work.

THE GOVERNESS.

NOTES
OF
LECTURES ON METHOD
IN
LEARNING AND TEACHING,
DELIVERED AT QUEEN'S COLLEGE, HARLEY-STREET, LONDON.
LECTURE I.

IN commencing a series of lectures on "*Method in Learning and Teaching*," I cannot do better than begin by endeavouring to explain to you the meaning of the word *Method* itself.

It is used, as most other strong and important words are, in more than one signification. For example, we commonly use it in such phrases as these : (1), "*A. possesses the art of teaching little children, and of pleasing her scholars, but by what method she accomplishes this we know not ;*" or, "*This is a bad, or a good method ;*" or, (2), "*B. has no method in her work, therefore it is a failure ;*" or again, (3), "*C. may be mad, but there is method in his madness.*"

It is obvious at first sight that these successive meanings are not all identical. In the case of A., "*by what method*" simply signifies "*by what means,*" or "*the way by which,*" in accordance, as we shall see, with the strict etymology of the word. Thus we say, "*This is a good or a bad method.*" But in the case of B., who shows *no method*, the meaning of the word is slightly altered ; and method does not mean "*a way by which,*" but *the way*, &c. ; the best and truest way. Every one who speaks, writes, listens, teaches, or learns, must possess *some method* in their work, good, bad, or indifferent, as the case may be ; but those who can justly lay claim to *the method* are few in number.

In the third case, of C., who "*shows method in his madness,*" the word has clearly assumed a new meaning, widely different from its former one. We mean by this phrase, "*that though mad he shows traces of sanity, clear exercise of judgment—in the very midst of his insanity.*" Here then the word method is almost equivalent to sanity, or at least denotes such clear exercise of the mental powers as

disproves actual lunacy ; proving that his reason, or his judgment, or whatever the mental power awakened may be, is plainly under control, working in *a* given definite *way*, under such laws and rules as the moment may require ; or, possibly, working in "*the way*," and thus rightly entitled to be called *method*.

You may think it strange, perhaps, that I have so long delayed you over this one word at the very threshold of our work. But remember, that the first step in a journey is an important one ; it may determine great things for us before we get far on the road. The first step over any threshold helps to decide in which direction our course shall be—north, south, east, west, or any other of the many intervening and less direct points of the compass. Before, therefore, you can understand or I can enter on my subject, that subject itself must be clearly before us. We must be agreed about it ; and, as far as may be, ascertain its length, breadth, depth, and height. And, before any important word can be really explained and understood, it must be traced to the root or roots from which it springs ; not simply regarding the name it bears, but the *habitat* or place of use and residence : its relations, cognate and kindred words—some of greater, some of less strength ; whether it is a technical term, (belonging, that is, to any one *τεχνη* or art, or class, or subject), whether used in its primary or secondary sense, or even, as in the case of *C.* above, in a sense still more remote from its root.

For the word *Method*, we must—as many of you tell me—turn to the Greek language ; and there we shall find it in a form which I can best explain on the Black Board with a piece of chalk, thus :—

Mera - - (pronounced in English *Met-ah*)
signifying *by* or *wherein*,

and

ὁδός - - - (pronounced *Hod-os*),
signify - *A*, or *The Way*, or path.

So that the two roots signify to us *The way*
by (which).

NOTE.

The word would thus naturally be *Metaod*, or *Metod* ; but the Greeks, whose language is the most musical in the world, change the *t* into its softer form of *th*, and we (barbarians as we are in the manufacture of words) accept the change—for a wonder !

I have chosen to illustrate this word thus visibly, not only because of its own importance, but because the use of the Black Board for this and many other like purposes is one on which I shall have hereafter strongly to insist.

We have now, then, arrived at our subject: "*The way by, or, in which we are to Learn, and Teach.*"

It would appear therefore, at first sight, as if I were about to proclaim to you a royal road; that is, a road by virtue of following which you will most infallibly meet with success:—whatever your aim be, whatever your love for your work, your zeal in it, your capability, your industry, your patience; or, on the other hand, whatever your lack of love, faith, patience, skill, genius, industry—or right principle.

If such a thought has for an instant occurred to you banish it at once. Royal roads do not exist—they never have existed—in any branch of knowledge, science, or art, since man first began to think.

There is no royal road to learning* by virtue of any system whatever; even in what is called the simple art of teaching to read. From the days of the first horn-book to this very hour of "*Reading made easy,*" and "*Spelling made play,*" when knowledge is offered to mankind without the trouble of learning, and sixpenny Catechisms teach all things, from Platonism to Pyrotechny—there never has been a royal road. There never will be one. *The reading made easy*—whatever this may signify—is a rough, winding, difficult road at the best. Whoever travels by it must make up his mind to many difficulties, stoppages, and delays.

And, if this be clearly true in matters of apparently less import and difficulty, how much more so in acquiring and mastering the art of learning from spoken or written words, or of imparting knowledge thus gained to others!

But to return to our old friend, the word "*Method.*" If we cannot discover the exact infallible way by which to reach success, and securely travel therein, we may at least set out in the right direction; we may start from the right point, with the right object in view; if our heart be with our steps, we may at least approximate towards success: if we cannot at once *fly*, or *run*, towards the mark, we may perhaps *walk*: if we cannot attain full, perfect, and

* Vide "*Edinburgh Review,*" for January, 1854, where I had occasion to treat this point more fully.

complete success, we may at least learn to reach and to use aright, and be content with a fair amount of it. Let us look, therefore, for a few principles on which to set to work.

"The end of all method," says Johnson,* "is perspicuity, and that series is sufficiently regular that avoids obscurity; where there is no obscurity it will not be difficult to discover Method." This is but a chance remark of the Doctor's, and though not unworthy of attention is far from a full or complete definition. It implies—if it does not admit—that mere absence of obscurity is Method; just as absence of night might be termed day. But we must not forget that there is such a state as twilight—between the two extremes—not identical with either, yet partaking of the nature of both. It is possible to continue in this medium state, content to make exertion sufficient to avoid utter obscurity, yet unwilling or unable to struggle manfully for the true light of Method.

1. If method be rightly pursued and attained, it must influence even our manner of *thinking*, and of carrying on most of the operations of the mind. It must help us, when a crowd of images is presented to the mind, to select readily the one of which we are in search, to trace it on through its successive phases; to keep in view not only the point from which we start, but the object to be attained; to cast aside such wandering points of fancy as are of no real use to us in the search, and to seize on all likely to be of service. This will not, and cannot, at once enlarge our mental powers, give us wider power of observation, or what people call *more brains*. But it will surely strengthen and render keener the powers we already possess: it will by degrees impart order and arrangement, and consequently life and vivacity, to the plans and operations of the brain; and thus contribute to the success of those plans when carried into effect.

2. As we train ourselves to *Think*, and to guide and manage our own thoughts, so shall we *Learn* to master and acquire the thoughts of others. A man of cloudy, confused, unmethodical habit of mind, is generally unaware of his own deficiencies. How then can he seek aright to supply wants of which he is unconscious? If the thoughts, ideas, facts, information, or knowledge, which he calls his own are in a state of muddle, of which he is ignorant, additional knowledge, ideas, or facts, &c., may indeed enlarge his stock, but

* "Life of Pope."

will scarcely increase its value. Nay more, the very method and arrangement of the author he studies, or of the teacher to whom he listens, may at first perplex, if not afterwards trouble him. He may have no apparent place for storing up any goods but of the same crude—that is, half-raw, ill-digested—nature as he already possesses, and therefore not see the value or the beauty of the complete and well-finished store offered to him in the words of another; and thus lose what he most needs.

3. As we Think, Read, and Learn, so shall we, more or less, Speak and Teach. We can only impart to others what we ourselves possess. This you will readily allow, although we may, by the very act of instructing another mind, or imparting to it new facts, increase the powers of our own; and add to the reality of what we already possess.

The force of a principle, the beauty of an expression, or the value of a new thought—which was not so apparent when you first met it, or even after some acquaintance—will often strike you with new force when you unfold it to a scholar; and you will gain by giving. Still, remember, all that you impart to others must of necessity partake of the nature of the store from which it springs. Knowledge too hastily acquired, or facts only partially understood, must when reproduced show signs of hasty acquisition and imperfect realization. What is clouded and confused in your own mind can scarcely be presented in any other guise to the mind of another. What is only partially understood by you who teach is not likely to be fully grasped by those who learn from you. If you are hazy, and doubtful, and hesitating, in thought, in manner, in word and tone, just so, to a greater or less degree, will they be in taking in what you may have to impart. Your range of knowledge may be wide, but without method will produce little fruit. You may possess facts enough to fill a cylopædia, but when sown they may be no better than so many stones instead of seeds. While, on the other hand, your knowledge may be limited, and yet be a real possession both for yourself and others; your facts few, and yet prove to be principles of light and life in many a mind beside your own.

But do not for a moment imagine that mere rules, and laws, and ordinances, and regulations, and arrangements, will surely make you *methodical*. *Methodistical*, doubtless, they may and will make you: they will affect the outer man—the outside, which men see and judge, praise or condemn—but not the heart, and

mind, and soul. The Daw must continue a Daw still, however gay his feathers. The true work must be carried on *within*; and if begun there, and there carried on, most surely will bear fruit. If it were not so, *Education*—that is, the building up of the structure within us, drawing out our real life and stature of mind day by day, not the mere accumulation of facts—would be one of the easiest, instead of the most difficult of human achievements. There is, however, good cheer in the work. If it be difficult, yet is it the noblest task which man may find on earth.

(To be continued.)

THE FORMATION OF AN HERBARIUM.

By SHIRLEY HIBBERD.

(Continued from page 100.)

SOME plants will be found to have produced and ripened their seed while this drying process has been going on—thistles, dandelions, hawkweeds, and other compound flowers, invariably do this; and the beginner will frequently be surprised to find, that in the place of a rich flower he has a ball of downy seeds—the change having taken place during the drying of the plant. Some of the small spurgees will begin to eject their seeds in all directions with great force the moment they are released from the pressure of the drying boards, although the plant appears dry and dead. The foliage of some pines and fir-trees is apt to crumble into powder after the drying process; this is owing to the resin which they contain, and which gets hard and brittle. The best method, in this case, is to plunge the plant into boiling water for a few minutes before placing it between the boards for drying. The silver fir is particularly liable to this, and some specimens become nothing else than leafless sticks in the course of a few years. As a rule, it is a bad plan to place plants in water in order to revive them before they are laid out for drying; although, with judgment, it may sometimes be useful. These remarks apply to the ordinary flowering plants of the fields, but there are some which offer rich rewards in their beauty and economy if the student can succeed in preparing them. The extensive class of fungi are among these, and they are mostly very difficult of preparation. Some of the dry, fine kinds—as the agarics—may be wrapped up carefully in clean blotting paper, and laid near the fire, or in some warm place, to dry, and with care will turn out very good specimens; but those of a moist, delicate nature will tax the ingenuity of a beginner. To speak individually, in this case, we usually make a few trips during autumn to collect these plants. We take with us a small collect-

ing box, furnished with blotting paper, for the dry and firm kinds; and a few tin boxes, nearly filled with silver sand, for the moist and jelly-like specimens: these latter should be carefully handled, and when a quantity of sand has been removed from a box, the fingers should be laid in it and the sand gently strewed upon it until it is perfectly covered. Some botanists have very large sand boxes in which to dry their fungi; but experience has satisfied ourselves that it is better to have several smaller boxes made of tin, so that only a few specimens can be placed together; and this method gives the additional advantage of enabling us to put specimens of a kindred together, as it is a less easy matter to determine the species after drying than at the time they are collected. The specimens may be transferred from the collecting boxes into these large boxes, or may be dried in those in which they were first placed, and after having been carefully covered with sand must be placed near a fire. They will require to be taken out and placed in fresh dry sand every two or three days; or, if the boxes can be placed on the side of a stove where there is a fire, and with the lids off, they may remain for a week or ten days, when the whole of the moisture will have evaporated, and the specimens will be obtained as perfect in form as when gathered from the fields.

The plants now obtained in a dry state require to be disposed of. They may be either packed away together as they are, or mounted on paper. It is well to put duplicate specimens in a box or drawer, with a label attached to them, indicating the name, class, and order of the plant, and also the place of its growth. Grasses, dried carefully and tied up in bunches, each species by itself, and accurately labelled, may be kept in this manner very conveniently. So may ferns, heaths, and many other plants of a dry and firm texture, which are capable of being handled without injury. But to render them objects of art, and to exhibit their botanical character to the greatest advantage, they must be nicely mounted on paper—a task which calls for considerable neatness and skilful manipulation.

The best paper for this purpose is a stout, hard cartridge; we have always used imperial paper, and have obtained it, of a quality admirably suited to the purpose, of Mr. Bird, of Ave Maria Lane. Of course, a paper of suitable quality may be obtained almost anywhere, but this surpasses almost any we have ever elsewhere seen. If imperial paper is used, it will be best to cut each sheet into four, and this size will suit the majority of plants. In the case of some specimens, which cannot be mounted on this sized paper, a half sheet may be used, and the paper and plant folded down together in the middle of the sheet, in order to render it uniform with others. Many plants—as, for instance, the camomile, flowering rush, and daffodil—are too tall to be mounted on quarter

sheets in an upright position, and they may be laid on with the flower upwards, and the stem bent upwards and downwards as many times as necessary, so that the whole plant may be placed upon the paper. The best cement is a solution of gum arabic; common paste or glue will answer very well, but, whatever material may be used, it must be exceedingly clean; and a few drops of corrosive sublimate in alcohol should be added to it, to prevent the attacks of insects or mould. There are many ways of fixing the specimen to the paper.

(To be continued.)

GEOLOGY.—No. II.

By Dr. MILL.

(Continued from page 102.)

THE fourth period is the one of peculiar domestic interest, as it was the time in which all our coal was formed: A few good drawings, such as those in the "Fossil Flora," will enable the teacher to point out the peculiarities of the vegetation of this period. This period is also remarkable for the first appearance of land animals—reptiles—and marks an important epoch in the history of the world.

The fifth period is the introduction to an era of romance in the earth's history. The labyrinthine and other frog-like reptiles, the huge marine saurians and the bird-like reptiles, mark this as the commencement of the age of wonders. Good drawings are necessary to illustrate this, as well as the still more extraordinary development of strange forms of life in

The sixth period, when reptiles, land and marine, herbivorous and carnivorous, appeared in abundance, and of the most monstrous size. The iguadon, the megalesaurus, the cestisaurus, and others ugly and terrible as the dragons we read of in our story books. A few good drawings is all that will be necessary to explain the structure and size of these creatures, and these may be easily obtained. The restoration of the extinct animals in the geological department of the Crystal Palace, Sydenham, and the issue of their cheap prints, have done much to familiarise the public eye with the size and forms of those strange creatures. We regard this restoration of the inhabitants of a lost world as one of the greatest triumphs which science has ever achieved. In teaching geology, it will be necessary to take the map of England and point out the places where those creatures lived, and notice the difference between England now and in the wealden and oolite age.

In the seventh period we return again to the bottom of the deep sea.

It is probable that chalk never forms in water less than two miles deep ; so that a deep ocean must have covered the south coast of England, and perhaps much of the present habitable parts of the globe. Here, also, a little chalk and a few shells are all that is necessary to illustrate this portion of the lesson.

The eighth period brings us again to a world of life and beauty. In this age birds, especially *waders*, became numerous. In this age the pachydermata, or thick-skinned animals, first made their appearance in Europe. The London and Paris basins perhaps afford the best illustrations of this period. It will be well to fix the mind of the pupil upon some particular locality, say the Paris basin.

"Around Paris is a beautiful and fertile country, which repays the labourer with an abundant crop whenever he intrusts the grateful soil with his seed ; but under this external covering of alluvial soil and peat there is an immense bed of fresh-water limestone, which abounds in fresh-water shells. The city is built of this stone, which has been cut from the rock in subterraneous quarries. These quarries have long been used as charnel-houses, and contain the bones of tens of thousands of people, piled up in rows, in many cases corresponding with the streets above. Paris, the gay and beautiful city, is built with the dead inhabitants of the great lake, and stands upon the grave of whole generations of its own citizens ; but deeper down than this limestone tomb is another bed or layer of marl and sandstone, which was deposited there when it was the bottom of the sea—this also is the grave of millions of marine animals ; and in still older times there had been a fresh-water lake upon that same spot, which had left a thick bed of gypseous marl, in which are buried the remains of hundreds of thousands of animals ; but in still older times the sea had been here, for this lake stood upon a bed of shells which had been left there by the ocean, and the ocean itself flowed over a bed of plastic clay, which owed its origin to some lake or river which stood or flowed there in still older times. Thus the Paris basin is composed of five great layers or beds, three of which owe their origin to fresh water and two to the sea."* The middle formation, in which the bones of the *palæotherium* are imbedded, is by far the most important and interesting, and a few drawings will be sufficient to give a good idea of that animal.

The ninth period, or middle tertiary, is full of interest. In it America produced the *megatherium* and other large animals, India the *sivatherium* and *rhinoceros*, and Europe the *dinotherium* and other tough creatures of the most gigantic proportions. It is remarkable also for the introduction of mammalia. This naturally brings us to the tenth

* Boy's "Dream of Geology," pp. 85, 86.

and last period, the newer tertiary, when the animals, such as the mastodon and others, the immediate predecessors of man, were the lords of the earth. In bringing up this picture of the world's life it will be necessary not simply to teach it as a matter of anatomy, and give only the skeleton: the animals must live and move before the mind, and when this spirit is breathed into them they will soon become as familiar to the child as lions and crocodiles.

(To be continued.)

EDUCATIONAL ESTABLISHMENTS FOR FEMALES.

THE HOME AND COLONIAL SCHOOL SOCIETY'S INSTITUTION.

(Continued from page 109.)

Conditions under which Candidates are admitted.

I. THE committee receive candidates in the first instance on probation. At the expiration of a limited time, their qualifications are reported on by the governesses of the training department, in conjunction with the chaplain and other officers; and should the report be satisfactory, they are allowed to continue; if not, they leave the institution, or remain a further time on probation, as the committee may decide.

II. All candidates admitted under the Government Minutes, are required to remain one year or two years.

III. It must be understood that the Committee give no positive promise to obtain schools for individuals who enter the institution; it is only as applications are made to them, that candidates who are properly instructed are recommended; at the same time it may be observed, that good teachers have always hitherto been placed in schools.

IV. Students are received quarterly; the precise day may be known on application. Persons intending to be trained for a certificate for schools for older children, must so enter as to finish their course at Christmas; and for infant schools at Midsummer. If they enter at other quarter days, the time will be extra beyond the one or two years. Students are required on their entrance to furnish themselves with "Practical Remarks on Infant Education," "Model Lessons for Infant Schools," and other books, the expense of which, for the class of students who are to be trained to take schools for older children, will be about 3*l.* 10*s.*; and for those who enter for infant schools, about 2*l.* The books will be taken back, and three-fourths of the money paid for them returned, if the candidates are not ultimately approved of, *provided the names are only written in pencil.*

V. Before students come into the institution, a printed paper will be given to each, containing its rules and regulations; and they are required to read them over carefully, in order that they may be strictly obeyed.

Candidates are required to reply to the following questions *in their own handwriting*, and to subjoin to their answers their names and addresses in full, and also the date:—

1. Age, and also the date of birth? 2. Place and county of birth? 3. Of what religious denomination? 4. Whether now and usually in a good state of health, and without natural defect? 5. Whether single or a widow—if a widow, what number and what the ages of children? 6. What the occupation of parents? 7. What the present situation in life, and previous employment for the last three or four years? 8. Education—state where acquired, and the time at school, or each school, if more than one. 9. State whether you have any and what knowledge of arithmetic. 10. Of grammar. 11. Of geography. 12. Of history. 13. Of music or singing. 14. Of sewing and knitting (a specimen of sewing to be sent attached to the paper.) 15. State whether you are accustomed to teach either in Sunday schools or elsewhere. 16. State what are your reasons for wishing to become a teacher. 17. Whether you wish to be trained for an infant school or for older children. 18. Whether you propose to enter for one or two years. 19. When you wish to enter—whether for more than one and less than two years. 20. State whether you are willing, and whether you intend, if trained by the committee, to devote yourself in future *to the instruction of the poor*. 21. State if you are willing to go to any part of England, and to accept any school the committee may decide. 22. If not, state any preference you may have as to situation, or any stipulation as to salary. 23. Whether free from debt.

The following questions are to be replied to by one or more respectable parties, who have known the applicant some years. To the answers, the name, address, and date are to be subjoined by the referee:—

1. How long have you been acquainted with —? 2. What opportunities have you had of forming an opinion of her character? 3. Is her moral character good? 4. Is her disposition amiable, cheerful, and contented? 5. Are her domestic habits steady, sober, and regular?

The following questions are to be answered by the *minister* whom the candidate has been in the habit of attending. The minister is required to subjoin name, address, and date:—

1. How long has — been known to you? 2. Is she a regular attendant on a place of worship? 3. Is she a communicant? 4. Can you recommend her as a person of sincere piety?

When candidates, residing in or near London, have had this paper

properly filled up, they are required to attend the chaplain for examination on the second and fourth Tuesday in each month, at half-past twelve o'clock, and afterwards to attend the Ladies' Committee, which *usually* meets on the following Wednesday, at half-past eleven o'clock; the *precise* day and hour may, however, always be known by applying at the office.

When candidates reside in the country, personal attendance is not required, and this paper is to be sent to the secretary of the Society, by whom it will be submitted to the committee, and an answer returned.

Teachers once recommended to schools by the Home and Colonial School Society, and leaving, are expected to return to the institution, if they have conducted themselves properly, and the committee again recommend them to schools. Teachers are also required to carry out the system taught at the institution, unless prevented by local committees.

In consequence of new Minutes, issued by the Committee of Council on Education, relating to training institutions, &c., the committee of this Society have decided on the following terms and regulations for the admission of students, the same to commence from the 30th of September, 1854. (Separate papers, containing the questions to be answered by each class, and the terms and regulations under which candidates are received, may be obtained at the office, or by addressing the secretary of the society, Gray's Inn Road, London.)

*Teachers sent for improvement, three months	. . . £6	0	0
*Assistants " " "	. . . 5	0	0
*Teachers " " six months	. . . 10	0	0
*Assistants " " "	. . . 8	0	0
Queen's scholars	Free for one or two years.		
†Students to be trained for infant schools <i>only</i> , to remain			
one year	. . . . .	12	10 0
†Students to remain one year	. . . . .	20	0 0
†Students to remain fifteen months	. . . . .	24	0 0
†Students to remain eighteen months	. . . . .	27	0 0
†Students to remain two years	. . . . .	30	0 0
Students, above 19 years of age, to remain two years			
(Government now paying for the second year)	. . . . .	15	0 0
‡Students, under 18 years of age, to remain one, two, or			
three years (per annum)	. . . . .	25	0 0

* Teachers are not eligible to this class unless actually in schools or engaged for schools.

† Students, to be eligible for these classes, must be above 18 years of age.

‡ Any students of this class who wish it, may be examined for a certificate, after remaining a year; but it is not probable that students under 18 will be qualified for certificates.

GOVERNESSES or teachers of superior schools:—

First quarter, 10*l.*; second, 9*l.*; third, 8*l.*; fourth,

7*l.* year 84 0 0

Books and washing to be in each case paid for by the student, and also twopence per week towards a self-supporting dispensary. Payments quarterly in advance.

Students can only be received at the usual quarterly periods fixed by the committee; and those who intend to be examined for a certificate, must so arrange the period of entrance that their last quarter terminates at the period fixed by Government. No one admitted for less than three months, and not for that period or for less than twelve months, unless they have or are nominated to schools.

Teachers having been trained at the institution are allowed to re-enter for improvement for six weeks at the charge of 5*s.* a week, whether the money is paid by themselves or from school funds. They are received at any time convenient to them if there is a vacancy. This applies to any teachers who have been recommended to schools by the committee, and have left them with a good character. It is expected that all teachers who have maintained their characters will avail themselves of this privilege; and patrons and others are requested not to engage persons who represent that they have been trained by the Society, without first communicating with the committee; without this precaution, unfit persons may be engaged.

There is a month's holiday during the year, from about the 15th of June to the 15th of July, for which students should provide.

Single men are not trained at the institution.

LORD ASHBURTON ON ELEMENTARY EDUCATION.

(Continued from page 115.)

“As an illustration of this question, take a leaf out of the history of Ireland. The labourers there were living on starvation wages, not on account of the tyranny of capital, but for the want of capital to give them work. Thousands were ready to give their labour with thankfulness, at a trifling advance of pay. Tempted by the hope of gain, a manufacturer transferred his mills and machinery to this site of cheap labour. He succeeded himself; for he sold his goods as dear as Manchester-made goods, and he retained as profit not only the same profit as that with which the Manchester man was satisfied, but the entire difference between the Manchester and Irish rate of wages. His workmen also were benefited, but, as is most evident, in a far slighter degree. The division of profits, therefore, was unequal. This inequality was

permissible, indeed, for a time: it was necessary that it should exist for a time, in order to attract capital to Ireland; but it would have been inequitable that such an inequality should have continued permanent. It was abhorrent to God's laws of the universe. Natural influences were at once called into operation to interpose and redress it, and they would have redressed it if the ignorant impatience of man, blind to the counsels of God, had not broken in with its strikes and intimidation, ruined the manufacturer, and restored the Irish workmen to their old state of starvation.

“ ‘ But let us see now how God's laws would have worked. Allured by the prospect of equal profits, other manufacturers would soon have followed the first adventurer. New mills would have required new hands, and the transfer of capital to Ireland would have continued at a rate proportioned to the advantage to be gained from it, until the wages there had been raised to an equality with the wages in England. This is no peculiar case; we must not suppose that God's laws work only in Ireland, that they are inoperative at Preston. I believe that last year, as in all times of prosperity, the level of the master's profits at Preston and at Wigan were rising above the appropriate rate; or, in other words, above the height at which nature would permit them to remain. I conclude that such was the case, not from the use of any private or public documents, but from the rapid increase of mills and machinery. I saw that natural causes were in operation to redress the inequality; and just as the traveller infers the existence of crime in a country from the sight of a gallows, so I inferred that the master had too large a share of profits, because I saw the hand of God at work to diminish those profits. God does not work as men do, by violence and coercion. He does not convulse society by his renovations and reparatory measures; he acts by the infallible but peaceful influences of self-interest, arising out of the very evils to be redressed. The inordinate profits of the masters were causing the rapid erection of new mills, of new machinery; more hands would have been required to work them, and more hands are only to be obtained at increased wages.

“ ‘ But all this is now at an end. Who will build mills, to be worked how and when it may please a trades' union committee to dictate? The power-loom manufacturer must divide higher profits—that is to say, he must necessarily receive a higher share in the division of the profits with his men than other capitalists receive, in order to insure him against such disasters as this. The men are therefore actually busy in raising the master's share to the diminution of their own. Add to this that they are driving the capital into other employments, which would have come in to compete for their services and raise their wages.’

“ ‘ The child knows by hard experience that the family must go on

half rations when bread falls short on Friday night, and the shop gives no more credit. But ask it what England must do when there is but half a crop? Ask it who will do for England what their mother did for them, when she prevented them from consuming all they had at one meal? You may, perhaps, lead them, step by step, to see at last that the rise of price is our only safeguard against famine, and that this rise of price is not the work of any one man or of any set of men, but that it originates in the expectation of those who hold corn that they will sell dearer if they sell later. You may, perhaps, succeed in showing further, that God has not left the many to be preyed upon by the avarice of the few; that, on the contrary, He has so ordered things in this case, and indeed in all other cases, as to make it the interest of the few to consult the interest of the many, and to visit with actual loss those of the few who, out of ignorance of their own interest, come to act in opposition to the interests of the many. If, for example, Farmer Styles holds back his supplies in spring, and by refusing to sell at the price then offered raises prices to such an extent as to prevent the spring from having its full share of the year's supply, the part of that share which has been unconsumed will be added to the share of the summer, and prices will then fall, when Farmer Styles expects to sell at an enhanced price.'

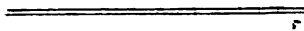
"I have quoted these extracts, not only for the purpose of showing the spirit which should animate our teaching, but the manner also in which we should proceed to investigate nature. But, before I attempt to draw a conclusion on the last head, let me cite the instance of the physician. He has remarked that no mischief can affect the body without setting up at the same time a countervailing action destined to repair it. His care, therefore, is to watch those efforts and place his patient in such conditions of atmosphere, in such a position of body and frame of mind, as shall facilitate this remedial action of nature. He seeks, therefore, in investigations of his science to learn the means of distinguishing the morbid action which he has to abate from the remedial action which he has to promote. Nature follows the same principles in all her works; why should not the investigation of social science be conducted in the same manner and in the same spirit? The statesman will find distinctions in his path which it would prove fatal for him also to neglect. In the case of famine alluded to in my quotation the scarcity of food was the evil to remove. The height of price was the necessary palliative provided by God's providence to save mankind from extermination. In the supposed case of the migration of manufacturing capital to Ireland the degraded condition of the Irish population was the evil; the inferior pay of the Irish operative when compared to that of the English operative was the remedy destined to restore a nation. With regard to your functions, their business is rather to build up than to repair; but in

helping to raise the structure of knowledge in the child's mind you may easily commit as fatal errors as can be committed by the physician or statesman, if you abandon the part of humble, subordinate co-operation with nature, and attempt to control it. It is beyond your power to implant a faculty in a child's mind, but you may, and often do, obliterate faculties. You cannot instil one single incentive to exertion, but you do habitually weaken and crush many. I will give you examples. The man untaught by you, but taught by God, has an ear trained to catch sounds and imitate them; the man trained by you has often his sense of hearing so far obliterated that he is unable to catch the sound by the appointed organ—the ear; he can only catch it through his reason when it is spelt to him, and so it is that God's gift is impaired by man's interference. In the same way we find senior wranglers and first class men moving about the world who can neither see with their eyes nor hear with their ears, who can only collect from books that which others, by the use of natural faculties, collect more vividly, more usefully, for themselves.

“With regard to the motives for exertion which God has given us, we find still greater mischiefs worked by human meddling. We are sent into this world to deal with men and nature. It is for these active purposes that the natural man seeks knowledge. He is induced to acquire by the desire of using what he has acquired. How often, on the contrary, do we find wretched beings turned out into life who, like misers, have transferred to the means that desire which was intended for the end, who treasure up their knowledge as misers treasure up their money, to gloat over it with a diseased craving, but have lost the heart to use it! Such errors as these in the work of education arise from a neglect of God's ways. We presume, in the pride and arrogance of a bygone age, to mould minds after our fashion, and we only distort them. Let us, then, put on a more humble and a more Christian spirit; let us study the successive developments of the several incentives to exertion, the order in which the faculties unfold their strength—let us preserve each and all in their appointed proportions; so shall we produce a well-balanced, well-conditioned mind, combined with a healthy character.

“I am, gentlemen, your faithful servant,

“ASHBURTON.”



NOTES AND QUERIES RELATIVE TO THE REIGN OF HENRY VII.

(Continued from page 64.)

NOTES.

Henry VII.'s Pacific Disposition.

40. Henry, by prudence and good management, studied to render the nation flourishing and powerful; he tried, too, by his gentle behaviour, to pacify those whose minds had long been harassed by disturbances and rebellions.—*Bp. Davys.*

[Notes 1, 25, 42.]

Irish War-Cries.

41. The early history of Kildare is chiefly occupied with the feuds of the family of Ormonde against the houses of Desmond and Kildare, which led to the abolition of their respective war-cries of *Butleraboo* and *Cromaboo* by act of parliament, in 1494.—*Penny Cyc.*

[Notes 1, 33.]

Policy of Henry VII.

42. His constant policy was to depress the chief nobles, and to elevate the clergy, lawyers, and men of new families, as most likely to be dependent on him.—*Chambers.*

[Note 1.]

43. King's College was founded, in 1494, by King James the Fourth, who obtained a bull from the Pope for that purpose. Ten years after a college was founded within the university by Bishop Elphinstone; and, by a subsequent bull, the power was granted of conferring degrees in all the faculties.—*Penny Cyc.*

The most remarkable institution in old Aberdeen is King's College.—*Ibid.*

[Notes 45, 46.]

Parliaments of Henry VII.

44. There were eight parliaments in his reign: in his first there were only twenty-eight temporal peers; the House of Commons consisted of 298 members. Until the reign of Henry VII. charters and statutes were written either in Latin or French.—*B. C.*

Glasgow an Archbishopric.

45. The Bishop of Glasgow obtained the title of Archbishop, and had three bishops placed as suffragans under him, in 1491.—*M. R.*

[Note 43.]

Death of Pope Alexander VI.

46. Pope Alexander VI. had four sons and a daughter, and he desired to re-establish the Roman empire in his son, Cæsar Borgia. Wishing to poison some cardinals at a feast, a bottle of poisoned wine was confided

to an attendant; but, by mistake, he gave some to the Pope, who died in consequence, in 1503.—*Sir Richard Phillips.*

[Note 43.]

Guildhall, London.

47. Seven statues were given to fill the vacant niches of a porchway, and a kitchen added, in 1501, "by procurement of Sir John Sha, goldsmith, mayor, who was the first that kept his feast there."—*Hand-book of London.*

Woollen Manufacture.

48. The staple manufacture of this country is woollen cloth. England abounds in fine pastures and extensive downs, which feed great numbers of sheep; hence our wool has ever been a valuable article of trade, but we did not always know how to work it. We used to sell it to the Flemish or Lombards, who wrought it into cloth; till, in the year 1326, Edward III. invited some Flemish weavers over to teach us the art; but there was not much made in England till the reign of Henry VII.—*Aikin.*

Opinion of Henry VII.'s Character.

49. No personage in history of so much understanding and courage is so near being despised.—*Sir James Mackintosh.*

Henry VII.'s Claim.

50. He could derive no title from John of Gaunt for two reasons; first, because there were descendants from John of Gaunt, by his former wife, then remaining; secondly, because Katherine Swinford was not married to John of Gaunt when she had John Earl of Somerset by him, but his former duchess was then living. Nor did that act of parliament, which legitimated John of Gaunt's issue by Katherine Swinford, make them capable of inheriting the crown; but only gave them a capacity of inheriting any private estate descending to them from their ancestors.—*British Chronologist.*

Discovery of Brazil.

51. Brazil was discovered by Pedro Alvares de Cabral, a Portuguese navigator, on the 3rd of May, 1500. He landed at Porto Segura (16° S. lat.), and took formal possession of the country, calling it *Tierra de Santa Cruz (Land of the Holy Ghost)*. "*Brazil*" is derived from Braza (*Port*), "a burning coal." The country is so named from the red wood indigenous to it.—*A. McS.*

*Henry VII.'s Biographer.**

52. The history of Henry VII. has been written by Sir Francis Bacon. He has entered, as it were, into all his councils, has largely described everything of importance, and dwelt upon nothing trivial.—*Dr. Priestley.*

ANSWERS TO NOTES AND QUERIES.

Received. X. L.—Matilda—Z. Z.—Amy—John B.—An Assistant—A Schoolmaster—Josephine—Charlotte T.—Mary Ann B—a.—Eliza W.—A Bristolian, &c. &c.

ANSWERS TO QUERIES, PAGE 64, FEBRUARY NUMBER OF
"THE GOVERNESS."

To the Editor of "THE GOVERNESS."

SIR,—I trust the accompanying answers to Queries 5 and 6 in your February number will meet your approval; if so, you will insert them with the signature "EVA." I shall feel obliged by information from yourself, or some of your correspondents, respecting Lord Stanley, who is twice referred to, on page 55, as the father-in-law of Henry VII. As Henry married Elizabeth, daughter of Edward IV. (thus uniting the rival houses), I am at a loss to understand how he is said to be son-in-law to Lord Stanley.

[Our esteemed correspondent has herself answered her inquiry. Margaret Beaufort was Henry VII.'s mother, and at the time of the battle of Bosworth Field she had, a third time, become a wife. It would be better to call Lord Stanley Henry's *step*-father.—ED. Gov.]

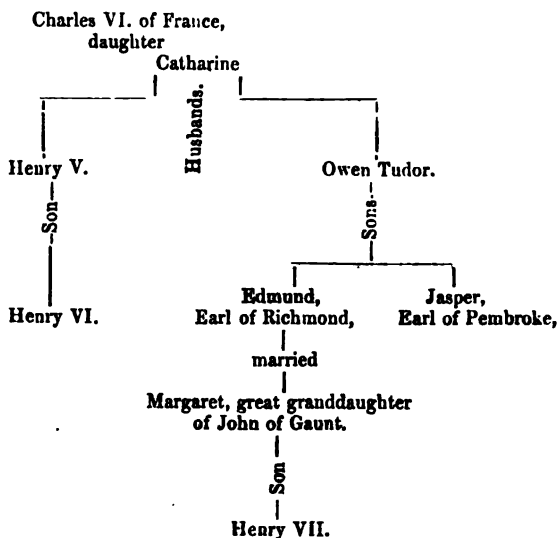
No. 5. Henry, Earl of Richmond, was son of Edmund Tudor, Earl of Richmond, and Margaret, great granddaughter of John of Gaunt, Duke of Lancaster, third son of Edward III.; or, tabular:—

```

      Edward III.
        3rd son
      John of Gaunt
          |
        John Beaufort
          |
    John, Duke of Somerset,
          |
    { Margaret
      married
    { Edmund Tudor
          |
        Henry VII.
  
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No. 6. Catharine or Katherine of France, daughter of Charles VI., married Henry V. of England. After his death she married Owen Tudor, a Welsh gentleman, by whom she had two sons*—Jasper, Earl of Pembroke, and Edmund, Earl of Richmond. The latter married Margaret, a lineal descendant of John of Gaunt Duke of Lancaster, and became the father of Henry, afterwards Henry VII.; or, tabular:—

* Katherine had three sons by Owen Tudor.—ED. Gov.



EVA.

ANSWER TO QUERY 10.

Children of Henry VII. by his Queen, Elizabeth of York.

1. Arthur, born 20th September, 1486; died 2nd April, 1501.
2. Margaret, " 29th November, 1489; " ? 1539.
3. Henry, " 28th June, 1491; " 28th January, 1509.
4. Elizabeth, " 2nd July, 1492; " 14th September, 1495.
5. Mary, " ? 1498; " 25th June, 1533.
6. Edmund, " 21st February, 1499; " ?
7. Edward, " ? 1500; " ?
8. Catharine, " 2nd February, 1503; " a few days afterwards.

A. M. E. B.

ANECDOTES.

THE MOTHER OF KING GEORGE III.

THE mother of king George III. was Auguste, daughter of Duke Frederick II. of Saxe Gotha. In her seventeenth year she married Frederick Prince of Wales, who, on the 21st of March, 1751, died from the effect of a blow from a cricket ball: she survived the prince 21 years. Whatever may be said respecting her inefficiency as the guardian of a prince who was destined to become the monarch of a mighty and increasing empire, there can be but little doubt that the sound principles of morality which shone so conspicuously in the character of George III. were attributable to maternal influence.

In the twelfth year of the reign of George III. his mother died; in her last interview with the king, she wrung his hand very hard, and in words to the following effect took her leave of him:—"My dear son,—

you are the king of a great people; be, if possible, the king of a *happy* people; study the real welfare of your subjects, not the wishes of the factions; and may you gain a brighter crown in heaven than that which is yours on earth!"

SKETCH FROM THE SCRAP-BOOK OF A SCHOOLMISTRESS.

It has been my custom, during the many years I have been engaged in teaching, to request each of the girls in the first class to select and learn a text of Scripture, to be said to me the first day we met in each new year, and to be repeated at any other time in that year I asked for it. It was also understood that I wished them to think of it each morning, as a kind of guide and check upon them throughout the day. In every case I found the girls pleased with the task. The texts were in many instances very impressive. There was one I think I shall never forget, though many years have passed since I first heard it, and the gentle, loving child who said it has entered into the promised rest. It was the 3rd of January, 1840. We had recommenced our school duties. When the usual bustle attendant upon opening after the holidays was over, I asked for the texts. Many appropriate ones were repeated. At last it came to the turn of a little girl about eight years of age. She hesitated for a few moments, then said, "I didn't know, ma'am, exactly what you meant; but I found one I thought would do. I want every day not to do anything I know is wicked, but to try and do something good, and then, if I cannot do as much as some of the big girls do, perhaps Jesus will say to me what He said to the poor woman you told us of a little while ago—'She hath done what she could.'"
I was unable to make many remarks upon her selection at the time, for I felt it was a subject of deep importance. Had I, I asked myself, done for the soul and body of this and each dear child committed to my care what I could? I had laboured much perhaps, yet surely had I left much undone. Well would it be for each and all of us who have the care of the young, whether as mothers or teachers, could we close our eyes each night with the full assurance that, should we not be permitted to see the morrow's dawn, we should meet the approving eye of an all-wise God, for "we had done what we could."

H. L.

A MATRON *versus* SOLENNITY.

Not long since a young man was sent, from one of the new Training Institutions, to take charge of a union workhouse school. He became a favourite with all his pupils and with many of the townsfolk, consequently he incurred the jealous displeasure of the master of the workhouse, and also of the matron; the former was an ignorant animal, of the *Legree* genus, and the latter, his *better half* (although half as big again as he), was, as regards intellect, pretty nearly *his match*. She had been a workhouse schoolmistress, but was not fond of children,

and often expressed her thankfulness that *she* had never had any. Amongst other amusing anecdotes related by the young schoolmaster, we remember the following :—His school consisted of from forty to fifty scholars, girls and boys, and after the regular school hours he used occasionally to give them a lesson on some interesting subject. One winter evening he had assembled a few of the elder children, and was giving them a lesson on “air and ventilation;” amongst other things for illustration he had before him the bellows, the scientific construction of which he was explaining, to the evident satisfaction of his audience, when the matron, who was in an adjoining room, came to the door and called out “Brown!—You Ann Brown!” “Yes, please ‘m,” was the prompt response. “What are yer a doin’ on?” “Oh, please ‘m, Master’s giving us such a nice lesson on air and ventilation.” “What!” shouted the irascible matron; “What! Ah, luck o’ me!—Well, if ever!—What does wenches want to know about *airs* and *windowlation*! Jist you come off out o’ that, and bring them *bellorses* along, and blow me up this fire. I’ll *airs* and *windowlation* yer!” Need we state that our schoolmaster soon found a change of situation desirable?

THE ABUSES OF LITERATURE.

UNDER this title the *Literary Gazette* publishes the following well-timed and independent article :—

“In sympathetic times like the present, we accept with pleasure any harmless schemes that come forth from generous minds with a view to alleviate distress. With the aid of fancy balls, bazaars, *fêtes champêtres*, and public dinners, cheered by the smiles of titled patrons and patronesses, many a goodly sum has been raised, under the excitement of fashion and personal enjoyment. Charity, indeed, often shows herself most kindly in the midst of social revelry. The Benevolent Funds of artists and of men of letters would sink to insignificance but for the sentiments evoked under the benignant influence of the loving cup. Cruikshank may insist on total abstinence from these delights, but it is not at the tea-parties of Bands of Hope that charity jingles her most liberal offerings to the destitute. To all such projects, in moderation, we give our best support. But our attention has been directed lately to a mode of raising alms, of which the issue is more doubtful, and the principle more liable to objection. Under pretext of doing an act of charity, certain well-meaning persons contrive to draw upon the sympathies of friends to publish compositions which have not merit of themselves to command the interest of the public; and the result is, that ‘our library table,’ the shelves of the British Museum, and Mr. Panizzi’s catalogue-makers, are cumbered with a class of publications that bring discredit upon literature, and, but for these touching appeals *ad*

misericordiam, would never see the light. We have received 'Inkermann, a Poem,' and several meagre literary contributions, whose sale can hardly suffice to pay the expense of printing and paper, to which the public are called upon in pity to subscribe, because the profits, it is announced, will be given to the Patriotic Fund; and we have been this week solicited by a Master of the Court of Queen's Bench of scientific and antiquarian renown, a Knight, B.A., F.R.S., and F.S.A., to assist at the birth of an 'intellectual effort,' not on the score of literary merit, but because it is intended to serve a charitable object:—

"*To the Editor of the Literary Gazette.*

"*March 12, 1855.*

"SIR,—A reviewer is always a Great Unknown, whom any attempt to propitiate is most likely to incense; so I beg to disclaim any intention of the kind. But for a collateral purpose I do venture to bespeak your favour and invite your assistance. The little work, of which I send you a prospectus and specimen, is compiled and concocted for a charitable object. The names of the donors and contributors inscribed thereon will be found of the highest respectability. My little book will soon appear in your advertising columns, and be placed by my respectable publisher on your library table. Then avail yourself of the opportunity to plead the cause of the widow; draw upon your own experiences of life, if it be not true of the literary and professional man—

"Oft have we seen the student pale,
Devoted sternly to explore
The darkest depths of jurist lore,
Fail to catch the favouring gale,
And only quit the garret for the jail!—*The Widow's Rescue.*

"I remain, &c., ————."

"The writer of this letter, it appears, has a portfolio of original poetry, which has been hitherto kept back from the public, and having been impressed with the destitute condition of the widow of an old professional colleague, a barrister of the Middle Temple and retired Chief Justice, he has hit upon the expedient of publishing these effusions with the hope that they may prove a source of profit to the bereaved.

"It might be some consolation to her, but it would little avail for her support, to be told that

"I gave to misery (all I had) a tear;"

so I have determined not to mock her in that fashion, but to devote whatever of time I could spare from official duties—what of energy I have left—what of zeal and devotion the occasion demands and inspires—to make an intellectual effort to assist her."

"Although we have been honoured with the promise of an advertisement, it is, nevertheless, our duty to weigh this intellectual effort fairly in the balance of criticism; and as the poet has favoured us with some specimen pages, we are enabled to judge in some degree of the merits of his portfolio by anticipation. The book is to be entitled 'The Widow's Rescue, Select Eulogies, Schooled and Fooled, a Tale, and other Literary Collections and Recollections,' the first being, apparently, composed for the occasion, with the announcement that it is 'an appeal to grandeur, eloquence, the bishops and clergy, the judges and bar, the affluent and independent.' It opens thus:—

" 'The garter on thy knee,
The star upon thy breast,
Flower of England's Chivalry,
Bend the commanding brow,
Recall the knightly vow,
To "succour the distress'd :"
Recall the knightly vow,
To "succour the distress'd."

" 'On whose persuasive tongue,
A Senate's raptures hung,
A Nation's loud acclaim
Extends thy dangerous fame;
Statesman—restrain thy lifting pride,
Perils impend on every side:
Pause in thy bright career, and, sober, scan
The claims and sufferings of thy fellow man:
Pride of man, succumb and blush—
To the Widow's rescue rush;
—Much is given—expected much!
Lips of fire—denouncing sin;
Heart of love—that melts within;
Rays of a redeeming grace,
Beaming from that angel face:
Emblem of purity and love,
(Calm light reflected from above.)
Laws-attir'd—proclaim on earth,
"Whatever holy is and pure;
Whatever true—whatever sure;
Without the presence and the aid of thee,
All assuring, all-enduring, gentle, humble Charity."
Without thee—without thee!
All—all on earth
Is "nothing worth!"
Pomp, be sadden'd; grandeur, blush;
To the Widow's rescue rush."

"Then follow some lines written in Miss Denman's album, an Ode to

Earl Fitzwilliam, a Sonnet addressed to Lord Brougham, and the following lines on hearing of the death of Tom Moore:—

“ Oh ! let one touch of his harp awaken
 Our fond regard for the child of song !
 May it thrill—till the high resolve be taken
 To crown him our deathless bards among.
 In our holiest fanes, there is but one corner
 Fit shrine to deposit his honour'd remains ;
 Not sav'd for the sinless ;—but due, tell the scorner,
 To genius, whose brightness extinguish'd its stains !
 If his lyrical numbers' melodious spell
 Still binds Beauty and Love in its magical chain ;
 Wit and Lore were made vocal in Poesy's shell,
 And Lansdowne and Russell applauded the strain.’

“ It is far, very far, from our wish to cast discouragement on any genuine scheme of charity, and if the writings of this forensic knight would elicit the same competition among publishers as those of a Bulwer or a Barnum, commanding a value on account of their genius and refinement or their curiosity and impudence, then we might applaud the deed. We have noticed with pleasure a donation of 30*l.* to the Patriotic Fund, resulting from the publication of a piece of music. But what good, we would ask, can follow from the publication of ‘poetry’ like the above. Is it likely there will be a sale for such twaddle sufficient to pay the expenses of printing and paper, to say nothing of the publisher’s commission ? It is time that literature should be relieved from such trifling. The widow asks for bread, and she is given a stone. The almoner says, ‘The labour of a compilation (from my portfolio), such as I design, will be that of selection only, and the effort to amuse and interest, so far as I am able, in a variety and miscellany of subjects, all it will cost me.’ How much better would be the application of some less hypothetical means of relief at a little more personal cost. The poet’s connexion with the bar might surely avail him to secure some more substantial means of relief for the widow of a Chief Justice, when his list of subscribers (at 3*s.* each) includes a Cabinet Minister, two Vice-Chancellors, four Judges, the Attorney and Solicitor-Generals, eight Serjeants, and a batch of Queen’s Counsels, with Benchers and Solicitors to follow. We entreat of him to withdraw the book, and to raise a subscription among his legal friends, in money, for the retired Chief Justice’s widow.”

We cannot let this opportunity pass without a word or two, not only to those of our professional friends who continually favour us with their poetical contributions ; we would ask them, Is it not better to write good prose than prosy ungrammatical rhymes ? Again, we would ad-

vise teachers, who fancy they can write better school-books than those which have come under their own observation, to "count the cost" ere they "rush into print." In nineteen cases out of twenty, school-books, published by authors, prove failures simply from the authors being misled as to the requirements of the school.

FEMALE SHAKSPEARIAN CRITICISM.

Miss Bacon, sister of Rev. Dr. Bacon, of Newhaven, Ct., and heroine of Caroline Beecher's singular book a few years since, who is expected home from England soon, has attracted some notice abroad as the author of a new theory of Shakspeare. Miss Bacon assumes, as we understand, that it was absolutely and utterly impossible for a man with the limited advantages of Shakspeare's early life, to write thirty-seven plays exhibiting the marvellous knowledge of men and things which the plays attributed to him do exhibit. Such a series of performances, she urges, by such a man, would be a series of miracles; and had any man the power to perform the half of them he would have become one of the most prominent men of his day, and we should have known all about him, instead of having to grope and burrow for a very few personal traits and anecdotes of his life, as we have had to do with regard to William Shakspeare. She attributes them chiefly to Lord Bacon, with a few by Sir Walter Raleigh and others; and she has spent a great deal of time in framing an ingenious and elaborate argument in support of her theory.—*American Literary Gazette*.

INTELLIGENCE.

DEATH OF HANNAH HALL, OF SHEFFIELD.—Hannah Hall, a spinster, aged 66, distinguished by her miserly habits, closed her miserable career, some weeks since, at Sheffield, leaving to the girls' charity school of that town between 5000*l.* and 6000*l.*, amassed by a life of penury. In 1812, about which time her father died, she received a legacy of 100*l.* under her grandfather's will. It was immediately after the acquisition of this sum of money that Miss Hall first manifested those penurious habits for which her subsequent life was remarkable. Her penury led her thus early in her career to discard soap as an unnecessary appendage of her toilet, and she boasted that she had not used any for thirty years. Her only income was the interest on 100*l.* and her own earnings by making farm-labourers' smockfrocks; but she contrived not only to live out of this, but to save money. In connexion with another woman she commenced a system of lending money out at interest, through the medium of guinea clubs, and this proved so profitable, that in five or six years she was able to commence lending on mortgage of small lots of cottage

property. The shutters of the lower rooms of her house were barricaded, and she lived alone in the garret, a miserable and wretched life; but every year increasing her habits of penury and her hoard of wealth. Coals she never bought, and frequently she sat for days together in the depth of winter without fire. Miss Hall, although she would literally starve herself to death rather than part with her money, had no objection to a good dinner at any other person's expense, and during the last ten or fifteen years of her life she followed out a system by which she secured herself a good dinner and tea every day in the week, except Sunday, free of charge. This class of friends she propitiated by promises to remember them in her will. To none of these persons, however, has she left more than 10*l*. Her attire was a "thing of shreds and patches." On her feet she usually wore a pair of cast-off man's boots, which were tied round her ankles with string. She had worn a bonnet for more than thirty years. Summer or winter she wore pattens, and carried an umbrella. Her habits were very filthy. On a search being made at the house of the deceased three wills were discovered, all in her own handwriting, and another drawn up by a solicitor in 1849, in all of which she left her property to the charity school. There were also found mortgage deeds, Midland Railway shares, debenture bonds of the Manchester, Sheffield, and Lincolnshire Railway, and bankers' deposit notes—in all amounting to 4300*l*. It is believed, by those who knew her, that it will ultimately be found that she died worth from 6000*l*. to 7000*l*. These securities were found secreted in bundles of rags, tied up in old shirts, and some of the more portable ones, such as the bank deposit notes, were packed away in pieces of rags, inside old shoes, &c. In one box she had accumulated between fifty and sixty pieces of soap of different kinds, evidently the contributions of friends anxious for her sanitary improvement. The interment took place at St. Philip's Church, and drew together some thousands of people.

THE NEW EDUCATION BILL. (From *The Times*.)—Lord John Russell's new bill, "To promote education in England," has been read a first time, and printed by order of the House of Commons. It contains twenty-two clauses, of which the following is a brief abstract:—"The councils of English boroughs are empowered to submit schemes for the promotion of education in such boroughs (by means either of new or existing schools) to the Education Committee of the Privy Council, with an estimate of the expense thereof. Two-thirds of the members of such councils must be present at the meeting, to be specially summoned for the purpose fourteen days previously. If the scheme be approved by the Education Committee it may be carried into effect, with or without alterations. The expenses are to be defrayed out of the borough funds,

the rate not to exceed 6*d.* in the pound annually. The act may also be adopted by parishes situate without boroughs, if two-thirds of the rate-payers vote at a public meeting in favour of such adoption. If the scheme be rejected by the rate-payers, it may not be again proposed for the space of three years. Where parishes adopt the act the scheme may be submitted for approval to the Education Committee, in the same way as by the councils of boroughs; the expenses to be defrayed from the poor-rates. In all schools established under this act the Holy Scriptures are required "to be read therein," but not so as to be used as a "school lesson-book;" and no Roman Catholic or Jewish children will be obliged to be present at the reading of the Holy Scriptures. Another clause provides that the children of Dissenting, Roman Catholic, and Jewish parents shall not be taught any catechism, nor required to use any liturgy, nor obliged to attend at church or other religious observances. The management of schools is to be vested in the councils of boroughs and the vestries of parishes, subject to government inspection, and the rights of trustees or visitors. The Education Committee may at any time revoke any order approving any scheme under this act, and so shut up the school disapproved. The committee must at the same time state its reasons for so doing.

[We have reserved the excellent remarks of "Clericus" on this bill for a future occasion.—ED. "GOVERNESS."]

GENERAL EDUCATION.

IN the House of Commons, on Friday, March 16th,

Sir J. PAKINGTON rose to move for leave to bring in a bill for the better encouragement and promotion of general education in England and Wales. After thanking the prime minister for the courtesy he had shown in allowing him to bring forward the question on a government night he proceeded to dilate upon the importance of the question he had undertaken to bring before them. Among the encouragements to elevate the condition of the lower classes he referred to the rapid and striking improvement that had taken place in the condition of the common soldier, through the diffusion of education, within the last forty years; and he was proceeding to quote the evidence of his Royal Highness the Duke of Cambridge before the Sebastopol committee on this subject, when he was stopped by a general cry of "order." The right honourable baronet dexterously put his remark in another shape, and said he had heard from his royal highness that the condition of the British soldier had palpably improved, even within his own comparatively short experience. Proceeding with his motives for introducing this bill,

he said he had reason to believe that Lord Aberdeen's government had abandoned their intention to deal with this question, and, if the noble lord the member for London had given the least intimation of his intention to bring in a bill this year, he never would have taken up the question; but he suspected the noble lord's bill of this year had been stimulated by the bill he was now about to move. Having gone so far, however, he could not agree to withdraw from the question, though he should be glad if a good bill were passed, from whatever side of the house it came. He found great fault with the constitution of the committee of council on education. Admitting that that committee had done much good, he was still prepared to contend that the good it effected was not what might be expected from the liberality of parliament. He hoped the noble lord opposite would make this a separate department of the state, with a minister responsible to this house and to the country for the expenditure of the sums intrusted to his distribution. The pupil-teachers were overtrained, while two-thirds of them did not become teachers, but went into other professions—so that the public money in that case was wasted. Another mistake was, that the funds were, by the operation of the council minutes, applied to the rich districts instead of the poor. He made these remarks, because both his bill and that of the noble lord proposed to give increased power to the committee of council, and it would be necessary, therefore, for parliament to reform that committee. It had been said there was no need for a bill on the subject of education, because the country was going on well. He believed, on the contrary, that the country was going on scandalously ill. He admitted that the numbers at school had increased over the whole country, though in certain parts—he particularly instanced York and Liverpool—we had retrograded within the last twenty years; but still there was a vast number that remained uneducated. According to the results of the census, as given by Mr. Horace Mann, there were three millions of children, between the ages of five and twelve, who ought to be at school, while there were not more than two millions obtaining education. The quality of the education given to these children was considerably below that given in foreign schools; and some idea might be formed of the inefficiency of some of our teachers from the fact mentioned by Mr. Mann, that, of 13,000 teachers who made returns of the state of their schools, 780 signed with a mark. This was not a state of things with which the house or the country ought to be content. The ignorance of great masses of the people—of the unhappy outcasts who crowded our gaols and work-houses—was worse than the barbarism of African savages. He urged upon churchmen and dissenters the duty of meeting upon some neutral ground, and endeavouring to teach these unhappy beings, to whom reli-

gious differences were not even a name, the cardinal truths of religion. He approached this question in no spirit of party : he invited men of all parties to co-operate with him in removing a state of things which was discreditable to the country. The first point of his bill was, in his mind, one of the most doubtful—it was a permissive bill. But he thought it was better to proceed cautiously in the first instance, and, therefore, he made it permissive and not compulsory. The areas in which he proposed the measure to work were, in corporate towns, the limits of the municipalities—in country districts, the poor law unions. If these districts should decide to avail themselves of the provisions of the act, the rate-payers would then proceed to elect an educational board—the qualification of a member of the board being a rating of 30*l.* per annum, and all the magistrates of the district to be *ex-officio* members of the board. The board so constituted to have power to levy and expend an educational rate. He did so, because he was profoundly convinced the voluntary system would not educate the people. But, whenever a locality was assessed, the public funds should contribute in a fixed proportion. He would propose, further, that all the new schools erected under this bill should be wholly free. He knew there were objections to free schools, as they were supposed to be pauper schools ; but, if they were thrown open to all classes, the objection of pauperism would be done away. But he would not interfere with existing schools, leaving it optional with them to come under the provisions of the act. With respect to the most important point of all—religious education—he had been most anxious to provide that there should be religious teaching without interfering with the religious scruples of any class. To carry this principle out, he proposed that all existing schools now recognised and aided by the committee of council should be allowed to claim the benefits of this bill, provided that church schools received dissenting children, and that dissenting schools received church children, without forcing upon them religious creeds they did not hold. With respect to new schools, he would provide that they should in every case teach the religious opinions of the majority of the people where the school was erected—subjected, of course, to the general rule ; that the children of the minority should neither be excluded nor their opinions interfered with. This was the plan adopted in foreign countries, both Protestant and Catholic ; it was adopted in many parts of this country, and he believed that its universal adoption would be the sure solution of the religious difficulty. The bill might be unsuccessful ; it might be opposed by various parties on opposite grounds : but he proposed it with a single eye to the education of the people, and he was confident that, ere long, this important question must be settled in the direction he had pointed out.

(To be continued.)

UNCERTAINTY OF LITERARY PROPERTY.

"THE *Morning Chronicle* is the second oldest of the daily papers, having been established in 1769 ; its first editor was Woodfall, the bold printer of the 'Letters of Junius,' the first man to give correct reports of the debates in Parliament. Mr. James Perry, an intelligent and industrious Scotchman, afterwards purchased the paper, and became its sole editor, and conducted it so ably that Pitt and Lord Shelburn offered to bring him into Parliament. Perry, with chivalrous notions respecting his position, held himself personally accountable for every line in his paper, although inserted without his previous knowledge. In his time the *Chronicle* had immense influence, but the sale at the highest was not 5000. After Mr. Perry's death, the paper was sold to Mr. Clement for 40,000*l.*—the late sub-editor, Mr. Black, continuing as editor. In 1834, Sir John Easthope bought the *Chronicle* at a fourth of what Clement had paid for it: Lord Durham and Mr. Ellice were said to have joined in the purchase. In 1834, when the *Times* verged to the Tory side, the *Chronicle* took its place as organ of the liberal party, and reached a sale of 10,000 ; but the *Times* gradually resumed its leadership. Easthope got his baronetcy for his partizanship, and his son-in-law, Andrew Doyle, was made inspector under the Poor-law Board, with a salary of 1000*l.* a year. The paper was afterwards sold to the 'Young England' party, which then included Mr. Gladstone. For the last five years the *Chronicle* has been Puseyite in theology, and has taken no very decided course in politics. One of the rich Hopes has written for it largely and dully, and the editor, Mr. Cooke, has had a difficult task to make his paper readable. Its foreign correspondence is extremely good, and is its present redeeming feature. The last intelligence was, that Mr. Peto, the rich contractor, had paid 4000*l.* for the copyright and plant, with a view of making it the organ of the Dissenting interest, with which he is connected ; but that he had been induced to dispose of his bargain, and that it would become an organ for Cardinal Wiseman and the Roman Catholic body. It is added that Mr. Serjeant Glover is now the manager of the paper.—So winds up a journal, in which Fox, Sheridan, and Burke have written ; in which Byron gave to the world some of his political poems ; Moore's cleverest squibs found their way into print ; in which Campbell attempted to write politics ; and in which Dickens made his *début* as 'Boz.'"

We quote the above from a periodical which circulates principally amongst publishers. The accuracy of the statements, derived from a transatlantic source, cannot be vouched for ; but we may say, with reference to it, that (unless contradicted by those who are in a position to know the facts of the case) "silence gives consent."

CORRESPONDENCE.

THE WILHELM SYSTEM OF SINGING.

To the Editor of "THE GOVERNESS."

SIR,—With reference to the letter which appeared in your periodical, signed "Poor Mary Anne," I beg to submit that the reputation and the high standing singing, and particularly class and chorus singing, has attained as a branch of education, emanates from the Pestalozzian schools in Switzerland and Germany, in which it has been applied to the culture and development of the senses and faculties of the pupils. The application of Pestalozzi's method to those human faculties and senses, in the combinations that may be formed with them, as a natural consequence brought forth vocal music, which has been retained as a branch of education. Hans George Nägeli, a pupil of Pestalozzi, was the first to expound the method for vocal music from its elements, and with him a new era for the culture of singing begins. Although his works are voluminous, yet very few have been introduced into this country; and, I am sorry to say, even in Germany and Switzerland, though universally known and acknowledged, the pervading spirit, which will not bend to the meek and humble character of a true teacher, has sought to supersede them. The consequence is, that questions such as those of "Poor Mary Anne" are, and may fairly be, made there daily. Every work that has appeared on the culture of vocal music in Germany, France, and Switzerland has borrowed either directly or indirectly from his works—the one a little out of one chapter here, and the other out of another chapter there; so that were you to put all that has been written since together, it would not yet form so complete a whole as Nägeli's elementary works on singing. The object which singing should serve as an educational means has been lost sight of, and the objects it serves now are so completely at variance with each other, that were one to ask many teachers what object singing should serve, the answers you would receive would at once show the ridiculous views entertained on the subject in reference to education. There are thousands who do not know the real use of it, and many compilers could not tell you without a blush what their works on teaching music and singing are really intended to serve.

I am, sir, &c. &c.

H. D. L.

THE EDUCATION OF GOVERNESSES.

To the Editor of "THE GOVERNESS."

SIR,—It would greatly oblige if some of your correspondents would name the establishments that profess to educate young ladies for governesses. Of course I do not refer to the numerous juvenile schools where ladies may be received with a view to the profession, but such as Queen's College, Harley-street. The addresses, and some reference to the system pursued, would be most useful for parents anxious to give their children every advantage.

I am, sir,

Your obliged,

EVA.

THE USEFUL *versus* THE SHOWY.*To the Editor of "THE GOVERNESS."*

SIR,—You must excuse me for writing to you; but, as I see you have printed the letters of some of your correspondents, who can tell whether you will not print mine also? The three numbers of "THE GOVERNESS" have afforded me considerable profit and pleasure; during their perusal, I was forcibly reminded of a few days I spent in the company of a young lady who had just returned from a boarding-school in France, where she had been educated for a governess. When I met her under the roof of a mutual friend, she had "finished," but had not accepted a situation. I am always anxious to draw out whoever may fall in my way—especially young ladies. I am always anxious to know whether they are adepts at something besides Berlin wool and that sort of thing. My new friend had been very carefully educated, as education is understood in a French school; but I was amazed at her entire ignorance of anything practical. One book which I brought under her notice was a perfectly unexplored mine—"Joyce's Dialogues;" it opened a new world to her. I shall never forget the astonishment with which she read the descriptions of the experiments in Natural Philosophy, and listened to accounts of the discoveries of modern science. I would fain hope, that the course of tuition adopted by our English schools embraces practical knowledge as well as the embellishments which, when met with, are so delightful. With the hope that your governesses will forgive me,

I am, sir,

A WELL-WISHER.

FRIENDLY CRITICISM.

To the Editor of "THE GOVERNESS."

SIR,—I was in hope that some of your more talented correspondents would have given us the benefit of their friendly criticism as desired by M. A. R.; it is, I confess, with much reluctance that I venture to mention a few little things which I think rather mar the truly poetical piece called, "The Table in the Wilderness."

Rhyme is by no means necessary to poetry; but I think, when it is used, it should be good. We must, I suppose, allow that "riven" rhymes with "heaven;" "love" with "grove;" "accents rise" with "paradise;" "militant" with "triumphant;" and "wreath" with "death;" but should we, as governesses, admit that "hearts" rhymes with "part;" "calm" with "alarm;" and "sons" with "none?" I trust, neither yourself nor M. A. R. will think me hyper-critical. The *sentiments* of M. A. R. fully accord with my own.

I am, sir, &c.,

ELIZA.

To the Editor of "THE GOVERNESS."

SIR,—In common with many hundreds, nay (judging from the very large number of my own friends who are subscribers) *thousands*, who have, since the commencement of this year welcomed "THE GOVERNESS," I feel somewhat jealous of its literary reputation. Such a periodical should not be unworthy of the highly intellectual class for which it is designed, and by whom I am told it is well supported in various ways. Now few I think will, however much in some respects they may disapprove of "THE GOVERNESS," (and it is impossible to please every person, especially every teacher,) deny that the articles in it bear evidence that they have been written by persons of considerable ability. "There are spots in the sun;" doubtlessly there is room for criticism in every article that has appeared in "THE GOVERNESS," and the same with respect to

every other work on the subject of education, which at present is at best but an experimental science. I think that the plan proposed by your poetical correspondent, "M. A. R., St. Albans," in the February number, an excellent one, and I felt very much inclined to accept the challenge; on second thought, however, it occurred to me that it would not *look well* (to use the mildest term) to criticise the production of one who has set so noble an example of self-denial, and who is evidently a lady of large mind and unassuming spirit; but I resolved to remark on the next original poetry which you inserted, and I must own I feel sorry that you have given me so much room for criticism by the insertion of the lines "To a Poet."

Your correspondent W. J. P. writes (as Mrs. H. B. Stow would say) "in very defiance of Lindley Murray." The meaning of many of the verses may be *guessed*; but it is certain that, so far as composition is concerned, they have neither sense nor meaning. *Exemplis gratia* :—

Verse 1. "—— Ancient poets ——"

With aching steps have trod before,
And eyes that longed for clearer day!"

Verse 2. Query. Does E. W. J. mean that each thistle

"More favoured wins a name,
And soars *before us* to the skies?"

I suppose he does; his thistles *arise around us and soar before us*, in the same verse.

Verse 3. "For purest fire to curb the wants of rash desire, Ah! gain we conquest over thought and steadfast search!"

(Comment unnecessary.)

Verse 4. I am positively at a loss to paraphrase this verse; it appears sheer nonsense. How will this do?

"Yes, let us seek for love, nor let us strive alone to benefit the present age 'by pure *nor all unworthy* page,' but (to benefit?) *years* and (to benefit?) still more years when this—(*this what?*)"

(I must "give it up," Sir; P. W. J. is too profound for me.)

Verse 5. Note. "Our plain yet mystic art." Rather paradoxical this! But as it is to "*fill the face with joyful light*," we will not be severe on the *poetical (?)* expression.

Verse 6. This verse is, perhaps, intended as a continuation of verse 5, which is a continuation of a verse to be found (perhaps) somewhere in some other book.

Query. Does P. W. J. mean "a form gently fading," or a gentle form fading?

Query. How do forms *fade*?

The remaining five verses I will, if agreeable, notice in your next number.

I hope P. W. J. will forgive me. I will, if you will afford me a little space, give her an opportunity of retaliating by criticising some of my *attempts* in the "plain yet mystic art."

I am, sir, &c. &c.,

BAS BLANC.

[We think our correspondent is rather inclined to sting. We have availed ourselves of our editorial privileges to modify several expressions which, however good-naturedly intended, were rather too caustic for a ladies' periodical. At the same time, we feel much indebted to M. A. R. for her suggestion; we hope it will deter many of our friends from sending us *poetical* contributions which will not stand the test of criticism.]



FANCY NEEDLEWORK.

By Mrs. FULAN.

GENTLEMAN'S SMOKING CAP.

MATERIALS.—Velvet or fine cloth ; shaded knitting silk, of a colour that will correspond, also a tassel.

We are favoured by Mr. Jewitt, the celebrated engraver, with blocks from a work we are publishing, of which full particulars will be seen in our advertising pages. It is termed the "LADIES' BOOK OF FANCY WORK," and each number being complete in itself, containing more than a dozen designs and full directions, so that a better manual for ladies in the country could hardly be procured.

The smoking cap, which we now illustrate, is worked in embroidery with netting silk. The design must be first marked on the cloth or velvet, and it must then be put in a frame and worked. The large block gives one pattern of the cap full size, and probably five repetitions of it will be required in the round. The round dots and spots, seen in various parts, are intended for cut black or green beads, which are introduced.

The only difficulty in working with shaded silk arises from the care required in matching the shade at the join. Plain silk, though not so fashionable, has a very good effect. Violet on green velvet, green or claret, blue, green, or rose on black, and green on violet, are among the prettiest combinations. The tassel should always correspond with the colours of the embroidery.

Braided caps are, of course, much more easily worked; when gold braid is used, the tassel also should be of gold bullion.

It is always better to procure the velvet or cloth ready marked than to mark it for yourself; as, from the great improvements that have recently taken place in printing, it is done without any possibility of the material being injured, and at a very trifling cost.

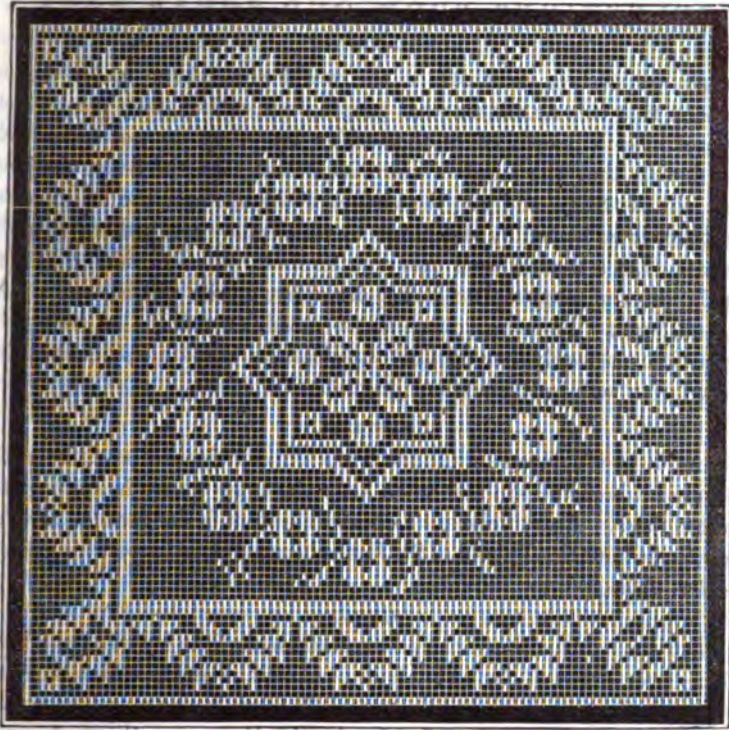
To make up a smoking cap, line the crown with common bed-tick and with silk; the head-piece should also be lined with tick to within an inch of the edge; and a little dimett, or fine wadding, is frequently run in the silk lining, to increase the warmth. It is finished with a cord round the head; and, if intended for travelling, small pieces to cover the ears may appropriately be added.

In consequence of the many complaints that have reached us of the difficulty of procuring materials in the country, as well as of understanding the terms used in our crochet, point lace, and other designs, we have prepared a pamphlet to be kept in the work-box, which will give all this useful information, and be sent, post free, to anybody who applies for it.

ANTI-MACASSAR—IN SQUARE NETTING.

MATERIALS.—The Boar's head crochet cotton, No. 4, of Messrs. W. Evans & Co., of Derby. Their knitting cotton, of the same number, for darning the cotton, and a bone mesh, No. 7.

To those of our friends who may not be acquainted with the mode of



doing square netting, the following directions will doubtless be acceptable.

Net one stitch on a foundation, and in this one do two; turn the work, net one stitch on the first and two on the next. Turn again, net one on every stitch but the last, in which do two, until you have up one side as many holes as are required for the design.

The next row is to be done without increase, and this forms the centre line diagonally down the anti-macassar. Now begin to *decrease* by netting two together at the last end of every row, until at last there are only two stitches, which you will net together.

Wash the netting, starch it lightly, and pin it out evenly to dry; then darn the pattern on it, either in a frame or by the hand.

If a border is to be made, it should be done before washing; but a fringe, which is the most ordinary trimming, may be added the very last thing.

SELECTIONS FROM OUR SCRAP BOOK.

THE TOILET.

THERE are certain moralists in the world who labour under the impression that it is no matter what people wear, or how they put on their apparel. Such people cover themselves up—they do not dress. No one doubts that the mind is more important than the body, the jewel than the setting; and yet the virtue of the one and the brilliancy of the other is enhanced by the mode in which they are presented to the senses. Let a woman have every virtue under the sun, if she is slatternly, or even inappropriate in her dress, her merits will be more than half obscured. If, being young, she is dowdy or untidy; or, being old, fantastic or slovenly, her mental qualifications stand a chance of being passed over with indifference or disgust.—*Chambers.*

SYSTEMS.

Contrivers of systems on the earth are like contrivers of systems in the heavens; where the sun and moon keep the same course in spite of the philosophers. An attachment to a rigid system is dangerous. Luther once turned out the Epistle of St. James because it disturbed his system.—*Rev. John Newton.*

MUSIC.

That which I have found the best recreation, both to my mind and body, whensoever either of them stands in need of it, is music, which exercises at once both my body and soul; especially when I play myself; for then, methinks, the same motion that my hand makes upon the instrument the instrument makes upon my heart. It calls in my spirits, composes my thoughts, delights my ear, recreates my mind, and so not only fits me for after-business, but fills my heart at the present with pure and useful thoughts; so that when the music sounds the sweetliest in my ears, truth commonly flows the clearest into my mind. And hence it is that I find my soul is become more harmonious, by being accustomed so much to harmony, and so averse to all manner of discord, that the least jarring sounds, either in notes or words, seem very harsh and unpleasant to me.—*Bishop Beveridge.*

BOOKS FOR THE FIRE.

Young readers—you whose hearts are open, whose understandings are not yet hardened, and whose feelings are neither exhausted nor encrusted by the world. Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful may [after all be innocent, and that may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of

others; and disposed to relax in that self-government without which both the laws of God and man tell us there can be no virtue, and consequently no happiness? Has it attempted to abate your admiration and reverence for what is great and good, and to diminish in you the love of your country and your fellow-creatures? Has it addressed itself to your pride, your vanity, your selfishness, or any other of your evil propensities? Has it defiled the imagination with what is loathsome, and shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has implanted in the human soul? If so, throw the book in the fire, whatever name it may bear on the title-page! Throw it into the fire, young man, though it should have been the gift of a friend; young lady, away with the whole set, though it should be the prominent furniture of a rosewood bookcase.—*Southey*.

NOTICES OF BOOKS.

“THE EIGHTH OF DECEMBER, MDCCCLIV: Some Account of the Definition of the Immaculate Conception of the Most Blessed Mother of God, with the Dogmatic Bull of His Holiness, and a Preface. By a Priest of the Diocese of Westminster.” 12mo., pp. 80. Jones & Co.

THIS is a work which controversialists will no doubt read attentively, and with different motives. The preface is contained in about three pages; next follows, “The definition of the immaculate conception,” under which head is contained “a complete and connected narrative” of the *event*. The papal bull commences on p. 36, and concludes on p. 77. It is given in the original Latin, and also in a very good English translation (on opposite pages). The book concludes with a short sermon, by St. Bernard (in Latin and in English). We shall probably have occasion to advert to this work again.

“THE TRIUMPHS OF PERSEVERANCE AND ENTERPRISE.” London: Darton & Co., Holborn Hill.

“WHATEVER man has done man may do,” is the appropriate motto of this book. It is an answer to the sickly, drawing spirit, wrapped up in idle sentimentality, which views all achievements as the result of inherited genius. It says, and says eloquently, that if man will *dare* he will *achieve*; that the heroes of history were industrious, painstaking, and, above all, persevering; that they owe more to the spirit of determina-

tion, to resoluteness of purpose, than to genius; that genius waits upon perseverance, is its handmaid, and becomes its co-worker. The man who stands before St. Peter's at Rome, and asks himself whether that splendid pile is most indebted to genius or to perseverance, must award the *peon* to the latter, when he remembers the accumulated difficulties with which Michael Angelo perseveringly battled for the long period of nineteen years! Truly the architect of Rome's greatest wonder was no ordinary man; he had an almost inspired genius, but without perseverance—*such as all may imitate*—St. Peter's never would have been completed. What would the musings of Columbus have resulted in unaccompanied by perseverance? Would America have been discovered by thinking and dreaming of the existence of a vast continent? Acting, doing, daring, *persevering*, won for Columbus a deathless name. We shall be very much astonished if those to whom we specially commend this book do not reap advantage from its perusal. Whoever the writer may be, he has succeeded in producing a book of which no one can read the first page without being led on, as if by a spell, until the last page is attained.

"FOOTSTEPS OF ST. PAUL." Cl. 8vo, pp. 416. Nisbet & Co. 1855. THE history of the Great Apostle of the Gentiles has been a fertile field of Scripture study from the earliest ages of Christianity; nor is this surprising, considering that, zealous as were the inspired Apostles who received their appointment of our Lord when He tabernacled with men on earth, yet St. Paul "*laboured more abundantly than they all.*" We have peculiar pleasure in calling attention to the invaluable work now before us; it is by the author of "The Morning and Night Watches," "The Faithful Promiser," &c., who has made judicious use of the many excellent works which have been written on the subject. In the preface he says:—

"He has to acknowledge his obligations to the following among other works:—Hewson and Conybeare's 'Life and Epistles of St. Paul' (London, 1832), especially in the opening chapters; the less known but able work of Mr. Lewin, 'Life and Epistles of St. Paul' (1851), frequent references to which will attest the amount of obligation; Cave's 'Lives of the Apostles' (1676); Stanley's 'Sermons and Essays on the Apostolical Age' (1847); Heander's 'Planting of the Christian Church'; Olshausen on the 'Acts of the Apostles'; Stackhouse's 'History of the Bible' (1764); Benson's 'Planting of the Christian Religion' (1750); Barnes on the Acts; Horne's 'Introduction'; Blunt's 'Sermons on St. Paul'; Suetonius's 'Lives of the Cæsars'; Josephus's 'Wars and Antiquities'; Kitto's 'Bible Cyclopædia.' Besides those, many books of travel, such as Kinnaird's 'Travels in Asia Minor' (1818), Beaufort's 'Karamania' (1817), Eustace's 'Classical Tour in Italy' (Paris, 1837), &c. &c. While following, however, in the wake of

these great explorers, and not ashamed to profit by the lights they have hung out astern, it is hoped there will be sufficient in what follows of independent research and thought to redeem it from the unattractable character of a mere compilation."

So far from being *unattractive*, the style is most pleasing. We regret that we cannot afford space for a quotation in our present number. The book is well got up; embellished with a map and neat woodcuts; the type is clear, and the paper good; so that "The Footsteps of St. Paul" is a work which in every respect we can strongly recommend.

HISTORY.

- I. "TRUE STORIES FOR CHILDREN; from Ancient History." Cl. pp. 140. Tallant & Allen, 1855.
- II. "HISTORICAL CHAPTERS RELATING TO MANY LANDS." Rn. pp. 827. Jackson & Walford, 1855.
- III. "A GUIDE TO THE MYTHOLOGY, HISTORY, AND LITERATURE OF ANCIENT GREECE." By the Rev. Dr. Brewer. Pp. 597. Jarrold & Sons.

RECOGNITION of the importance of the study of history is, we are happy to observe, becoming general amongst teachers; and it is no less gratifying to find that such elementary historical works as, a few years since, were thought sufficient for educational purposes, are thrown aside for the introduction of others, which, combining interest with instruction, are more attractive to learners, teachers, and parents. Education is a continuous process; and so far from its being carried on solely by the professional teacher in the school-room, it may be fairly assumed that the formation of individual character is mainly attributable to the influence of what some writer calls *the education which children give themselves*. Now, we know nothing of human influence, next to good example, more likely to lead the young aright in their work of self-education, than the perusal of good books suitable to their capacity, of which there is now no scarcity, nor is there reason to fear a falling off in this department of authorship.

Books for the young are now of a very different character from what they were some fifty years since. It is true, that even then there were uvenile books of an instructive tendency; but there was an absence of that attractiveness which one cannot fail to remark in the little volumes which, in the present age, continually issue from the press, vying with each other in tempting perusal, and forming a great and pleasing variety.

True Stories seldom fail to interest the young; and ancient history is rich in narratives, of which "children of a larger growth" seldom get weary. Allusion to them is made in all departments of literature. This little book contains the following tales:—"Cyrus;" "Semiramis;"

"Sardanapalus;" "The Plains of Marathon;" "Leonidas, or the Pass of Thermopylæ;" "Xerxes;" and "Alexander." We are pleased with the manner in which these tales are told. We recommend the book especially to those of our subscribers who receive little boys into their establishments. Such books tend more to tempt the young to perseverance, in the study of the rudiments of the Greek and Latin Grammars, than formal lecturings about Eton and Harrow, or Oxford and Cambridge.

Dr. Brewer's new work is a highly creditable one, and, unlike his "Guide to Science," it is the *best* of its kind. It is in the catechetical form; but its many excellencies, and the large amount of interesting information it contains, will, we are sure, recommend it to the favourable notice of teachers, who, with ourselves, disapprove of the practice of compelling children to learn, for *verbatim* repetition, the set answers contained in catechisms. The work is well arranged, and there is a copious index. We think teachers generally will be pleased with it; even those who do not feel inclined to make it a class-book should not be without it as a text book.

Historical Chapters, is a translation from the French of M. Lamé Fleury, by M. C. T., a lady, who in the preface says:—

"Having a great deal of leisure, I was very desirous for some useful occupation to wile away many solitary evening hours, and keep from my door the fulfilment of the proverb which connects mischief with idle hands."

Would that every lady occupied her leisure thus profitably and praiseworthy! It may be said, that a translation from the French especially is not a great boon in a ladies' boarding school; but, to say nothing of many a boarding-school Miss, whose progress under Monsieur A., Madame B., or Mademoiselle C., has not been such that she can, after "going out," really enjoy a French author, how many are there who, having

A few French phrases got by heart,

"caught up," it may be, from familiar associates, are quite ignorant of the grammatical and idiomatic structure of the language, and who, though as sensible as our fair translator that

Satan finds some mischief still,
For idle hands to do,

would "*do anything in the world rather*" than attempt a translation of any composition of greater extent than a motto; or, at greatest, a distich. Should such be debarred from the benefit of the labours of an author when, through the literary *recreation* of those more fortunate or more talented (or both), they might enjoy it? We think they should not.

THE GOVERNESS.

We heartily wish that French translations were unnecessary in this country. True it is, that French literature contains much, very much, that is objectionable; but we believe our subscribers will agree with us that, in this country, a more general acquaintance with the French language would in numerous ways be conducive to national and international good. But, whilst we should be glad to see children, even of the working classes, conversant with the language of Fenelon and Pascal, we strongly object to the ambitious and ridiculous notions of many parents, who (although in "comfortable circumstances," are not sufficiently wealthy to afford their children all the educational advantages of those in a higher sphere of life) insist on their daughters "learning French." How much better it would be to give them a really substantial English education! When a young lady acquires a taste for elegant English literature, she will rarely rest content with a knowledge of English only; *then* she will learn French, German, or Italian, with much less trouble to herself and to her teacher, and much less expense to those who pay for her education. Parents and guardians little think how much precious time they cause to be wasted by compelling teachers to attempt that which is almost a moral impossibility to accomplish, and to wish children to acquire what will never be of practical benefit to them. How many thousands of those who have been educated at what are called *good schools* will tell you they "learned French at school, but *forgot it all*;" and how many thousands more entertain pertinaciously the fond conceit that they *know a little*, who, in point of fact, could not construct a simple sentence on a common-place topic.

The idea that the use of translations tends to discourage the acquisition of language is a false one. Greek and Hebrew were studied in England with more alacrity *after* the translation of the Bible than they were before. It is true, that nothing (except a bishop) is enriched by a *translation*; still we wish that there were more translations for the use of the young. But, to return to "*Historical Chapters*," Our author says:—

"The parts of history touched upon are seldom mentioned in educational books, and while histories of our own country, Greece, and Rome, have been adapted in various ways to the capacity of childhood, there are none, I believe, to tell of the Italian Republics, the times of the Corsair, Barbarossa, Soliman the Magnificent, and the Knight of Rhodes; besides many incidents of a chivalrous and romantic age, so highly interesting to young people. As such readers grow into life the advantages of the knowledge thus acquired will become daily more apparent; for there is scarcely a modern book, of either fiction or travel, but makes some reference to them.

"The expression 'my children,' that occurs so frequently throughout the chapters, may perhaps be objectionable as seeming to render the book only suitable to the very young; but this is not the case: a boy or girl, of twelve or fourteen, cannot but read it with profit; and I have such a love for the term that I trust my juvenile friends will not

feel offended if, in this 'fast' age, when an eagerness to become men and women sadly encroaches upon the sweet, artless, aimless years of childhood, I have purposely adopted it, to remind them that, after all, they are but children."

In our next we may, perhaps, give a few specimens of the works to which we have now alluded.

"QUESTIONS FOR EXAMINATION ON TYTLER'S ELEMENTS OF GENERAL HISTORY, AND DR. NARE'S CONTINUATION." By the Rev. C. Lenny, D.D. 12mo, fourth edition, pp. 84. Hughes.

THESE "Questions" on "Tytler and Nare" are well known to many of our readers, and the fact of the present edition being published at the reduced price of *two shillings* will, we doubt not, secure to them increased popularity. They are well worded, and, even to teachers who prefer forming their own questions, Dr. Lenny's little work will prove usefully suggestive.

SCRIPTURE.

- I. "ONE THOUSAND QUESTIONS ON THE OLD TESTAMENT; designed to aid an intelligent Use of the Sacred Volume." By a Teacher. Stiff paper cover, pp. 142. Jarrold & Sons.
- II. "ONE THOUSAND QUESTIONS ON THE NEW TESTAMENT." Stiff paper cover, pp. 135. Jarrold & Sons.

THE Questions, both on the Old and on the New Testaments, are such as many teachers will find of great use. The design is admirable, and the execution reflects much credit on the teacher who has compiled the questions. Christian teachers of any denomination can use them, as they are quite unsectarian.

"HOME HAPPINESS; or, Three Weeks in Snow." By P. J. Brabazon. Cl. 12mo, pp. 254. Hughes, 1855.

AN interesting and instructive little work, by the Author of "Historical Tales from the History of the Muslims in Spain," "Outlines of the History of Ireland," "Stories from the Rectory," &c. In her Preface she informs us that the plan for "Home Happiness" she proposes is not one purely theoretical. We hope not, for it is certainly a most rational and agreeable one.

A fashionable young lady is invited to spend a short time at the house of a friend of her father's. We may assume that the letter with which "Home Happiness" commences was written the morning after her arrival. She writes to her sister regretting, in terms not very compli-

mentary to her entertainers, that the snow will keep her in their *sun-sary* for three weeks. Those three weeks, however, are spent in a manner which quite changes the sentiments of Adelaide Vernon (the young visitor), and turns her thoughts into new channels. The account which she gives is replete with interesting information on a variety of subjects. Her last letter concludes thus :—

"I gave so many thanks as my choking voice would allow ; for my heart was touched, my prejudices overcome, and my best feelings awakened.

"We then closed a scene which was too much for us all ; and so, my dear Mary, ends the detail of our meetings. In two short days I shall be far away from my dear friends, but my heart will often be with them ; often, in fancy, shall I visit their peaceful 'society,' and fondly wish that I could again pass these happy, happy 'Three Weeks in Snow.'"

This little book will prove a suitable and useful present to any young lady.

NOTICES OF MUSIC.

WE have before us such a pleasing variety of music that we cannot but regret that want of space compels us to notice only a few of the many specimens we have received. The others shall receive attention in due course.

MESSRS. GUSTAV SCHEURMANN AND Co.'s CATALOGUE.

To the professor of music, and in the music library of the accomplished and opulent, this work is invaluable as a book of reference. It appears to us to be a compilation from the best Catalogues extant ; it enumerates, classifies, and gives the prices of upwards of *forty-two thousand works!* We venture to say that few music libraries in Europe offer such advantages as those mentioned in the prospectus of Messrs. Scheurmann.—(See Advertisement).

"PLEASURES OF MELODY;" consisting of the most Popular Airs of all Countries, arranged in a familiar style for Pianoforte. By T. B. Phipps. London: Z. T. Purday.

WE have received some of the last numbers of this popular serial, viz., "*Partant pour la Syrie*," "*The Low-backed Car*," "*Bonnie Dundee*," and "*Come à Gentil*;" and these melodies, being generally French, Irish, Scotch, and Italian, are a fair sample of the work.

They are arranged in a pleasing and encouraging manner for pianists who have made their escape from the instruction book, and, being each of two pages, offer such an inducement by their variety to practise, that *mammas* as well as pupils will return to them with renewed delight.

"DOMESTIC PSALMODY:" A popular Selection of Psalm and Hymn Tunes, Sacred Songs, Chants, &c., for one, two, or three Voices; Piano, Organ, or Harmonicon. Edited by E. J. Westrop. Vols. 1 and 2. London: Z. T. Purday.

THERE is no lack of publications of sacred music, and, whilst each has its pretensions, we think Mr. Westrop has exhibited so much taste, joined with facility of execution, both to the singer and accompanist, that few schools or families where sacred music is cultivated will be without this work when once introduced. Whilst the tunes are effective as solos, they are so arranged as that they may be sung by two sopranos and bass.

"SONGS OF THE SEASONS," No. 8. Scheurmann & Co.

THIS song, by Josiah Pittman, Esq., organist to the Hon. Society of Lincoln's Inn, is entitled LENT. The music is adapted from Beethoven. It is a solo, but our musical friends could easily arrange from the accompaniment other parts. The compass (voice) is from C below the stave to D on the fourth line. The words need but be quoted to be admired by every Christian.

LORD, my GOD! Thy seasons gracious
Breathe with love on all around,
Streams of mercy, broad and spacious,
Aid me when my fears abound.

May Thy grace, my soul releasing
From the pleasures that allure,
Onward press with faith increasing
To that Rock for ever sure.

How, when sorrows deep oppress us,
And all breathes a sadder tone,
Still bright beams from Heaven shall bless us,
Clouds are clouds of earth alone.

When those beams shall cast their brightness
Gloom and doubt will surely cease;
For the sky shall bathe in lightness,
Clouds shall pass and all be peace.

Low before thy footstool kneeling,
Deign thy suppliant's pray'r to bless;
Grant, O Lord, a grateful feeling,
All thy mercies to express.

When, amid the world's commotion,
High the waves of trouble roll;
Lord, do Thou but calm the ocean,
Be the Author of my soul.

THE GOVERNESS.

NOTES
OF
LECTURES ON METHOD
IN
LEARNING AND TEACHING,
DELIVERED AT QUEEN'S COLLEGE, HARLEY-STREET, LONDON.

(Continued from page 142.)

LECTURE II.

HAVING now laid it down as an accepted truth, that there is not, in any branch of knowledge, a royal road by virtue of following which we shall *infallibly* attain success—we have to consider whether there are not nevertheless some general principles which may serve, at least in some degree, to guide our steps in the right direction.

1. Let us include in the word Method the meanings, a *way*, or *path*, and a *transit*. Transition, in this sense, to be real must be progressive, *i.e.*, step by step, from point to point successively gained, as far as the circumstances of the case and the powers of the traveller will admit. For, a certain kind of transition may be possible without real progress; as *sensation* may exist without *thought*.

2. *Progress, to be real, must involve throughout its successive steps an unity of purpose as its living principle and spirit.* After having gained steps 1, 2, and 3—we must, in advancing to 4, still keep in view the same one leading point from which we started, as well as that final one to which all our efforts tend. There must be unity of design throughout. We must not train the mind to make a few spasmodic efforts in this or that direction, for this or that purpose, and then a few more for other purposes in other directions. Mental toil, to be successful, must be calm, steady, and full of purpose.

3. If this principle be kept in view it will give unity and vigour to the whole progress of the mind, and be surely crowned with that success which unity of purpose and industry always attain.

But if we take from Method this principle of progression, we

make it a mere collection of arbitrary plans and rules without system and without life.

Hence, then, there is in Method a *science*, *i.e.*, a knowing *why and because*, throughout its successive stages. If we would derive from it the full benefit which it freely offers, we have to note, not only the successive links of the chain, but to mark well the reason of the fitness of each part to that which precedes and that which follows it. Thus we shall again strengthen our unity of purpose in Learning and in Teaching, and acquire a power at once uniting and progressive.

4. The growth of ideas in the mind—whether innate, *i.e.*, *inborn*, or planted from without, has been aptly compared to the growth of a seed, through the successive developments of blade, ear, and full corn in the ear; or the more ample expanding of a plant or tree with all the grace and freshness of branches, leaves, flowers, and fruit.

Let us consider the case of a mind—either our own or that of another—in which innate and implanted ideas, and other seeds of knowledge, are about to spring up under the educator's hand. The charge of training and educating these seeds is committed to us. That our after course may be not only without danger but prosperous, our first care must be to start aright, by choosing the right *initiative*, and keeping *this* in view throughout our journey. It is possible to do this, although the path we travel be not in one direct right line: as a ship at sea, whatever her course, may guide and direct it aright by glancing at the compass; and thus, as our French neighbours say—orientalizing herself—finding out precisely where the East lies.

5. Let us carry the comparison of the growth of knowledge in the mind, and that of true mental stature, to the springing and growth of a seed, somewhat further, and see how far the simile is just and advantageous.

If natural seeds ever spring healthily from the soil, and attain to fruitful maturity, certain conditions must have been complied with, or else all would be decay and death. 1. There must have been some amount of nourishment in the soil, suitable to the seed or plant. 2. All plants require some degree of light, air, warmth, and moisture. Without these, seeds decay and rot, or, if they spring above the ground, expand only into lean, unhealthy, straggling stems; the veins and arteries of leaf and stem contain colour-

less, spiritless, sap; the whole system seems wanting in vital energy, and continues fruitless to the end.

Precisely such is the growth of the mind, and precisely analogous are the conditions under which alone it can become healthy, vigorous, and fruitful. Its requirements are as indispensably necessary to its well-being as light, air, heat, and moisture to the seed and plant. The soil in which the seeds are to grow must then be kept in a pure, healthy state. The air about it must, as far as possible, be clear and sunshiny. The events and occurrences of the external world, the excitement of life, the constant presence of bright, fresh, and wholesome images, impressions and ideas, must act like air on the leaves of a tree, and keep it well supplied with due stimulus and vigour. The mind, too, like the body, requires its seasons of rest as well as toil, even as the whole universe requires night as well as day for the growth and preservation of its beauty and its strength, its treasures and its wisdom. All true growth of things *physical*, *i. e.*, natural, such as of the human frame or vegetable life, is not only gradual, but carried on in alternations of unequal speed: at one time rapidly developing, at another maturing slowly. So is it also with things *meta-physical*, that is, beyond physical, *not* relating to such growth as bodily or vegetable life, but to growth and life mental and spiritual. One law of growth pervades and rules in things bodily and spiritual, things human and divine.

The growth of the mind is, moreover, unceasing. If its life be not increasing, and tending upwards to new strength and fresh light, be sure it is on the decrease and wane. It cannot be stationary. It may indeed have its winter of repose, or even of apparent torpidity, but the spring is still at hand, and will come in due time; while even in the hours of coldness, darkness, and apparent want of life, sure and vital processes may be silently carried on in the quiet earth, without which the sunny leaves and blossoms of spring would perhaps after all prove fruitless and of little worth.

No mind, then, can be perpetually yielding ripe, tangible fruit, without certain risk of being overworked, strained, and weakened. It must have its times of repose and rest. Neither can it be expected to bear matured fruit on every branch alike. Leaves and blossoms of lighter form, but no less beauty, are all alike needed for its well-being, strength, and fruitfulness.

Action and life within it must ever be going on, not the less cer-

tainly for being at times unseen, and its growth not the less real for being occasionally without external proof of vitality.

6. Let us now return to a former point.

At the head and entrance of every path to knowledge stands its guiding, leading Idea; and, that our progress may be pleasant and of advantage, we are bound to keep this in view. This will be what we before called a right initiative. It is therefore of importance to us that our choice in this point should be correct. To this leading idea, or guiding motive—whichever we call it—we are to have a constant regard: how, then, shall we choose it aright? First of all, let us answer the question negatively. We are not to condemn any proposed subject of study or inquiry, simply because we cannot at once perceive or decide on its immediate practical utility. If the exact and precise value of every subject is to be weighed out and nicely estimated before it be counted worthy of attention and pursuit, many branches of knowledge will be at once renounced. If the guiding motive which leads us to and directs us in the study of any one subject is to be judged worthy or worthless by a mere utilitarian standard, which insists upon *instant and immediate fruit* of one especial kind as the only criterion of merit, the door to a hundred paths of interesting and advantageous study is for ever closed.

Let us illustrate this position.

There ever have been, and there still are, many persons interested in and anxious for the education of young people, who reason after this fashion:—"Fairy stories? surely you never allow children to read such trash as works of fiction, filling their heads with a parcel of trash about genii and yellow dwarfs, talking lions and enchanted birds! Besides," adds Miss Religious Morality, "you are well aware that all you are now allowing them to read is fiction—that is to say falsehood—and of *what possible use* can it be to make children thus in early years so familiar with matters of untruth and unreality?"*

Such objections apply with equal force to all subjects under the sun, and may be everywhere used with equal consistency and success. It is quite as easy and quite as sensible to say: "Surely you are not going to teach your boy Latin and Greek! He is to join his

* We hope in a future Lecture to answer this lady's question at full length.

father, when sixteen, on the Stock Exchange, where the dead languages will be of no possible use to him;" or, "Joseph is to enter the navy: why teach him music—do you suppose he will have a piano on board the *Vulcan* at Spithead?" or, "He is to be a grocer: why teach him mathematics? Of what use is ancient history, nearly all fabulous, to an engineer; or conchology to a lawyer's clerk; or *Sepia* drawing to Miss Jane, who is to get her living behind the counter; or Grecian history to Anne, who will probably marry her cousin in the oil trade?"

It is scarcely worth while; but we might answer such objectors of "*oui bono*" by saying, that the object of giving fairy stories to children is *not* to induce them to believe that lions talk like old ladies, or foxes like naughty children; or that diamonds and pearls fall from the mouths of little girls who, coming from the well, give a drink of water to the old woman who begs for it. Children, *real* children—that is, children brought up *naturally*, and not artificially—never believe either the one or the other. Or, even if the delusion last half an hour, the rough world and its realities quickly enough dispel any such a dream. We suffer little Henry and Mary to read of Jack the Giant Killer and Goody Two Shoes, Cinderella and The Ugly Duck, to give play and force to their imagination and fancy; to exercise, in fact, the powers and faculties of the mind planted in it by God himself; not to stimulate them unduly and unhealthily, but to make them grow up in fair proportion with the awakening reason, judgment, memory, and, above all, of faith, of which last point we cannot well exaggerate the value; that both brother and sister may grow fond of kindly feeling and courage, patience and truth, gentle words and unselfish actions.

We do *not* know the exact value of conchology, or any other *ology*, to the mind of an unfortunate who has been trained to value all knowledge by its exact product in £ s. d., either on 'Change, or behind the counter, or in the family circle. But we do believe that, if poor William, on board the *Vulcan*, has the love of sweet sounds in his soul, to cut him off from the use of the divine faculty God has given him, is an act of barbarity. There may be no piano on board; but a true taste for and appreciation of music will enable him to find melody in a cracked fiddle, in a hearty song at the mess-table or a cheerful voice on deck, in the ripple of the morning tide, the song of birds in a far-off land, as well as the countless

other sounds of beauty that make up the full harmony of this poor distracted earth.

We think that Anne may marry her cousin, and become a goodly matron, without danger to the oil trade or any of its branches, though she may be able to tell little Dickey at school that Aristides was not the brother of Romulus, and Apollo not one of the Muses; and that Jane may cut off a yard of sarsnet quite as accurately as if she did not know Sepia from Seagreen.

7. It will not, therefore, be difficult to place at the head of every pathway to healthy knowledge and mental culture, a *leading idea* or *guiding motive*, of such a nature as to be a safe and worthy guide.

We shall judge of this guiding motive, not merely by its exact and immediate fruit, but by the amount of fair stimulus and healthy exercise it affords to powers and faculties of the mind, which the Creator ordained to be used, *and in season* to bear fruit; not to lie dormant, but to awake and live, and receive light.

Our aim will be, not to cultivate some faculties and powers at the expense of others, but to make all grow up in fair and bright proportion as a holy and perfect thing, in which the well-being and beauty of the whole can consist only in the life and energy and beauty of every part.

THE DIFFICULTIES OF THE FAMILY GOVERNESS, AND HOW TO SURMOUNT THEM.

THE difficulties of a young family governess are very great indeed. They arise from a variety of causes; principally, however, from her own imperfect education and from the want of educational knowledge in the parents of her pupils. On these points it is our intention to make a few remarks.

First—The difficulties of a governess, arising from her own imperfect education, are many. She has been, in all probability, brought up under that most pernicious of all systems which we call the “verbal system,” in which words are taught and not things, and phrases of no meaning are substituted for the facts and ideas of real knowledge. She has been taught that education consists in a certain amount of matter committed to the memory, and learned page by page, after the manner of Mangnall’s “Questions” or Pinnock’s “Catechisms.” She has not only been taught this by the practice of her own school education, but also by the experience of her own school life. She never suspects that “thought,”

the exercise of the reasoning principle, the teaching of the mind according to the laws which govern it in the acquisition of knowledge, and the formation of character in agreement with the principles which govern human nature, ought to be a part of her system of instruction; and therefore, so soon as she sits down to give a lesson or stands up to rebuke a vice, she finds herself in great difficulties and is at a loss what to do to overcome them. She looks back on her own school days, and if she has the slightest habit of reflection she remembers that her time was to a great extent lost as regards the principles upon which all educational teaching was imparted. She remembers how easily she "got up her lessons," and how easily she forgot them; how artifice and cunning enabled her to pass muster in the class or to "get through" the private lesson; how deception enabled her to conceal her faults, and to sustain throughout the whole of her school life an artificial character. She thinks of these things, and she, if really thoughtful and conscientious, is ready to despond. However, she must not do so, but rather arm herself with new energies and high principles for her guidance, that she may be able to cope with the difficulties with which she is surrounded. What should be her first object? Her first object should be to inform her own mind with the true and real principles upon which educational success can alone be tested, and these are the study of the human mind and knowledge of the human character. Children are "little men and women" in an early stage of development. The same passions, the same instincts, the same feelings, and the same principles impel them along. They lack, indeed, the controlling influence of experience, but otherwise they are little men and women. Hence a knowledge of their mental and moral constitution is not only necessary, but absolutely indispensable to enable her to perform her duty even to herself or to them. It is necessary, therefore, for the young governess to "read, mark, learn, and inwardly digest" the best works relating to the nature of the human mind and the principles of morality. Nor should she omit making herself acquainted with the physiological principles of being, as the body has a powerful influence upon the mind. Let her study, therefore, Hutin's "Physiology," especially that portion of it relating to the temperaments and idiosyncracies, and back this work with others of a more advanced character. Let her next read those parts of Brown's "Philosophy of the Human Mind," Dugald Stewart's "Philosophy," Miss Hamilton's "Letters on Education," Pestalozzi on "Character," Lavater on "Physiognomy," Martin's "Christian Mother's Text Book," and any other works calculated to lead her to reason and reflect upon the wonderful phenomenon upon which she has to act and the great work she has in hand. As she reads and reflects, as she observes, compares, and judges, she will find her mind rising to the task

and warming in the work. Soon will she be convinced that education is no hollow thing, to be lightly undertaken or slightly handled, but the most exalted branch of all the sciences; that by it she has the power of moulding the human soul; and solemnly will she consider that the mind she forms, the character she moulds, the soul that she as it were creates, might consider her as a part of the awful responsibility which surrounds it. How often have I heard a surgeon declare that when he had lost a patient from a "want of skill," which his subsequent experience proved, how bitterly he reproached himself for not giving that attention to his studies in his early professional life which might have saved his patient. What, then, must the physician or surgeon of the mind feel, when he reflects that a human soul is perhaps lost from want of educational skill in the instructor?

How incumbent therefore is it upon the teacher to give her whole mind up to the great object placed before her!—to lose no opportunity of consulting the best books on all subjects which have the least bearing upon her profession, to take some pains to inform herself of the nature of the thing she has to act upon; and of those laws of nature to which everything, mental as well as physical, is conformed. Without she reads and thinks, her difficulties are insurmountable; even with all her reading, her judgment, her care, and anxiety, she will find the task a thankless one; but the spirit of love and of duty will sustain her in all difficulties and comfort her in all trials. The difficulties arising from her own imperfect education will, however, be thus, to a great extent, surmounted, and she will be amply rewarded in her task by the great ease with which she will be able to communicate real knowledge to her pupils. Knowledge is ever suggestive, and the young governess will find, that in proportion to the extent of her information, so will arise new combinations of power for the surmounting of the difficulties that press around her path. Therefore let the young governess make her first study the improvement of her mind on the philosophy of education; for without this she will be able to accomplish but little, and her teaching will be hollow, artificial, and ineffective to all useful or wholesome purposes.

With regard to the second proposition. The difficulties which arise to the governess from the want of educational knowledge among parents. It may with truth be affirmed, that notwithstanding the great attention which has been paid to both the theory and practice of education within these last few years, yet still the theory and practice of education is very imperfectly understood among that class of persons who exercise the parental rule. The study of the characters of their children, the detection of their frailties and vices, their little artifices and their numerous deceptions, is rarely looked upon as an object of especial

regard. The maternal love—the animal instinctive love—with which the mother is endowed by the Author of all things, for great and important purposes, is suffered to take the place of that “thinking love” which should exercise its influence upon the intellectual and moral being. Well may this thoughtless love bear the name of “foolish fondness,” for it blinds the parent to those errors of childhood which are evident to all other persons. Thus the most obstinate self-will in children, the vilest deceit, and the most artful cunning, is frequently indulged, to an excess of which those who have never seen the characteristics can form no conception. It will therefore be necessary for the family governess to endeavour to educate the parents as well as the children; and this she can only succeed in doing by thoroughly informing her own mind with the practical bearings of education. It will be her duty, whenever an opportunity occurs, to impress upon the heads of the family the true end and aim of all instruction, which consists in making vain, wayward, foolish, weak, volatile, cunning, headlong, stubborn, ignorant little children intelligent and good men and women. It is of the greatest importance for her to establish the truth, that little children are not gods and goddesses; that they are not to be worshipped from sunrise to sunset, nor made playful puppets for the gratification of a parent’s vanity. She should endeavour to show that the seeds of evil are thereby sown in the minds of even the most amiable, and that, to prevent the germination of those seeds, all the energies of her high mission are charged by motives of the highest character. She should set forth the high responsibility of her situation—not indeed by the assumption of any ridiculous airs of superior knowledge and authority, but by the mild, quiet, highminded demeanour of one who thoroughly understands her position, and is determined to maintain it, by that moral dignity and intellectual superiority which gives ascendancy in the midst of humility. It should be her endeavour to direct the attention of parents to those works upon home and family instruction which form the basis of her own operations. She should be anxious not only to throw her educational knowledge upon the school-room, but at the breakfast table, and in the dining-room, whenever favourable opportunities present themselves, that the parent may be made the assistant, the coadjutor, the helpmate, in the important work. Should the parent and the teacher be at issue on essential, or even minor points, the character of the child, both intellectually and morally, must suffer. There must be identity of thought, of action, and of purpose between all the parties concerned in the training and disciplining of the youthful mind—paternal authority judiciously exercised, maternal love subdued and assimilated to its proper work, and tutoreal instruction nicely adapted to the various phases and changes of the

human understanding as they present themselves from day to day. Such a system, united by the bands of practical experience which will soon be cast around it, will in a very short period overcome the difficulties which surround the governess in her work of instruction, and she will proceed on her course not more to her own satisfaction than to that of her employers, and the results will in the end crown her efforts with success.

With regard to the management of children a few words may be added to this paper. I speak more of their intellectual development than their moral management at this time. Its rule may be condensed in the three words—Discern, Follow, and Lead. That is to say, there is first the catching of the clue of thought in the child's mind; then the going on with the same train a little way; and lastly, the giving of it a new though not opposite direction, in agreement with the principle of the natural association of ideas. This is the essence of mental philosophy as applied to education. By the means of a governance of the wandering minds of children in some such method as this, there is scarcely any limits to the control which may be exercised over as well their conduct as their moral and intellectual habits. The same law of influence holds good even with their parents—at least with all but the most highly cultivated and vigorous minds; for it is on this principle that the demagogue or the religious orator, who is gifted with an intuition of human nature, leads and lures the minds of thousands at the lifting of his finger; and we may affirm that the government of minds is the easiest of all exercises to whosoever possesses the secret of influence and is confident of success, but the most difficult and the most vexatious to those who attempt it on formal principles.

It must therefore be the province of the family governess, if she wishes to succeed in her work and to smooth the difficulties of her path, to teach the parents as well as their children—one by the best methods of instruction, and the other by that intellectual and moral influence which imperceptibly makes it very like the under current of the ocean, without being seen or heard, but which is deeply and emphatically felt. And thus it is that the difficulties of the family governess will be eventually all surmounted, and she herself, the children intrusted to her charge, and those to whom her services are due, be most essentially benefited.

W. M.

GENERAL EDUCATION.

(Continued from p. 166.)

MR. HADFIELD said he could not give in his adhesion to the principle laid down by the right honourable gentleman. He would like to see some portion of the national taxation applied to the improvement and extension of education, but not in the way proposed. He attached very little importance to the statistics quoted by Sir J. Pakington, so far as they related to the system of education. The past thirty or forty years had shown the great efficacy of voluntary efforts. The right honourable gentleman had claimed a preponderance for the established church in the matter of education; but how had he come to ignore Sunday Schools, in which no less than 2,800,000 children were taught? Taking day schools along with them, there were upwards of 4,000,000 of children taught. And the great fact ought to be proclaimed everywhere, that there were 280,000 voluntary teachers engaged in Sunday Schools, without any remuneration whatever. (Hear, hear.) Of the two and a half millions of children taught in Sunday Schools, he believed not more than one-fourth belonged to the church. There was the greatest anxiety on the part of parents to get their children into those schools; and he did not believe that if day schools were supported by rates, there would be any great increase of the children under instruction. When the Manchester bill was introduced, it had been shown that there was no lack of schools; the difficulty was to get children to attend them. There was a common object among all parties in the house to promote education; but he doubted whether it could be done merely by levying taxes in its support. Such a system was calculated to weaken the efforts of voluntaries in all parts of the country. He should peruse the bill of the right honourable baronet with great attention, but he would protest in the outset against the principle of a compulsory tax for educational purposes. He thought that voluntary effort, properly regulated, was sufficient to provide for the educational wants of the country.

LORD STANLEY said it would be equally difficult and superfluous to follow his right honourable friend through the vast variety of important details which he had introduced to the notice of the house. He did not intend to attempt that, but he wished merely to take the earliest opportunity of expressing in the strongest and most decided manner his approval of and his adhesion to the general principles upon which his right honourable friend had attempted to settle this question. He thought the present time was a time eminently favourable to the introduction of the system which this bill contained, because the state of feeling now was in many respects different to what it was a few years ago. (Hear, hear, hear.) There was, he thought, a growing inclina-

tion and a growing desire on all sides for a compromise to meet the difficulties that environed this question; but whether this bill contained that compromise must be left for time to show. Various theories connected with national education had of late years been discussed in parliament; there was, first, the peculiarly sectarian system, which was no longer popular, and there was the voluntary system, which was now only supported by a small minority. Five years ago the honourable member for Oldham introduced a plan founded upon the secular system; then came the bill of the noble lord the secretary for the colonies, based partly upon the voluntary principle; and now they had the measure of his right honourable friend. All these proposals differed in every other respect but that of recognising the principle of state interference, and therefore it might be fairly concluded that, as they all agreed in that one respect, the principle of state interference was recognised by a large majority of the house. (Hear, hear.) Well, they had attempted to carry out that principle by resorting to the voluntary system, and it had failed to some extent. Then came the secular system, which he had no wish to argue against, because he had seen so much mischievous ignorance prevailing among the labouring population of this country that he would prefer adopting almost any plan which should enable them to acquire knowledge, rather than that they should remain in such lamentable ignorance. He was not therefore going to argue against the secular system; but this he said, that in the present state of feeling in the country it was impossible to carry it out. Not only was the feeling of the clergy opposed to it, but the great mass of the laity also; and he was quite satisfied that no system of education would be successful which was not founded, to a certain extent, upon the denominational principle. (Hear, hear.) Supposing, then, these two principles affirmed—first, the principle of state interference, and secondly, the principle of religious teaching—it remained to be seen what other requisites there were to insure an efficient scheme of general education. Well, then, he thought in any system that was adopted there should be a full recognition and satisfactory means provided for improving the schools now actually in existence. (Hear, hear.) He did not think any educational scheme would work that undertook to re-model the whole of our educational system *de novo*, or which excluded the schools already in existence. He knew that the existing schools were insufficient in number, and very inadequate in the quality of the education they afforded; but still they did after a manner give instruction to a large portion of the population, while there were many thousands of persons who took an interest in them; and any system that undertook to sweep them away would meet with so much opposition as to render it impossible to carry it through parliament. (Hear, hear.) But did the bill of his right honourable

friend interfere with the schools actually in existence? Certainly not; the bill was in every way permissive; there was nothing compulsory about it, and it would rest with the managers of the existing schools to determine whether or not they should come under its operation. (Hear, hear.) There were two conditions upon which they could avail themselves of the provisions of the bill: in the first place, they would have to submit to periodical inspection; but it was only right that the authority which contributed the funds for the support of the schools should have the means of knowing that their money was satisfactorily spent. The second condition, however, was of a more important and a more doubtful character; they would be required to make their religious teaching optional and not compulsory. Now, if the schools to be supported by the state were to be purely denominational schools, many religionists would never have the opportunity of establishing schools at all, and therefore it would be only an act of common justice that some provision should be made for enabling their children to attend the school of the majority. That could only be done by dispensing with their attendance upon the religious instruction. (Hear, hear.) He was not aware how his right honourable friend meant to go in that respect; but, for himself, he had no hesitation in saying, that there would be no prospect of the scheme succeeding unless it was distinctly laid down that the attendance of the children upon all the religious teaching should be optional with the parents. (Hear, hear.) He was afraid, however, that the permissive provisions of his right honourable friend's bill would meet with opposition from various quarters. Of course it would not satisfy those who were anxious for a non-sectarian scheme, while equally, of course, it would not satisfy those who were desirous of having a purely denominational scheme; but the principle was analogous to that which was adopted some twenty years ago, and had since worked with much success in England, because it was based on substantial fairness and justice. (Hear.) As to that part of the bill which proposed to establish new schools, he confessed it seemed to him to be open to discussion; he was afraid when these new schools came to be established there would be a good deal of controversy and prejudice on the subject, and therefore it was hardly likely that the experiment would succeed, at least in the majority of cases where it should be attempted. (Hear, hear.) But that was entirely an exceptional part of the bill, that in no way affected its general principle; and probably when the measure came to be discussed there would be no objection to remove it. The three principles he held to be essential were, those of central direction under a responsible authority, of efficient supervision and liberal assistance from the funds of the state, and of encouragement to the efforts both of local bodies and individuals. He supported the bill because it recognised

the principles of state assistance and religious teaching, including the existing schools in the system, and a local plan of self-government. He saw no objection to the measure being referred to a select committee, where it might be considered in conjunction with the bill introduced by his noble friend the member for the city of London, and a measure might be framed which would obtain the general concurrence of the house. (Hear, hear.)

Sir G. GREY.—I presume the house will not at present be called upon to express a decided opinion on the measure which has been laid before them in detail. I am desirous, on the part of the Government, to state that they give their most cordial assent to the introduction of this measure—(hear, hear)—and I am sure the house will agree with me in thinking that the right honourable gentleman who has brought it forward is entitled to great credit for the spirit in which he has approached the subject, and for the comprehensiveness and liberality of his scheme. (Cheers.) I only wish I could feel sanguine as to the measure proposed proving an effectual remedy for that defect in the education of the large body of the people which we all admit at present to exist; the right honourable gentleman himself did not speak in a sanguine tone of its success, but I am certain that the discussion which the introduction of the measure will give rise to will be most useful, and productive of great advantage. (Hear, hear.) With regard to the basis on which the right honourable gentleman has proceeded, I to a great extent agree with him, without pledging myself to all the statistics to which he has referred as showing the want of education among a large portion of the lower classes; and, without drawing exactly the same inferences from them, I still think that we must all proceed on the basis that there is a great portion of the children of the lower classes throughout the country who receive a very imperfect education, while there is a still larger portion who receive no education at all, but who are brought up in ignorance, the parent of crime, if, indeed, they are not actually trained by their parents in such a manner as to enable them to derive their sustenance from the crimes of their children. This is a state of things not creditable to a Christian country. (Hear, hear.) I must advert to one point which escaped the attention of my right honourable friend, and which I believe to be most important. In comparing the statistics of education in this country with those of continental countries, he did not appear to bear in mind that in this country we have never adopted—and I doubt whether we are prepared to adopt—a compulsory system. (Hear, hear.) I do not mean compulsory merely as regards the rate, but as regards the attendance of the children, and the penalties that are inflicted on parents for not compelling such attendance. I believe this compulsory system prevails in America and in continental countries. I do not see

how we are to adopt it, but I am afraid that till we do, we shall see that there will still be an indifference to education among a large portion of the community; and we must be prepared to see a large proportion of children remain uneducated. (Hear.) The right honourable gentleman has ample grounds for bringing this subject before the house, and he has given great consideration to the means of remedying the defect that exists in the education of the people. I agree with him that the voluntary system has failed to accomplish that object. (Hear, hear.) It has done a great deal—(hear)—and I by no means wish to undervalue the laudable exertions of those by whose voluntary efforts schools have been established; but, after giving due consideration to the subject, I have but become more convinced that the voluntary system has not kept pace with the wants of our increasing population, and that it has utterly failed to supply the defect in the education of the people which statistics prove to exist. (Hear, hear.) I was a member of the committee to which the Manchester and Salford Bill was referred. We then received much information; there were before that committee three parties—the advocates of the voluntary system, those who approved the Manchester and Salford scheme, and those who advocated the secular system of education. They all agreed in the necessity of additional means of education, and to the principle of a rate for this purpose; but the point on which they diverged was as to the mode of applying the money. With regard to the principle of rating, I agreed with the majority of that committee, that it was, under certain circumstances, in certain districts, desirable to supply increased means of education by a rate; but I am afraid the right honourable gentleman will find, as we did, that the great and serious difficulty that will arise will be as to the mode of applying this money. I think that the constitution of the Board of Education proposed by my right honourable friend is sound and good. I do not say that it is not capable of improvement, but I think its principle is a fair one. The new scheme of the right honourable gentleman, so far as it relates to corporate towns, is substantially the same as the Manchester and Salford scheme, which he has extended to the country. I have no doubt that the district boards will have very different duties to perform from those performed by boards in large and populous places like Manchester; and I am afraid—although I do not see how he could make the presence of children compulsory—that the fact of the bill being permissive will, in many country districts, render it nugatory, and that we are debarred from looking for any large results from the measure. I agree with the right honourable gentleman that it is impossible to anticipate success for a general system of education that does not include existing schools—for you cannot, by a new scheme, supersede those schools which have been extended throughout the land, and are daily

increasing. You must, as the right honourable gentleman has done, give them the option of coming under the provisions of this bill, subject to certain conditions which they will be required to adopt. With respect to the new schools, I confess I feel that a difficulty will arise. If I understand the right honourable gentleman rightly, he intends that in districts requiring new schools the district board should be authorised to erect them out of the rates, and that in these schools the religious instruction is to be in accordance with the religious opinions of the majority of the district. But take, for instance, a large district, in which the majority are members of the Church of England—would he, in such a case, make no provision for those who differed from the Church of England? I suggest to the right honourable gentleman that, as those who differ from the Church of England will be rated for educational purposes, some provision ought to be made to educate their children according to their religious tenets. The right honourable baronet has said nothing as to the amount of the rate which it shall be in the power of the board to raise; and although that may be a matter of detail still it would be as well to know the limit.

Sir J. PAKINGTON was understood to say that sixpence would be the limit.

Sir G. GRAY.—With regard to the question of religious or secular instruction, I feel, from having attended closely to the evidence taken before the committee on the Manchester and Salford Bill, that the difference between the advocates of the two systems is less than I had imagined. The secular system of education is not a system separate from the religious system; but the advocates of the secular system contend that the secular branch of education should be paid for by rates, and that religious instruction should be afforded through the agency of funds raised from private sources. I hope, the difference being so trifling, that some day there will be an approach to union between the two parties, and I do not despair of seeing them agree to work together on some common ground. It has been suggested that the bill of the right honourable gentleman and the bill of my noble friend the member for London should be referred to a select committee. Now, to that I have no objection, except that I think we should only be travelling over the same ground that we have travelled over before. If any honourable gentleman will take the trouble to refer to the evidence taken before the Manchester and Salford committee, he will find that the subject as regards large towns has been most fully and fairly discussed, and I think he will see that we possess as much information as is necessary. In the country matters might be different, and the subject might require further elucidation. The right honourable gentleman would probably not press the second reading till after the Easter recess. He hoped they would then ap-

proach the subject in a spirit desirous of promoting a system of general education. And whether the bill were successful or not, the discussion would at least accelerate the progress of education in the country. (Hear.) The right honourable gentleman said that the rule laid down by the committee of council on education to extend assistance in proportion as the inhabitants of the district subscribed, operated in favour of the rich and against the poorer districts. He was not prepared to say that the system they pursued was perfect, but he believed they adopted the best system that was possible under the circumstances. (Hear, hear.) They had done a great deal not only to extend the quantity of education, but to raise the quality. The right honourable gentleman said that the standard of the schoolmaster was raised too high. That might be the case in some of the smaller districts, but certainly the great defect some years ago was the low standard of education in the schoolmaster. (Hear, hear.) It was true that, when a schoolmaster was highly trained, he was often induced to turn his attention to more profitable pursuits. But the proper remedy for that was not to lower the standard of education, but to raise the position and salary of the schoolmaster, whose occupation, though irksome, was most honourable. (Hear, hear.) The right honourable gentleman mentioned the parishes of St. Giles and Shoreditch, as showing that the rule adopted by the committee of council was unfavourable to the poorer districts. But the right honourable gentleman did not say whether these parishes had applied for the grant. There were many other reasons besides the poverty of the district which kept back parishes from applying. Some parishes, for instance, did not apply because they objected to the government inspection, which was an indispensable condition of the grant. But the rule of the committee of council was far from being an absolute one, and it would be found that some of the largest grants had been made to the poorer districts of the metropolis. To Spitalfields they granted 770*l.*; to St. George's-in-the-East, 2800*l.*; to St. Mary's, Tothillfields, 1300*l.*; to Whitechapel, 1080*l.*; and to the parishes surrounding Bethnal-green, 9062*l.* (Hear.) The right honourable gentleman, therefore, had not done justice to the committee of council in this respect. He should give his hearty assent to the introduction of the bill, and hoped that its discussion would promote the increase of education. (Hear.)

Lord R. CROIL disputed some of the facts and inferences of Sir J. Pakington, and considered that by giving his bill a permissive character he had cut away the ground upon which it stood. His objection to the religious clause was, that it was the secular system in disguise.

Mr. W. J. Fox complimented Sir J. Pakington upon the able, candid, and earnest manner in which this question had been brought forward, and trusted that the measure would be judged in the same spirit.

Throughout the country the deficiency of the present system of elementary education was apparent. In such a state of things it might be safely assumed that a great improvement was absolutely necessary in the quality as well as in the quantity of elementary instruction. He approved the proposal to make the schools free, and he reiterated the objections he had on former occasions urged against making religion an indispensable part of elementary education, such as reading and writing, with which it had, in his opinion, no necessary connexion. If the instruction were one which called the different faculties into wholesome exercise, there need be no apprehension, he contended, that the child would not be religious, without any dogmatic teaching of religion in the school.

Mr. GIBSON agreed with Mr. Fox that the friends of general education were indebted to Sir J. Pakington, with whose measure he agreed as regarded rating, local management, and the principle of separating religious from secular instruction, so that children of different religions might assemble in the same school. But the rock upon which the measure would split was his proposal that in every school supported by rates some religion or other should be taught, so that it was a scheme to teach all forms of religion at the public expense. The public, he believed, would prefer that the education should not go beyond secular instruction, and it was his intention to ask leave to introduce a bill for giving secular education in free schools.

Mr. ADDERLEY considered that the expediency of a local rate was generally admitted; that the schools supported by the voluntary principle—which were, generally speaking, the worst in the kingdom—had broken down. In considering the fittest system of education, the choice, he thought, lay between the secular system and the denominational; and the latter he believed to be the only system practicable in this country. He commended the bill proposed by Sir J. Pakington, which he placed in very favourable contrast with the bill introduced by Lord J. Russell.

Lord PALMERSTON.—I think the house is greatly indebted to the right honourable baronet, the member for Droitwich (Sir J. Pakington), for the very interesting and able speech with which he prefaced his motion, and which shows that he had applied his powerful and vigorous mind to the investigation of one of the most important subjects to which a public man can devote his attention. With regard to the measure he has proposed, until it is laid before the house, and we have had an opportunity of becoming-acquainted with its details, I think it is premature to express any decided opinion as to the comparative merits of the scheme of the right honourable baronet and that of my noble friend (Lord J. Russell), to which allusion has been made. I must say, however, that

I think some of the observations of the honourable gentleman who last addressed the house, referring to the bill of my noble friend, were not perhaps exactly *apropos* to the measure under consideration, but somewhat anticipated future discussions. (Hear, hear.) It is manifest, as the right honourable baronet (Sir J. Pakington) has stated, that there is a great necessity for some more efficient arrangement for the education of the lower classes. (Hear.) I cannot help thinking, however, that he has in some degree exaggerated the amount of ignorance, and the amount of consequent criminality which exists in the country. I have no doubt that the instances he has mentioned were cases with regard to which he is in possession of facts that are accurately stated; but I think we are not justified in taking those instances as examples by which we should judge of the criminality of the country at large. I am happy to say that, as far as my own local knowledge extends, the districts with which I am acquainted certainly do not resemble, in that respect, the places from which the right honourable baronet has derived his information. (Hear, hear.) No doubt the religious question is one which may, I am afraid, oppose great difficulties in the way of those who take this subject in hand—(hear, hear)—but I agree with the right honourable baronet in hoping, that those who entertain different opinions upon this branch of the question, may recollect that we all hold opinions in common, which ought to be, and which may be, the foundation of a common system of education; and I confess I do not agree with a noble lord who spoke on the opposite side in thinking that differences upon religious subjects are so radical and so complete, as to render it impossible that a common system of education should be adopted, applicable to persons of all denominations. Under these circumstances, I accept with the greatest pleasure and cordiality the proposal of the right honourable baronet to introduce this bill. I think he has done right in postponing until after Easter the further progress of the bill; for the house will then have before it the two measures of my noble friend and of the right honourable baronet. I must say, however, that I think the criticism in which the honourable member who last spoke has indulged upon the bill of my noble friend does not seem to me very applicable. The honourable gentleman has contrasted the greater liberality of the arrangements proposed by the right honourable baronet with what he conceives to be the smaller degree of liberality of the measure of my noble friend. The right honourable baronet proposes that the management of the schools shall be confided to persons elected by the ratepayers, while my noble friend proposes to place the management in the hands of the town councils and vestries. I think the honourable gentleman (Mr. Adderley) must surely forget that the town councils are a creation of popular elections. In either case, therefore, the managers will be elected by a completely popular suffrage. The house will have to

determine which of the two plans it may be the more expedient to adopt ; but, in point of principle, both measures are founded upon pure popular and general choice. I hope that the discussion which has taken place will satisfy the house on the present occasion, and that honourable gentlemen will reserve the expression of their opinions in more detail until the two bills are upon the table, in order that we may be allowed to proceed with other matters which are equally worthy of the attention of the house. (Hear, hear.)

Leave was then given to bring in the bill, which, in the course of the evening, was read a first time.

THE FORMATION OF AN HERBARIUM.

By SHIRLEY HIBBERD.

(Concluded from page 144.)

SOME very delicate plants, as minute ferns and Alpine plants, may be fixed close with the gum, and further secured by a few stitches of thread passed round their stems.

Stubborn, woody plants, as holly, hawthorn, ling, &c., will require to be strapped down firmly by straps of paper. In mounting such as these, first lay the plant on the paper, and mark with a pencil at these points where the straps will be most needed, and then make a slit in the paper at each mark, just wide enough to admit the paper straps ; then lay the plant down, and pass the straps over the branches at the points corresponding with your pencil marks, and bring the ends of the straps through the paper to the back, and there fasten them down with cement. This method renders the specimens exceedingly neat in appearance, and secures them firmly to the paper.

Some which have pliable and flat leaves, as dead nettle, ivy, &c., may be glued down close, without either straps or stitches. The next thing will be to label them. Let this be done neatly, and with great care that the labelling is correct. If you are acquainted with both the Linnæan and the natural system, it will be well to register the plant under both the methods of classification. At the top of the paper and in the centre a consecutive number should be written, indicating the number of the plant in the collection, and having no reference to its botanical character. On one side, at the top, you will write the class and order of the plant according to the natural system ; and on the other side the class and order according to the Linnæan arrangement. At the bottom, on the right hand side, you will write the name of the plant in English and in Latin, the name of the place from whence it was obtained, and the date when collected. For example :—

(No. 87.)	
NATURAL SYSTEM.	LINNEAN SYSTEM.
Class.—Exogenæ.	Class.—Syngenesia.
Sub-class.—Monopetalæ.	Order.—Polygamia <i>Æqualis</i> ,
Order.—Compositaceæ,	(<i>all the florets furnished</i>
(<i>several flowers united in</i>	<i>with stamens and pistils</i>).
(<i>one receptacle</i>).	
Genus.— <i>Leontodon</i> .	
	<div> <i>Leontodon Taraxacum</i> Dandelion. <hr/> Cheshunt, Herts, March, 1842. </div>

It is highly important that paper of an uniform size should be used, and that only one kind of plant be placed on each page. It is absolutely impossible to refer to specimens, at an after time, if they are mixed with each other on the same sheets of paper. The study will also be greatly facilitated if a catalogue is kept of the specimens, arranged under the separate botanical divisions to which they belong, and also in accordance with the consecutive number as collected. By reference to the catalogue, you will be enabled to ascertain what species you require to complete any particular genera, as also the particular localities where you have been most successful in obtaining rare or choice plants.

Those whose means will not enable them to obtain all the materials we have enumerated can still pursue the study, and enjoy all its delightful associations and instructions, by the help of a very moderate amount of ingenuity. The plants may be collected and brought home in the hand, and after being duly dried and prepared, may be mounted on the leaves of old newspapers, and then stitched together. Very beautiful imprints of leaves and dissected portions of plants may be obtained by laying the specimen of which copies are required between two leather cushions, on one of which printers' ink has been thinly spread, and then removing them to a sheet of white paper and pressing them down gently with the hand. A little experience will enable the student to obtain beautiful impressions of leaves, petals, and other parts of plants; and as they are quite permanent, they will supersede, in some measure, the necessity of expensive works on physiological botany.

The reward of your trouble is a great one. In turning over these leaves from Nature's own book, you may travel all your adventures again and again without the expense of railway fare, or the inconvenience of dust and rain. That clematis calls to your mind the luxuriant hedge-rows and chalk-hills of Kent. That brilliant specimen of helian-

themum vulgare brings you a picture of the rocky glen and wild scenery of the rugged mountains where it was gathered. This pretty epilobium gives you a reminiscence of a sweet, quiet spring, which gushes forth in a lovely green nook in a little village in Buckinghamshire. Another gives you a pleasant memory of a lonely green wood, where the thrush and the blackbird carol joyously at sunrise. A little Alpine plant, or even that common flower the linaria cymbalaria, will tell you of some old castle which, with its high bastion and massive crumbling walls, hangs frowning upon the edge of a cliff above the foam of the sea. In fact, no end of sunny memories and sweet associations of woodland rambles, country gossip, and rustic simplicity and beauty, are always to be found in these dry plants.

" The flowers, in silence, seem to breathe
Such thoughts as language cannot tell."

CORRESPONDENCE.

THE WILHEM SYSTEM OF SINGING.

To the Editor of "THE GOVERNESS."

SIR,—Your correspondent "H. D. L.," who professes to answer, in No. 4 of "THE GOVERNESS," an inquiry relating to the above subject which appeared in the second number of your ably-conducted periodical, has entered upon a rhodomontade about Pestalozzi, Nägli, Switzerland, Germany, and France, leaving "Poor Mary Ann" in greater perplexity than he (or she) found her, and your readers about as wise as they were before. No one attempts to gainsay the excellencies of the Pestalozzian system, or the talent of his pupil Nägli. They are both superlative in *their way*; but what "Poor Mary Ann" seeks to know is, why a certain highly-patronized method of teaching does not produce the expected results, and she wishes to have the "opinion and advice of some competent person as to how she shall proceed with the pupils of her 'large school,'" to develope and cultivate their capabilities and taste for singing, whether in classes or by individual tuition. Now if "Poor Mary Ann" is "*thoroughly acquainted with music*," as she states herself to be, half her "difficulty" is overcome, and she need not pin her faith on any dictum or dogma of "H. D. L." or "L. L. D.," and the eulogy attempted by "H. D. L." in favour of foreigners and foreign countries will not help her. *En passant*, there is far too much of this pandering to the very questionable talent of everything exotic. An elementary work on grammar is prefaced by this advice:—

" Let every foreign tongue alone
Till you have fairly learnt your own."

Foreigners tell us wonderful things of their country and the great men of which they can boast, and we know some of their relations are true, but we must not quite forget the poets, dramatists, men of science, artists, and musicians of Old England; for of the latter number history tells us of very eminent foreign composers who would have given all the fame they ever acquired to have been the author of "God save the King," or "Rule Britannia." We pass by such names as Purcell, Blow, and a host of others, down to Calcott, Webbe, &c., and ask who was the instructor of the first "Mandane"

in Dr. Arne's imperishable opera of "Artaxerxes," composed nearly a century ago; and who of Miss Phillips and Mrs. Crouch, the prima donnas in the same opera twenty years later? Where did Handel get his chorus singers, male and female, and who instructed and rehearsed them?

It would be easy to enumerate works on the theory of vocal music by native authors, and to multiply names that continental nations might be proud of as teachers and composers of music. Away, then, with the system of introducing foreign teachers to interpret and inculcate (as well as authenticate) a knowledge of English Vocal Music, either at our large seminaries, or as performers in concert rooms, although no objection can be urged to German or Italian masters teaching vocal music in their own respective languages. If the difficulty of "Poor Mary Ann" is not now solved, she will at least, by what has been said, know how to commence and progress with a right system of *seifa*.

I am, sir, &c.,

H. H. H.

To the Editor of "THE GOVERNESS."

SIR,—Your Correspondent "H. D. L." has certainly written "*with reference to the letter which appeared in your periodical signed 'Poor Mary Ann,'*" but he has not in any way supplied the information required. His letter, although in some respects interesting, must be about as satisfactory to "Poor Mary Ann" as a disquisition on culinary art would be to a man perishing for want of food.

Professors of Music of (what I suppose we may now call) the *old school* are, I know, prejudiced against the Wilhem system, as well as against any other system for teaching singing in large classes to adults and children previously unacquainted with music; but, from my own experience as a teacher, I feel no hesitation in saying that the Hullah system—that is to say, the Wilhem system as enunciated by Mr. Hullah—is quite as good as any other system, and perhaps better. I doubt much whether any system of singing, or of any other branch of education, can be said to be *satisfactory* in the full sense of the term.

I also "*know several of Mr. Hullah's pupils who have very good voices, and have gone through his course,*" but are unable to sing at sight; and what may seem still more strange is, that they were *musicians* before joining Mr. Hullah's class. But, on the other hand, I know several who, without any previous knowledge of music, have, simply by using Mr. Hullah's Manual and a tuning fork, become very tolerable vocal musicians, and even teachers of singing on the Hullah system; these persons had no *viad voce* guidance beyond that of hearing the major scale of C of *Do* sung by some who had learnt on the Hullah system.

I do not think that ability to sing at sight is necessarily co-existent with a good voice and a theoretical knowledge of music: I know instances which prove the contrary. They may be exceptions to a rule, but still similar instances would be likely to put a teacher circumstanced as "Poor Mary Ann" in a quandary. I should recommend "Poor Mary Ann" to get Mr. Hullah's Manual, and some of his Class Sheets, and a *Do* tuning fork (they can be obtained from Mr. Parker, in the Strand), and, as she is already acquainted with music, she will find no difficulty in her work; it will not be necessary for her to adhere strictly to the directions given, or to go *through the course* with her pupils; in these particulars she will do well to use her own discretion.

In commencing a class, it is advisable to select a *few* children who *look like singers*, sing to them some strain or air new to them, and, after two or more repetitions, desire them to sing it *simultaneously*; when they can do this, however indifferently, let them

try it *individually*; this latter *trial* requires much judgment on the part of the teacher. She should not reject a child of nervous or diffident temperament, neither should she retain in the class a child who, with much *confidence*, possesses no natural aptitude for singing; because, in *commencing* to teach singing in a school, it will retard the progress of the class to a discouraging degree.

Having selected her "lot I." for a singing class, the teacher can easily add to the class continually; she can make her divisions and subdivisions until, in a short time, the majority of her pupils will be sufficiently acquainted with the rudiments of music to *sol fa* any tolerably simple air with accuracy.

I am, sir, &c. &c.,
L. R.

To the Editor of "THE GOVERNESS."

MR. EDITOR,—Having read the article of Mrs. Pullan on "Moral Honesty," in "THE GOVERNESS," I said to myself, Here is a work that is much wanted, and if it be true to its principles in its own avowal, in the introductory articles on "FEMALE EDUCATION" and "MORAL HONESTY," we shall at least have one periodical we can depend upon. So I got the second number, and read on till I came to the letters of the "Correspondents," the third of which rather puzzled me; I read it over more than once, and pondered on its contents with something like dissatisfaction; and I said to myself, Is this "Moral Honesty?" And I was led to analyze it, because I think the editor has only given a superficial glance at perhaps the heading of it—"THE WILHELM SYSTEM OF SINGING." The letter begins, "*I have a large school, and I wish to teach singing in it.*" I thought, "a large school," without any singing in it; what sort of school can this be? The next paragraph struck me as more extraordinary still—"I have not been trained, but *I am thoroughly acquainted with music.*" Well, that sounded oddly enough—"Thoroughly acquainted with music," and "not been trained;" I never knew that a person could be "thoroughly acquainted" with any art without being "trained," not even in the art of picking pockets! I read on—"my only difficulty is to know upon what system I had BETTER teach it." Well, this is more strange still, thought I; here is a person "*thoroughly acquainted with music,*" has no "*difficulty*" in *teaching it*, and yet wants somebody to tell her on "*what system*" she had "*better teach it.*" Moreover, she has "*a large school.*" What a singular thing, a schoolmistress, "well up to the art of teaching," thoroughly acquainted with what she "*wishes to teach,*" and in "*difficulty*" as to a "*system*" on which she had "*better teach.*" She has evidently been taught upon a good system herself, because she is "*thoroughly acquainted with music.*" "Poor Mary Ann," thought I, I wonder who put you at the head of "a large school?" I then read on—"I know several of Mr. Hullak's pupils who have very good voices, and have gone through his course, but are unable to sing a simple air at sight." Well, now, one would have thought that she who was so "*thoroughly acquainted with music*" would have known where to lay the blame, whether on the "*system*" or on the teacher, or the "*pupils who had good voices.*" And that she would have got the "*system,*" and examined into the thing herself, if she really had been so "*thoroughly acquainted with music.*" But no, she "*has been told*" that the system, though under government patronage, is not at all a satisfactory one." We know that all "*systems*" "*patronized by the government*" are not good; a lamentable evidence of which fact is now under examination by the Crimea Committee. But the "*system*" is being examined. Now, sir, an idea flashed across my mind at once, that "Poor Mary Ann" was no governess; and that the letter attributed to her was written by somebody wholly unacquainted with

either music, or any system of teaching it, merely to give vent to a piece of spleen against Mr. Hullah, the Wilhem System, and Government Patronage; and that by a mind unsound in both morals and music. And I was very sorry to see such an effusion of ignorance and spite have a place in a periodical professedly devoted to the raising of the moral and intellectual well-being of the rising generation. I think you would do well, therefore, to *examine thoroughly what appears in your pages*; and if it had not been for the professions of your first article, and the excellence of many others in "THE GOVERNESS," this letter would have induced me to have given up the work altogether. I am not a governess, but I am the father of a family desirous of placing before them nothing but what is sound, morally and religiously. And I think I am not mistaken in my belief that *no woman ever wrote the letter signed "Poor Mary Ann," nor has its writer a "large school."*

I am, yours faithfully,

A TEACHER OF MUSIC.

P.S. It has suggested itself to my mind that it would be an excellent plan to admit no letter or article in such a Magazine as yours without the author's name. All articles worth appearing in it, no author need be ashamed or afraid of owning. And as an evidence that I am not ashamed of mine I enclose you my card.

INTELLIGENCE.

FEMALE VOCALISTS.—Miss Catherine Hayes reaped a rich harvest in Sydney ere she left that city for Melbourne—some 7000*l.* from nine concerts, besides presents of plate and jewels. Her visit was one continued triumph—the "Queen of England could hardly have received more attention." Music evidently hath very powerful charms at the Antipodes.—We learn from the *Press* that Rachel has resolved finally to quit the stage. Her remaining performances in Paris are already numbered. From March to August she will take the repose necessary to enable her to accomplish the voyage to the United States, where she is engaged to perform for about nine months. After that engagement is terminated she will retire into private life.—The *Nativity*, a short oratorio from the pen of Mrs. Bartholomew (formerly Miss Mounsey), was produced at St. Martin's Hall. The principal vocalists were Mrs. Anderson, Miss Huddart, Mr. Allen, Mr. Montem Smith, and Mr. Weiss, who laboured to do the music justice, and place it fairly before the public. The applause at the close of the oratorio was considerable, and Mrs. Bartholomew was led into the orchestra by Mr. Hullah to receive the compliments which few were disposed to withhold.—Accounts from Hamburg, of the 30th January, mention the arrival of Jenny Lind Goldschmidt, who with her husband gave a concert the night before at the Apollo Saloon, which was crowded to suffocation. A marked difference in her voice was, however, perceptible between now and those palmy days when she earned for herself the flattering epithet of "the Swedish Nightingale." She intended giving two more concerts, one of

which, it was understood, was to be for the benefit of the poor families who suffered such losses from the memorable inundations on New Year's Day.

MUNIFICENT DONATIONS.—Miss Heberden, late of Exeter, has bequeathed the following donations:—*Governesses' Institution*, 1000*l.*; also 1000*l.* to the Society for the Propagation of the Gospel in Foreign Parts; 1000*l.* to the Society for Employing Additional Curates; 1000*l.* for Colonial Bishoprics; 500*l.* to the Asylum for Infant Orphans; 100*l.* to the Exeter Dispensary, and 100*l.* to the Penitentiary; 100*l.* to the Exeter Branch of the Additional Curates Society; 100*l.* to the Devon and Exeter Institution for the Blind; and 50*l.* each to St. Sidwell's and St. James's Schools.

A FEMALE PRIME MINISTER.—The diplomatic corps, the commanders of the foreign ships of war, and the foreign consuls, were presented, by the Minister of Foreign Relations, to Her Royal Highness the Princess Victoria Kamamalu, the new Kuhina Nui (Prime Minister, appointed by the king).—*Honolulu Court Circular.*

SELECTIONS FROM OUR SCRAP BOOK.

TRUE PHILOSOPHY.

You know how the human character is formed, and how the faults and vices which degrade it, and which afflict the world, are generated. Pity the unhappy victims; treat them with mercy; pour, if it be possible, the light of knowledge on their minds, and infuse, by obliging them to witness its excellenc in your disposition, the love of goodness into their hearts. In the family, and in the world, be what your views of philosophy and religion ought to make you, forbearing, generous, just: the intrepid defender of others' rights; the uniform observer of your own duties; the master of yourself, the servant of all. Endeavour at all seasons, and by all means, to diffuse the blessings of knowledge; deem no labour too protracted, or too severe, which may terminate in the removal of an error. Let no calamity or invective excite in you a spirit of resentment, or force from your lips a harsh expression. Make those whom you strive to enlighten feel that you wish them to embrace your views only, that they may be inspired with the same cheerful, amiable, and benignant spirit of which your heart is full; rejoice in the good that is; live but to labour to increase it; believe that every event is so arranged by infinite wisdom and almighty power as to perform its necessary measure in securing its ultimate and universal triumph. This is true philosophy; this is genuine Christianity; this is the way to live happiest and to die happiest, and to prepare best for glory, honour, and immortality.—*Dr. Southwood Smith.*

POOR WOMEN.

I HAVE read books enough, and observed and conversed with eminent and splendidly-cultivated minds, too, in my time; but I assure you that I have heard higher sentiments from the lips of the poor, uneducated women, when exerting the spirit of severe but gentle heroism under difficulties and affliction, or speaking their simple thoughts as to circumstances in the lot of friends and neighbours, than I ever met with out of the pages of the Bible.—*Sir Walter Scott.*

SOCIAL ADVANTAGES OF FEMALE EDUCATION.

DUE cultivation of the female mind would add greatly to the happiness of males, and still more to that of females. Time rolls on, and when youth and beauty vanish, a fine lady who never entertained a thought into which an admirer did not enter, finds in herself a lamentable void, occasioning discontent and peevishness. But a woman who has merit, improved by a virtuous and refined education, retains in her decline an influence over the men, more flattering even than that of beauty; she is the delight of her friends as formerly of her admirers. Admirable would be the effects of such refined education, contributing no less to public good than to private happiness. A man, who at present must degrade himself into a fop or a coxcomb in order to please the women, would soon discover that their favour is not to be gained but by exerting every manly talent in public and in private life: the two sexes, instead of corrupting each other, would be rivals in the race of virtue; mutual esteem would be to each a school of urbanity; and mutual desire of pleasing would give smoothness to their behaviour, delicacy to their sentiments, and tenderness to their passions. Married women in particular, destined by nature to take the lead in educating their children, would no longer be the greatest obstruction to good education by their ignorance, frivolity, and disorderly manner of living.—*Lord Kaimes.*

NOTICES OF BOOKS.

“THE TOWN GARDEN: a Manual for the Management of City and Suburban Gardens.” By Shirley Hibberd. Cl. pp. 172. Groombridge & Sons. 1855.

THIS is a work admirably adapted to the purpose intended; the judicious simplicity of arrangement, as well as the masterly style of execution, reflect much credit on Mr. Hibberd, who, as our readers are aware, is no novice in the beautiful art in which he so much delights.

How truly has one of Nature's bards sung:—

"The spleen is seldom felt where Flora reigns;
 The lowering eye, the petulance, the frown,
 And sullen sadness, that o'ershade, distort,
 And mar the face of beauty, when no cause
 For such immeasurable woe appears:
 These Flora banishes, and gives the fair
 Sweet smiles and bloom, less transient than her own."

One would almost imagine that the above quotation (of which we have just been reminded) was intended as a recommendation of "The Town Garden," were we not aware that, fifty-five years since, the poet's earthly career terminated, and that the Manual to which we now call attention has been *just published*. Certainly a more appropriate season could not have been chosen for the introduction to the public of such a work. Mr. Hibberd has contrived to compress a very large amount of information in small compass. He has omitted nothing necessary to be known to the amateur gardener and florist. Amongst the many excellencies of "The Town Garden," there is one which we shall particularize, not only for its originality, but also for its utility: we refer to the "*classified lists of selected plants suitable for town gardens*." They present a careful selection from amongst "the hundred and fifty thousand plants now cultivated by gardeners." The particulars and height, soil, colour, and season of blooming, and proper time for sowing, are added to the *botanical* and *popular* names. By the aid of these lists,

"The reader will at once obtain any information he may want, both as to choice of plants and their management and arrangement, in the garden, * * * and at the same time save himself many an unnecessary search through the pages of books on gardening, and many an injudicious purchase both of plants and seeds."

In the Introduction to "The Town Garden," the author observes:—

"In the musty courts and alleys, wall-flowers, stocks, and musk-plants are purchased every spring, and set to flourish in broken teapots, saucepans, flowerpots—damned for ever by green or brown paint—or rotten boxes, filled with stuff called mould, but which looks like the dust of a perished mummy. These go black in the face in four days from the date of planting, and die three days after that from sheer suffocation, gasping, up to the last moment, for light and air. Geraniums pass a torpid life on window-sills and in dark parlours, where none but the housekeeper can aver they are geraniums—such naked, smoke-dried sticks do they appear. In summer they become herbaceous, and put forth a few shoots of any tint but green, and sometimes a blossom or two, of wretched quality, much to the joy of the dame who lavishes her skill upon them; but, after a brave attempt to grow and flourish, they once more take the soot-sickness, become limp and leafless, and pass the winter again in oblivious hybernation. Thousands of beautiful plants are every spring and summer brought from the nurseries round London, and sold in the city to undergo the slow death of suffocation—dying literally of asphyxia, from an absorption of soot in the place of air—their demise being accelerated by copious supplies of water at improper times, or the withholding altogether of the refreshing element. The wonder is, not that such plants perish miserably, but that they last so long, when plunged, without hope of relief, into such a 'Black Hole of Calcutta.'

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"As we approach the suburbs, gardening matters look up a bit. As shop fronts disappear, forests of green iron spikes spring up, inclosing small plots of garden ground in the front of suburban residences, where bank clerks, thrifty traders, agents, actuaries, poor authors, and *Aec genus homine*, seek evening repose with their families, and ridicule the innate love of man for things rural, by giving countenance to the labours of the gardener, who calls once a fortnight to dig and rake the sour mould round the paternal laurel trees, and shave the small lawn into a condition more smooth than green."

Here, again, we are reminded of Cowper; and, with two other quotations from that amiable lover of nature, we shall conclude our notice of a book, which we doubt not will enable many of our fair readers more satisfactorily to cultivate in their gardens those floral beauties so emblematical of themselves:—

"Suburban villas, highway side retreats
That dread th' encroachment of our growing streets,
Tight boxes neatly sashed, and in a blaze,
With all a July sun's collected rays,
Delight the citizen, who, gasping there,
Breathes clouds of dust, and calls it country air.
A sweet retirement, who would baulk the thought
That could afford retirement or could not?
'Tis such an easy walk, so smooth and straight,
The second mile-stone fronts the garden gate;
A step if fair, and, if a shower approach
You find safe shelter in the next stage coach.
There, prisoned in a parlour snug and small
Like bottled wasps upon a southern wall,
The man of business and his friends compressed,
Forget their labours and yet find no rest;
But still 'tis rural—trees are seen
From every window, and the trees are green;
Ducks paddle in the pond before the door,
And what could a remote scene shew more!"

"A breath of unadulterate air,
The glimpse of a green pasture, how they cheer
The citizen, and brace his languid frame!
Even in the stifling bosom of the town
A garden in which nothing thrives has charms
That soothe the rich possessor; much consoled
That here and there some sprigs of mournful mint,
Of nightshade, or valerian, grace the wall
He cultivates. These serve him with a hint
That nature lives; that sight refreshing green
Is still the liv'ry she delights to wear,
Though sickly samples of th' exub'rant whole.
What are the casements lined with creeping herbs,
The prouder sashes fronted with a range
Of orange, myrtle, or the fragrant weed,

The Frenchman's darling ?* Are they not all proofs
 That man immured in cities still retains
 His inborn unextinguishable thirst
 Of rural scenes, compensating his loss
 By supplemental shifts, the best he may ?
 The most unfurnished with the means of life,
 And they that never pass their brick wall bounds,
 To range the fields and treat their lungs with air,
 Yet feel the burning instinct : overhead
 Suspend their crazy boxes, planted thick
 And watered duly. There the pitcher stands,
 A fragment, and the spoutless teapot there ;
 Sad witnesses how close pent man regrets
 The country, with what ardour he contrives
 A peep at nature, when he can no more."

"THE KALEIDOSCOPE; or, Worldly Conformity." Cl. 12mo. pp. 318.
 Nisbet & Co. 1855.

WE like the plan of this little book ; it appears to us full of Christian morality, and for more than one reason our evangelical Protestant friends will agree with us in wishing that more books for the young were written in the spirit which characterises "The Kaleidoscope." As the first chapter is a brief one, we extract it as a fair specimen of the style of the work.

" 'A kaleidoscope ! oh, pray do open the parcel, papa, and let me see what it is like,' exclaimed Charles Hamilton, a bright, good-tempered looking boy, as he eagerly caught at something which his father was holding out to him. 'A kaleidoscope ! and is this little thing really a kaleidoscope ? You see, papa, I know how to pronounce the word rightly, though it has such an odd name. Well, I am glad my birthday has come at last, for ever since James Drummond told me about his kaleidoscope I felt sure I should like nothing so well for my birthday present ; though I really begun to think my birthday never would come. Here, Blanche, Herbert, Jessie, come all of you and see my present.'

"In another minute the whole family party, including Teddy and his nurse, were assembled, all anxious to see the wonderful toy with the hard name.

" 'Come, Charlie !' said Herbert, with an air of importance, 'how long you are opening the parcel ! let me cut the string ; you know I carry a penknife.'

" 'None of us are in danger of forgetting that,' said Charles archly—'everybody knows what your last birthday present was ; but I shall have one, too, when I am twelve years old, and a famous sharp one it shall be, of the right sort—one large blade and two little ones : none of your make-believes, like the old thing I have now. Till that day comes, I'll be content to use my fingers—so here goes,' said the little fellow, as, putting forth all his strength, he broke the thin twine that was round the parcel.

" 'And now, then, for this thing—this very pretty thing ; who wants to look at this very pretty thing ?'

" 'I do, I do,' called out all the little voices at once.

" 'Come, then, I will act the showman, and look last myself,' said Charlie.

" 'And, as the motto of this family is, "Ladies first, all the world over," interrupted Jessie.

" 'Well, I was going to say so, only you would not give me time to speak,' said Charles; 'so, Miss Blanche, as the eldest, please to take a peep.'

" Blanche did as she was told, after which it was handed to the rest. It was then more fully examined a second time by the two boys, and many were the expressions of wonder and delight at the pretty figures each movement produced.

" 'It is indeed a curious toy, papa,' said Herbert, 'but I should like to understand more about it. I looked, while you were away, in my old friend Johnson's Dictionary, thinking I should like to know something to tell the others, and I shall never think so well of that wise man again; for do you know, papa, the word was not there.'

" 'And for a very good reason, too,' said Mr. Hamilton, 'and one that shows how unwise it is to come to such a hasty conclusion. The thing was not invented till long after poor Johnson's death, and was not very likely, therefore, to be described in any book of his.'

" 'But, papa, I was so puzzled, for I thought there must be a book, or map, or some teaching thing attached to it, for you said we might learn some useful lesson from it; now I have turned it round and round, and over and over, and up and down, and there is only a constant change—no lesson at all.'

" 'I am not quite so sure of that,' said Mr. Hamilton; 'there are few things from which we may not learn something; and now that we have the toy, we will see if we cannot find out the lesson. Give it another turn, and tell me what you see.'

" 'Oh! it is all bright now, papa; the yellow and green bits are uppermost, and it looks so pretty.'

" 'Now, another turn,' said Mr. Hamilton.

" 'There is no great change, papa, only more of the purple and red, and less green.'

" 'Here, Herbert,' said Charlie, 'let me give it a good hard turn; it is my own, you know. Only look! it is all changed, and such a change!—the pretty yellow and red and green nearly gone, and the brown and black up, looking so dull and ugly.'

" 'Well, now, dear children, may not this serve to remind us we are in a changing world, and teach us not to set our hearts upon any of its pleasures? How quickly the pretty bits vanished, and how soon do our enjoyments pass away! A pleasant visit, a gay ball, and a pic-nic party are all nice while they last, but night comes, and all is over. Then we do not know how long the means to obtain new pleasures will be granted. It is such a world of changes! every week I hear of some change happening to some one that I know. I was led to think so much of this the very day I went to Burley to buy you this kaleidoscope. Charles, you know I went alone on horseback, and it was such a bright morning, I prolonged my ride, and went round by the ferry to call on my friend Mr. Harriss. When I was there, he took me to see his new coachhouses and stables, and delayed me so long, that I feared it would be very late before I reached home. So he let me out the back way, and told me to keep the bridle road, and then turn off where the four roads meet. When at last I arrived at the place, there was no sign-post, and I quite forgot which turn he said I was to take. Not a creature was to be seen; but there was some smoke rising from a little distance, and I set off at full trot, hoping to meet with a house where I might gain all the information I wanted. On reaching the place, I found that the smoke had risen from a newly-built almshouse. Tapping with my cane at one of the doors, a neat little old lady came out and in a moment recognized me, saying, "Oh! Mr. Hamilton, is it possible that I see you again?"'

" ' You have the advantage of me, madam,' I said; for in a moment I saw it was a lady I was addressing.

" ' Not remember me, Mr. Hamilton—not remember me? Why, I am Lucy Dalton, the friend and companion of your dear sisters !'

" ' You here, Miss Dalton !' I said, raising my hat ; ' what can have brought you here?'

" ' And then she told me of the sad events which had happened since our last meeting. Some day I will tell you her story.'

" ' Oh ! not some day, dear papa ; please do not put it off to a future day,' said Charlie ; ' it is my birthday, you know, and we were to sit up late ; so do let us have a story of the change in somebody's kaleidoscope.'

" ' You coaxing young rogue!' said Mr. Hamilton. ' Well, I suppose I must not say No, as it is a birthday ; so mamma and I present our compliments to you, Master Charlie, and request the favour of your company, and that of Herbert and your sisters, to tea in the drawing-room, at seven o'clock precisely, when the kaleidoscope shall exhibit some of its changes. Till then, go and have a good game of play.' "

" **POPEERY IN THE FIRST CENTURY ; or, the Second Epistle General of St. Boniface.**" Cl. 12mo. pp. 334. Tribne & Co. 1855.

THE design of this book is to ridicule the doctrines and practice of the church which acknowledges the Bishop of Rome as its visible head. The author in his Preface says :—

" The difference between Achilles and Thersites is not more wide or more striking, than the contrast which may be traced between Romanism and Christianity. Both, in the first case, had some elements in common ; both bore the human form ; both were endowed with the same senses ; both were subject to like passions ; and both professed to be champions of the same cause. This remark holds good also in the latter instance. Popery, as well as Protestantism, displays the external characters of a church ; and there are certain doctrines and principles which exist alike in both. But all readers of the Iliad well know, that the renown which is connected with the noble qualities of Achilles, is not more imperishable than the contempt associated with the repulsive vices of Thersites ; and no incident could, perhaps, exhibit their disparity in so glaring a light, as if Thersites had essayed to wear the armour and to wield the spear of Achilles. An unextinguishable laugh would doubtless have been excited by such a scene,—a laugh, however, of which the poltroon, and not the panoply, would, of course, have been the object ; for as soon as the arms were surrendered by the unworthy wearer, and resumed by the hero, to whom they of right appertained, they would be viewed by every judicious spectator with unmixed and undiminished admiration. On the same principle I contend, that the worthlessness and wickedness of Popery cannot be more palpably displayed, than by clothing in Scripture language its tenets, its ceremonies, and its pretensions. The smile excited by such a picture is manifestly directed, not at the terms borrowed from the sacred armoury, but at the follies and incongruities which they are employed for a season to portray ; and Bible phraseology, when its temporary connection with Popish absurdity ceases, reassumes, in the mind of all intelligent believers, its wonted gravity and grandeur."

We differ from principles such as these. The following verses from Chapter II. we select for a specimen, as being amongst the least objectionable :—

"12. But, although they were absent in the flesh, I blessed all the fishes of the sea, whose path is in the great waters, and such as are in fish pools, and in rivers, and in streams, and in ponds, because the fear of me, and the dread of me is upon them, and they are not as the horse or as the mule which have no understanding; for at what time soever any holy man, who is eloquent and mighty in the breviary, preacheth unto them **Mary from the deck of a ship**, in Greek or Latin, they are very attentive to hear him, standing out of the waters, and in the waters; though they keep the more silence when they hear that he speaketh in the Hebrew tongue, or in the speech of Lycaonia, or in the tongue of the Elamites, or in that in which the dwellers in Mesopotamia were born.

"13. And moreover, I blessed the horse-leeches and the spiders, and sprinkled holy water upon them, because from them the novices of the company receive instruction; for the horse-leeches are never satisfied, and say not, It is enough, and have two daughters, crying. Give, give; and the spiders take hold with their hands, and are in kings' palaces, and weave webs, and commune of laying snares privily, and both the inward thoughts of every one of them and their hearts are deep.

"14. Then Crescens, an auditor of the Rota (whose house joined hard unto the palace), and who stood at my right hand, said, 'Holy father, may I speak to thee? or if I essay to commune with thee, wilt thou be grieved?' And I answered, 'Be not afraid; only speak on.'

"15. And he said, 'O my Lord, hast thou not reserved a blessing for the creeping things innumerable, which are not naked and open to the eye of unlearned and ignorant men, but which the cunning and wisehearted, having glasses of great power, through which invisible things are clearly seen, and lamps which send forth a burning and a shining light, discern walking, and leaping, and skipping, and swimming in vinegar of wine, or going to and fro in drops of water, taken from a valley full of ditches? They are worthy for whom thou shouldst do this, although they are of yesterday, and know nothing; for whilst they bite and devour one another, and are consumed the one of the other, with man they have no dealings, but are blameless, and harmless, and without rebuke. Wherefore, bless them, even them also, holy father, and give them, I pray thee, a double portion of thy spirit.'

"16. Then I said, 'Thou hast asked a great thing; nevertheless, forasmuch as thou art a good man, and full of faith in St. Huncamunca, I will do to thee all that thou requirdest, and these divers sorts of unseen flies shall, at thy bidding, have part and lot in this our reasonable service.'

"17. So I lifted up my hands once more, and made the sign of the cross over the vinegar and over the ditch-water, which was as the drop of a bucket, and blessed them; and I withdrew from the window into the chamber of audience, and seated myself in the porch of judgment, which was covered with cedar from one side of the floor to the other, upon the glorious high throne, which had been the place of our sanctuary from the beginning, even a great throne of ivory; and there were six steps to the throne, with a footstool of gold—there was not the like made in any kingdom; for it was exceeding magnificent; of fame and glory throughout all countries."

The author appears to be well read in the *letter* of Holy Writ, and we cannot but regret that he has not made better use of his talents. We do not deem his work calculated to convert Roman Catholics to Protestantism, neither do we think that its perusal would deter a Protestant from becoming a Roman Catholic, if he were predisposed to take such

a step. To us the book appears little better than a parody on the Holy Scriptures ; but tastes differ.

“THE SEVENFOLD BOOK :” Hints on the Revelation. By the Author of “The Gathered Lily.” Cl. 8vo. pp. 311. Seeleys.

THE study of the Apocalypse has, we admit, led to many erroneous ideas and to many unhappy controversies, but it has also led to much learned and interesting research ; and more than this, it has induced many to regard the facts recorded by historians as evidences of the prescience and providence of Him without whose knowledge a sparrow cannot fall to the ground. True it is that too frequently partial writers have done more harm than good to the cause of biblical literature by investigating prophecy with minds predisposed to theories to which they labour to make every particular conform ; still, attention has been drawn to points which, under more favourable circumstances, would not have received that observation which has proved advantageous.

The author of the work before us is a Protestant, whose views are millenarian, and who informs us that

“ Hints on the Revelation were begun with the design of aiding young inquirers in the study of this divine book, and of making it plain to a class of readers who have not time for lengthy volumes or works of research on controversy.”

“The Sevenfold Book” contains much that is valuable, and of course much that is debateable. The author is sometimes inclined to dogmatize rather more fancifully than scripturally, as the following short extract will show :—

“ God in Christ will be the eternal source of happiness or of misery to every human soul” (p. 304).

GOD the source of misery ! Could a criminal justly call the judge who condemns him the source of his misery ? God is the eternal source of happiness, but sin is the eternal source of misery.

We fully agree with the author, that

“ No comment can supersede the necessity of earnest study of the sacred text, with prayer for divine instruction. And such a method would be followed by clearer and brighter views of its spiritual meaning, and the designs of God as revealed in it.”

PHYSICAL SCIENCE.

I. “A COMPENDIUM OF NATURAL AND EXPERIMENTAL PHILOSOPHY.”

By Richard Green Parker, A.M. Cl. 12mo. Allman & Son, 1855.

THIS is a new, corrected, enlarged, and improved edition of a collection of *five* distinct works included in the *Educational Course* of the author, an American schoolmaster. It comprises Mechanics (pp. 102), Hydro-

statics, Hydraulics and Pneumatics (pp. 88), Optics (pp. 64), Electricity and Magnetism (pp. 88), and Astronomy (pp. 79).

Each division is prefaced by a table of "Contents," and is concluded by a number of questions designed to aid the teacher. The work is intended to be a *text book* of natural philosophy, and as such we believe that it will be found useful. Mr. Parker has adapted his work to the *present state* of natural science.

II. "ELEMENTS OF PHYSICAL SCIENCE;" or, Natural Philosophy in the form of a Narrative. By the Reverend Robert W. Fraser, M.A. Cl. 12mo. pp. 420. Darton & Co. 1855.

THIS work is not intended to be a text book. Mr. Fraser's aim has been to amuse as well as to instruct the young and the general reader; and in order to combine experimental illustrations with those which are natural, he has adopted the plan of a narrative—

"In the course of which the principles laid down either in the form of a dialogue or by means of appropriate experiments, are exemplified and confirmed by the incidental occurrence of natural phenomena."

The book is well printed in good clear type, and is illustrated by upwards of a hundred and fifty diagrams and illustrations; these, together with the pleasing and novel style in which Mr. Fraser has written, will no doubt be preferred by old as well as young, to dry details or mere catechisms of laws and principles.

In his Preface the author expresses a wish that

"Even the mathematician may not consider as beneath his regard a treatise which may be said to stand in somewhat the same relation to mathematics as that which the more lively strains of descriptive poetry bear to the solemn numbers of the didactic Muse."

"THE DERIVATIVE SPELLING BOOK." By J. Rowbotham, F.R.A.S. Improved Edition. Cl. 12mo. pp. 120. Arthur Hall, Virtue & Co. 1855.

"THE ENGLISH VOCABULARY," or Spelling Book. New Edition, corrected and improved. Cl. 18mo. pp. 170. A. Hall, Virtue & Co.

THE Derivative Spelling Book gives "the origin of every word for the Greek, Latin, Saxon, German, Teutonic, Dutch, French, Spanish, and other languages, with their present acceptance and pronunciation." It differs from Butler's well known work in many respects. It is classified under thirty-one different headings, and it contains a very large amount of information beyond what might be expected in a spelling book; for

instance, "vulgar errors in pronunciation, errors of frequent occurrence in speaking and writing, Arithmetical Tables," &c.

The English Vocabulary, better known as the Ackworth Vocabulary, is a work which, for the last fifty years, has been in use in boarding schools: it has, in the edition before us, undergone a complete revision, and the following extract from the Preface will enable our readers to perceive that the alterations made are decided improvements:—

"The selection of words has been carefully considered, and many of those which are nearly obsolete, or not in common use, have been expunged. A large number of others, which were omitted in the original compilation, or which have been since added to the language, are now introduced.

"It has been acknowledged as one of the distinguishing merits of this vocabulary, that, in most cases, a clear and concise definition was appended to each word. There was, however, in the original edition too tenacious an adherence to the radical meaning. The principle would be sound in a *derivative* spelling-book; but in one, the object of which was to define the present use of words, it was an acknowledged defect which has been carefully corrected. It was found, too, that no small change had taken place in the application of words in the course of the last fifty years. Each meaning has, therefore, been revised, and where any definition appeared defective or obscure, it has been improved. A second meaning has been added in many instances, in which the word is used in two entirely distinct senses. To avoid burdening the memory of the learner, more than two meanings have rarely been given. As, however, most words have several significations, and these seldom, if ever, interchangeable, care should be taken to exercise the pupil in the use of synonyms, which would enable him to detect the distinction of meaning, and prevent much confusion of ideas.

"In the revision of the present edition, it has not been deemed expedient to adopt some alterations in orthography, which, though more agreeable to analogy, are only in a transition state, and are not yet sufficiently sanctioned by our best writers and lexicographers to warrant their introduction into a spelling-book which professes to give words as they *are*, and not, as it may be assumed, they *should be*. On this principle, the *s* is still retained in *labour*, *honour*, &c., and the final consonant is divided in a few words in which the accent is on the first syllable, as *counsellor*, &c.

"Much discrepancy prevails in our best dictionaries in regard to doubling the final *l* in such words as *distil*, *forestall*, &c.; and it has been found impossible to adhere to one invariable rule in this manual, without violating general practice. So also in verbs ending in *ise* and *ize*, we find no philological principle consistently carried out in any of our dictionaries. *Ize* has been retained in all words derived from Greek verbs with the termination *izo*; and, in words in which a variety of practice prevails, the best authorities have been consulted and followed.

"In all cases in which diversity of opinion and practice exists, a liberty of choice must be granted; and the English Vocabulary does not presume, whilst exercising its preference, to offer a decisive judgment.

"In former editions of this work, all words pronounced exactly or nearly alike, but having different significations, were arranged together in an *Appendix*. Perhaps there may have been some advantage in this arrangement; but it has been found by practical teachers to be attended with numerous inconveniences. Children are perplexed by words of similar sound, but dissimilar meanings, coming together; their memories fail to retain the distinction, and thus their task is rendered more difficult. The *Appendix* is now

discarded, and those words which are deemed suitable to retain are arranged in their proper places in the body of the work.

"In the division of words into syllables, the principle adopted by Walker, of dividing as they are naturally divided in a right pronunciation, has been generally acted upon. When it interferes with the derivation, this guide has not been invariably followed.

"As an aid in pronunciation, silent letters are mostly printed, as heretofore, in italics.

"When a single consonant is pronounced in both syllables, as the *s* in *Aonest*, the *w* in *Aover*, &c., contrary to what is considered an established rule, it has frequently been placed in the former syllable, because children thus catch the pronunciation more readily; but, when that did not appear eligible, the double accent (") has generally been given, as in *city*, which is intended to show that the *t* in the latter syllable is to be sounded also in the former. When neither of the syllables so marked takes the principal accent (") has been substituted, as in *re'present*; in all such instances, the principal stress is intended to be laid on the syllable bearing the single accent."

"It has been difficult to draw a precise line in regard to the introduction or omission of words of a technical or scientific character. Every one attaches the most importance to the department in which he is himself most interested. Whilst it is probable that, under such a bias, greater prominence has been given in this manual to certain classes of words than is desirable, and that other classes may not have received sufficient consideration, it has been the aim to introduce such words only of this description as are of ordinary occurrence, and which it becomes all to be acquainted with."

"SELF-PROVING EXAMPLES IN THE FOUR FIRST RULES OF ARITHMETIC." By Alexander J. Ellis, B.A. Cl. 12mo. pp. 72. Longman & Co. 1855.

THESE exercises in the simple and in the compound elementary rules are especially adapted to self-practice. The use of Mr. Ellis's work as a school-book allows the teacher to set "innumerable examples simultaneously," and to verify the results at sight, without permitting the pupils to foresee and therefore "*force the answer.*" They turn upon the properties of arithmetical complements, complete or diminished by 1, and numbers divisible by 99, all of which can be rapidly proved. As might be expected, Mr. Tate's method for the construction of questions has been given in a modified form by Mr. Ellis.

With reference to the rules, our author has so well anticipated the objections that might be made to them, that we cannot do better than quote his own words:—

"The examples for the use of teachers in schools are equally well adapted for teachers in private families. Governesses and parents have already successfully used some of the methods, which are very simple in practice, and effect a great saving of time and labour to the teacher. Teachers and self-practisers must not suppose that, because they may have some little difficulty in comprehending the rules laid down, there is any difficulty in their application. The verbal description of some of our simplest movements is often exceedingly complicated, and although the author has aimed at brevity and perspicuity, taking care in all cases to give a fully explained example, he cannot flatter himself with the hope that he has been always successful in so difficult an operation. The book is

published with a hope that it will be found equally useful for the laborious adult or youth who wishes to qualify himself for business as a ready and certain computer, and for the teacher in schools and private families who wishes to exercise pupils thoroughly in the acquisition of this indispensable art."

"THE FRENCH SCHOOL." By M. Le Page:—

Part I. *L'Echo de Paris*. 22nd Edit. (1854); pp. 195.

Part II. *Gift of Fluency in French Conversation*. 10th Edit. (1855); pp. 163.

Part III. *The Last Step to French*. 7th Edit. (1852); pp. 166.

"FINISHING EXERCISES IN FRENCH CONVERSATION." (A Key to "*L'Echo de Paris*.")

"LE PETIT CANSEUR." (A Key to the "*Gift of Fluency*.")

It is no small recommendation to Mons. Le Page's works that, although so many new elementary books on the French language have been published of late, his still retains the respectable position as school-books which they have had for some years.

We regret that we cannot now notice more than those of which we have given the titles; to many of our friends even these are so well known that description is unnecessary.

"*L'Echo de Paris*" is "a selection of familiar phrases which a person would daily hear said around him if he were living among French people." This work differs from those on what are called *French dialogues* materially. The author in his Preface says:—

"On trouve ordinairement, dans les collections de ce genre, toutes les phrases relatives à un sujet rangées dans une colonne, et ensuite toutes celles relatives à un autre sujet rangées dans une autre colonne, avec leur traduction. La nature cependant, dont la marche est toujours la plus sage et la plus certaine, ne nous enseigne pas à offrir successivement à notre élève, et une seule fois, toutes les phrases relatives à un sujet, puis ensuite toutes celles relatives à un autre; mais à lui présenter seulement les phrases que font naître les circonstances, qui changent sans cesse, et se renouvellent avec des nuances plus ou moins sensibles.

"D'ailleurs, que de phrases d'un usage ordinaire, et des lors fort utiles, échappent à la division par sujet!"

The "*Gift of Fluency*" should, we think, be used with "*L'Echo de Paris*." It is a set of familiar exercises, calculated to assist the learner to express himself readily on every-day topics; the exercises are ranged in one hundred and twenty-eight chapters. For the purposes of self-tuition as well as the school-room this work is excellent.

"*The Last Step to French*" comprises, in a series of short lessons, the principles of the language. In fact, the *Last Step* is a French grammar, in the plan of which Mons. Le Page has not differed materially from those who have gone before him, and we think that he displays

much more teaching power and tact in the first two parts of his "French School" than in this. In our next we shall notice some other works by M. Le Page.

. We have received a large number of other works during the past month, but we are compelled to defer our notice of them until next month.

NOTICES OF MUSIC.

"TREES OF THE FOREST." Composed by J. W. Cherry. Duff & Hodgson.

THIS beautiful song, a "Companion to Shells of the Ocean," will, we are sure, be generally liked. The air is simple and expressive; it is in C major, compass from E to E. We subjoin the words, which are from the pen of J. Duff, Esq. :—

" I wander'd thro' the forest glade,
I gaz'd upon the trees;
I saw the proud majestic oak
That oft had brav'd the breeze:
I saw the sapling frail and weak,
That bent with ev'ry gale;
And mus'd which first would fall to earth,
The mighty or the frail.

" In after-time again I roam'd,
Amid that forest glade;
A storm had come, the mighty oak
Low on the ground was laid:
And thus in pensive mood I thought,
Is life's uncertain day;
The gentlest oft will trials bear,
That sweep the strong away."

"HURRAH FOR THE NOBLE ALLIANCE!" Musical Bouquet.

THIS new patriotic song will please gentlemen, relatives and friends of many of our subscribers, especially as the words are by Miss Eliza Cook, a lady whose poetical talent has, in this instance as in others, proclaimed in well-chosen words her patriotic enthusiasm :—

" Hurrah! for the Noble Alliance;
Hurrah! for our brothers in fight;
What foeman shall bid us defiance,
While the 'Rose' and the 'Lily'
unite;
The sons of fair Gaul are beside us,
The 'Standard' and 'Tricolor' blend;
Never more may a faction divide us,
But each look on each as a friend!
Long, long may the two be united,
The cause of 'The Right' to advance!
Long, long may the Lion of England
Agree with the Eagle of France.

" Our past days of laurel-mark'd glory
Have had worthy comrades in fame;
And when history tells our proud story,
She echoes forth Erin's loud name.
Old Scotia's brave heart is undying—
The first and the last in the field;
And the sons of the South are now vying
With ranks that will die ere they yield.
Long, long may the 'Four' be united,
The cause of 'The Right' to advance;
May the Shamrock, the Rose, and the
Thistle
Be twin'd with the Lily of France!

<p>" Success to the Noble Alliance ! Come fill up a bumper to those Who can fling down the gage of defiance, And laugh at a legion of foes ! Despite our delusions of error, May the record of Inkerman tell That a despot remembers with terror,</p>	<p>Where the blood of our 'Three Hun- dred' fell. Though sluggards great duties have slighted, Never doubt that the cause will advance, While the Shamrock, the Rose, and the Thistle Are twin'd with the Lily of France.</p>
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It is composed by G. R. Chapman. It is in G major, and has a FULL CHORUS. The alto (or second soprano) and the tenor are written with the G cleff.

" DAUGHTERS OF CHRISTIAN ENGLAND." C. Jefferys.

It were recommendation enough to many of our musical friends to say that this new song was written by the Rev. J. B. S. Monsell, the author of "What will they say in England?" The music is by James Hine, Esq. It is in B major; compass (voice), C below the stave to F on the fifth line. This song is very appropriately inscribed to Miss Nigtingale.

<p>" Daughters of Christian England, Go on your work of love ! Prayers wait round you from earth below, And blessings from above ! Ye are a nation's tenderness To soothe a nation's woe : God bless you ! and God prosper you ! Wherever ye may go !</p>	<p>" Thro' nights of weary watchfulness, Thro' days of ceaseless care ; When ye smooth the suff'rer's pillow ; When ye kneel with him in prayer ; When ye bind his wounded body And his broken-hearted woe ; God bless you ! and God prosper you ! Wherever ye may go !</p>
<p>" Not on the heights of Alma, O'er all that blood-stained ground, Where ancient valour lived again, Could braver hearts be found. There man met man in living fight— Ye meet a viewless foe : God bless you ! and God prosper you ! Wherever ye may go !</p>	<p>" Women of happy England, Who live at home in ease, Thank God that ye have sisters Who, 'mid anguish and disease, Go forth with English hearts and hands, True Christian love to show ; And pray, God bless and prosper them ! Wherever they may go !,</p>

" TO ARMS ONCE MORE !" Z. T. Purday.

ANOTHER of the war songs innumerable, which are heard not only in the halls and cottages, but in cities and hamlets, fields, streets, and alleys of Old England. This one is called "England's Appeal to her Sons against the Russian Despot," and, if we are rightly informed, it has been adopted as a march by the military bands in the Crimea. Judging from its truly martial effect when played on a pianoforte, its strains when played by a brass band must be very exhilarating. It is a C major compass, D below the stave to F on the fifth line. The composer, the

veteran musician, Stephen Glover, Esq., has happily suited the music to the following words, by Dr. Wreford:—

“To arms once more!—to arms! the cry
Throughout the list’ning land is heard;
It sweeps the sea, it rends the sky,
And Britain’s mighty soul is stirred.
O! not for conquest or for gain
We draw to-day the glitt’ring blade;
But when did justice call in vain
For English hearts and English aid.
‘Long, long has peace our people blest,
And smiled upon our happy shore;
And if the sword no more may rest,
If drums must beat and cannon roar,

Woe, woe to him whose maniac pride
The dogs of war has loosed again.
May shame his crafty arts betide,
And ruin with his flag remain.

“To arms! to arms! come forth in might,
The stirring call our hearts obey;
For freedom and for peace we fight,
For these we hasten to the fray.
Then forward, with the true and brave,
We go to seek a field of fame,
Prepared to find a warrior’s grave,
Or bear through life a glorious name.”

ARITHMETIC ON A NEW SYSTEM.

By E. D. W.

To the Editor of “THE GOVERNESS.”

SIR,—The two articles by Mr. Martin, on “Practical Method of Teaching Arithmetic,” which have appeared in your periodical, have, I doubt not, been found useful to some who wished to teach the rudiments of the science of numbers to very young children; but it appears to me that, whilst much ingenuity is employed to teach arithmetic to infants—and whilst much mathematical knowledge is displayed by arithmeticians in solving problems proposed merely for mental relaxation—the arithmetic required for every-day practical purposes is, in most cases, taught very little differently from the methods in vogue when those venerable members of society, whose grandchildren went to school

“When George the Third was king,”

were taught *cyphering*.

I am sorry to find the word *cyphering* falling into desuetude, because it seems to me an appropriate designation for the school-operations usually performed with figures; for really the pupils are not taught *arithmetic*, they are taught mechanical rules and arrangements of figures—they are taught *cyphering*. The word is, I think, an accurate definition of the process. I have found, generally, that when pupils have “gone through” the first four rules, and are “advanced,” they form their ideas of the difficulty of a “*sum*” by the number of figures they employ in the “working.” Parents—and even teachers—too frequently fancy that the fact of a pupil being able to work a *long* sum is proof positive of intellectual progress.

Now, sir, men of business—men who learned to reckon, and were able

to *count*, long before "popular education" became a watchword of the day, complain—and complain justly, too—that arithmetic is not taught as it should be; they say, that the arithmetic of Walkingham and those of his class is not the arithmetic of the counting-house and the shop, and that they should like to see in education some improvement which, from its obvious utility, they could appreciate. In some branches of education we are in a position not much in advance of that in which we were before the existence of the Committee of Council on Education, Training Schools, Government Inspectors, and Pupil Teachers, and their educational concomitants. The fact is, we want fewer theorizers and more *practical* men. The pompous pedagogue affects to despise the irregular method by which the shopkeeper *arrives at the result* which he would obtain by the "RULE OF THREE, or Proportion—the *Golden Rule*—so called, because—*et cetera, et cetera.*" Depend upon it, sir, our educational schemes are thwarted as much by *rules* and *systems* as progress in our national executive government is retarded by *routine*.

But, with reference to the teaching arithmetic, there is another point in an opposite direction which merits attention. I refer to the practice of teaching it from *first principles*, and with a view less to practical business purposes than to the exercise of the mind, or—to use a favourite expression of educationists—the development of the faculties. I much approve of the practice *per se*, and I am glad that it has become common; but I entirely disapprove of the manner in which I have seen the practice carried in some of our best model schools; the children are taught to analyse every number presented to them—to proceed step by step as logically as if they were mimicking Cambridge graduates studying Euclid, and to give the reason for performing each operation. All this is well. There is no branch of education so adapted to mental discipline as arithmetic, and the advantage of teaching it on intellectual and logical principles cannot be overrated; but in the utilitarian age in which we live, and in which it is our high privilege to teach, the popular mind—to which *some* deference should be paid—seems determined to

"Trust no future, howe'er pleasant."

A mother sends her child to school at seven years of age; he is kept there regularly for three years, at the end of which period she compares his copy-book with that written by his elder brother when he was the same age—she finds the writing of the younger very inferior. Well, she has the "cyphering-book" of her first-born, carefully kept by her, a memento of his aptitude, and of the "*flourishing*" condition of his preceptor. She brings it forth, and smiles a mother's smile of satisfaction as she beholds, beneath the bat's wings of caricatured cherubim and above the fins of a fat fish, the inscription "Samuel Snaggins, aged ten

years." "Now, Tom," says she, "let's see if you can do one of these sums out of Sam's book; come, get your slate and pencil." Poor Tom cannot *do* the sum. His father, mother, aunts, uncles—all who know him—say that he is a much sharper lad than Sam ever was—he is much more intelligent; and, of course, they conclude that, had he been taught as *well* as Sam was, he would have been a *better scholar* at the same age. He is sent to another school where the *cramming* system is adopted, and at which he is kept till he attains his fourteenth year.

Now, the probability is, that Tom would have been a duller boy than Sam, had it not been for the three years' *sound* education he had received; and that, if he had been kept under the *intellectual* system, he would have learnt more in two years than he learnt under the cramming system in four. How many a painstaking teacher has seen a crazy edifice raised upon the foundation which he laid, and intended for a strong and stately structure! Still it is unreasonable to suppose that parents can, in the present transition state of education, appreciate in every instance the discretion and ability of teachers.

Parents look upon teachers as *instructors*, rather than as educators; and it becomes a question of no small importance, whether educators cannot impart instruction equal, if not superior as regards quality, amount, and expedition, to that given on the *cramming* system?

But, to return. Besides the *mechanical* or *rule* method, and what we may call the analytical or *principle* method, there is a method which of late years has attracted considerable attention—*mental calculation*.

The very term, "mental calculation," conveys to the mind of many, who have gone further into the investigation of the subject than merely witnessing the performance of a "first class" in an elementary school, an idea of something *little* better than partially *systemized trickery*; and it must be confessed that the *uninitiated* are often unfairly dealt with by such exhibitions—the children who appear to them such prodigies of genius are not unfrequently *very inferior*—as regards capabilities for, and attainment in, *sound* arithmetical knowledge—to those in other schools in which, it may be, the teachers, no less than the pupils, are ignorant of the mental rules by which many arithmetical operations are rapidly performed.

A valid objection to mental arithmetic as usually practised is, that the pupils care little or nothing about the principles upon which they perform their mental operation—their ambition is to *remember the rule*. But this is more the fault of the teacher than of the pupils.

It is not unusual to find mental calculators who *could* not explain the *modus operandi* by which they obtain the correct answers.

Again, we find persons whose opportunities for mental culture have been few, remarkably *quick at figures*. Now, in many cases, such persons

proceed upon principles which they themselves cannot explain, yet which need only be systematized to produce a far more rational mode of teaching common arithmetic than any of those adopted by the majority of teachers.

There are, it is true, men who profess to teach wonderful systems of arithmetic, by which hundreds of figures may be dispensed with, and of course much labour saved; but it will be found, upon examination, that their *questions* are ingeniously suited to their rules—which are often of very limited applicability.

I have devoted much attention to common commercial arithmetic, and I am convinced that it can be simplified very much, and that it can be taught so as to be an interesting study for young ladies.

If your subscribers would like it, I shall have much pleasure in giving a series of lessons on arithmetic in "THE GOVERNESS." My plans will be—

1. To take the examples *seriatim* out of any well-known work on arithmetic.
2. To perform each operation in the simplest manner.
3. To show all the *working*.
4. To show in each case the difference between the ordinary method and the one I propose.
5. To answer inquiries, and to look over any exercises which may be forwarded to me—provided they are relevant to the lesson.

The arithmetical work from which I shall select my examples on this occasion is one which is deservedly popular—the "Intellectual Calculator," by Messrs. Crossley and Martin.

I am glad to find the latter gentleman taking an interest in "THE GOVERNESS;" and I venture to hope that the plans which I now propose will meet with his approbation.

We shall now commence by

A LESSON ON SIMPLE INTEREST.

This will, perhaps, be more attractive than a lesson on any lower rule but another reason why we have chosen simple interest, is because we shall be able to demonstrate clearly that by the ordinary method *the true answer is rarely obtained*. As an instance, we may mention that out of the eighteen exercises in the "Intellectual Calculator" only *three* are correct! This is the result of a faulty system.

It must be borne in mind that we do not profess to teach *new* principles, but *true* principles. We propose a *new system of teaching arithmetic*. We shall not give *numerous* rules, but, on the contrary, as few as possible; but those few—whether original or select—will admit of a widely extended application. They will be deduced from *first principles*; and it will be found that quickness at mental calculation will

be acquired quite as readily, and much more lastingly, by *working* sums by our plans than by charging the memory with artificial rules and formulæ.

We purpose to take the following questions, from the "Intellectual Calculator," as examples in this lesson. It will be seen that our *answer* will, in each instance, be different from that of Messrs. Crossley and Martin.

(*Notes.*) The figures in parentheses show the number of the exercise in the "Intellectual Calculator."

1. (5.) What is the interest of 619*l.* 17*s.* 6*d.* for 7½ years, at 4 per cent. per annum?
2. (6.) What is the amount of 840*l.* 16*s.* 6*d.* for 3 years, at 5 per cent. per annum?
3. (7.) What is the amount of 2743*l.* 19*s.* 6*d.* for 2½ years, at 6 per cent. per annum?
4. (2.) What is the interest on 276*l.* 10*s.* for 8½ years, at 4 per cent. per annum?
5. (8.) What is the interest of 327*l.* 16*s.* 8*d.* for 7 years, at 4½ per cent. per annum?
6. (8.) What is the amount of 1749*l.* 12*s.* 8*d.* for 3½ years, at 4 per cent. per annum?
7. (8.) What is the amount of 795*l.* 13*s.* 4*d.* at 3½ per cent. for 6 years, 247 days?
8. (6.) What is the amount of 726*l.* 15*s.* at 4 per cent. per annum, for 3 years, 19 weeks, 4 days?
9. (1.) What is the interest of 100*l.* for 27 weeks, 8 days, at 5 per cent. per annum?
10. (4.) What is the interest of 250*l.* for 26 weeks, 5 days, at 4 per cent. per annum?
11. (2.) What is the interest of 230*l.* 10*s.* for 220 days, at 4 per cent. per annum?
12. (3.) What is the amount of 297*l.* 15*s.* 6*d.* for 12 weeks, 4 days, at 3½ per cent. per annum?
13. (9.) What is the interest of 697*l.* 18*s.* 6*d.* from Jan. 3rd to Nov. 27th, 1832, at 4½ per cent. per annum?
14. (5.) What is the amount of 362*l.* 12*s.* 9*d.* from July 7th to Nov. 28th following, at 5 per cent. per annum?
15. (7.) What is the interest of 1000*l.* at 4½ per cent. per annum, for 7 years, 21 weeks, 3 days?

(To be continued in our next.)

ANSWERS TO CORRESPONDENTS.

MUSIC.

The Wilhem System. (A Teacher of Music).—It is of considerable importance that the space afforded to CORRESPONDENCE in "THE GOVERNESS" should not be disgraced by party spirit, much less by personalities. We deeply regret that the letter of "A Teacher of Music" which appears (p. 206) in our present number, manifests so much virulence on the part of the writer—who, we are glad to find, is *not a lady*, and—who, if he proves no more, proves indubitably, that *his* practice does not always accord with the principles of "moral honesty."

It requires no extraordinary amount of information respecting the schools for elementary education in England, to know that there are many *large* ones in which no attempt to teach singing is ever made. In some parochial schools, a few children selected from the senior class are sent once a week to the organist at the church that they may practise—by ear—the chants and metrical psalms and hymns for the following Sunday or holiday—these, in the school, *lead the singing*, such as it is; but there are other large schools that have not the questionable advantage which the *practising for church*, by a few out of many, affords.

Our correspondent makes remarks in very unmeasured terms on *ignorance*, of which, by the way, he appears, on some subjects, to possess no small amount. We take leave to inform "A Teacher of Music" that there are hundreds, if not thousands, of teachers who have not been *trained*, but who are perhaps better acquainted with music than the conscientious professional assailer of "Poor Mary Ann." Every one who knows anything at all, knows that training is "*generally necessary*" to the effectual performance of "*any art*." "A Teacher of Music" elegantly instances the art of picking pockets! May we observe, *en passant*, that if scurrility be an art, *somebody* is proficient in it? Lest any of our readers should be misled by the play upon the words, "I have not been trained," it is but justice to "Poor Mary Ann" to state that when an elementary teacher says, "I have not been trained," the conventional meaning is, that she has not been taught the science of education and the art of teaching at a Normal Training Institution.

The quibble about being *acquainted with what she wishes to teach*, &c., is beneath contempt. "A TEACHER of Music" has perhaps yet to learn that many a good scholar is not a good teacher, and many an excellent teacher is but an indifferent scholar. It may be that if "Poor Mary Ann" were to ask "A Teacher of Music" to parse—from his own letter—the sentence, "*I am not a governess, but I am the father of a family desirous of placing before them*," &c., he would reply that it could be parsed by no other system than that which he was taught, and which he had quite forgotten; that he was himself well acquainted with the rules of grammar, but he knew no system on which to teach it.

We are inclined to think, that if "A Teacher of Music" were desirous of becoming "a teacher of English," he would *not* commence preparing himself for his professional avocation by examining a system which it takes a long time to acquire, and which he had heard is not a good one; yet he vituperates "Poor Mary Ann" for not examining the Wilhem system before addressing a short letter for information on the subject.

A member of the House of Commons was, not long since, called to "order" because, in a speech on education, he referred to the state of affairs in the Crimea. Will our friend take the hint?

For obvious reasons, we shall not take part in the Wilhem system controversy. We do not think that "Poor Mary Ann" has said anything against either Mr. Hullah or the Wilhem system to call forth such a tirade as that of "A Teacher of Music;" and we feel compelled to remark that all he says about spite, ignorance, and want of moral honesty, recoils upon himself; and whether his *belief* is well founded or not, his want of *moral honesty* is painfully apparent; for, let it be granted that "*No woman ever wrote the letter signed 'Poor Mary Ann,'*" and that the writer of it has not a large school; nay, more, let it be granted that the writer is a man who is not a teacher—who knows *nothing* of music, and but little of anything else, the case is altered very immaterially. It needs no violent stretch of imagination to suppose that a young teacher

wishing for information might ask another person to write for her. "A Teacher of Music," with more practical knowledge of the state of popular education than a *teacher of music* who dreams that he has reached the acme of professional perfection when his pupil can strum the "Battle of Prague" without counting audibly, and can, without utter disregard to time and tune, sing a few ephemeral songs, is, we presume, a supposable being; and might not such a teacher, desirous of information as to the various methods employed, assume a very supposable case, and write a letter accordingly, without laying himself open to the charge of want of *moral honesty*? But, be it remembered, we have not admitted that *no woman ever wrote the letter signed "Poor Mary Ann," nor that the writer has not a large school*. Ostensibly, if not really, the letter signed "Poor Mary Ann" is from one who, by virtue of her office, if by reason of nothing else, is a *lady*, and therefore we feel called upon to vindicate the writer. At the same time, we would remark, that in the case of such a letter as that signed "Poor Mary Ann," we have not hitherto thought, nor do we now think, that it is indispensable that the real name and address of the writer be known to us.

"A Teacher of Music" concludes his letter by expressing emphatically, in *italicised* words, his belief that the letter signed "Poor Mary Ann" was not written by a woman, and that the writer has not a large school. Well, the *onus probandi* devolves upon himself. We are, however, free to remark, that no impartial person would draw two such conclusions from the examination of the *internal* evidence of the letter, and that the probability is, that "A Teacher of Music" can tell us all about the writer of the letter. If he can, or if he cannot, he has acted a part which, on the score of moral honesty, is at least questionable. If he knows that the person who subscribed "Poor Mary Ann" is not a woman, and has not a large school; and if, moreover, he believed that dishonourable motives prompted that person to address us, why did he remain silent on the subject for nearly *eleven weeks*? Why was he so tardy in favouring us with the results of his critical acumen? His letter is as ill-timed as it is ill-advised, and his pharisaical pretensions tend only to create unfavourable impressions as to the sincerity of his motives. How would "A Teacher of Music" like to see, three months hence, his own expressions used (as the lawyers say) *mutatis mutandis*, in a published letter, somewhat as follows:—"Now, sir, an idea flashed across my mind at once that '*A Teacher of Music*' was no *gentleman*, and that the letter attributed to *him* was written by somebody wholly unacquainted with music or any system of teaching it, merely to give vent to a piece of spleen against the *writer of the letter signed 'Poor Mary Ann'*?"

If "A Teacher of Music" knows nothing directly or indirectly of the writer of the letter to which he adverts, his remarks are censurable in the highest degree. They are wholly unjustifiable; for we feel convinced that—as we have already observed—the letter signed "Poor Mary Ann," as it appears in "THE GOVERNESS," bears no internal evidence either of fraud or of malice.

Were the letter signed "Poor Mary Ann" written by *no woman*, and had its writer no *large* school, or *no school* at all, we do not consider that our readers or ourselves have been imposed upon, neither do we consider that the statement of a suppositionary—but probable—case for a practical purpose involves, in instances such as that before us, any compromise of right principle: and certainly there is nothing so monstrously bad in the letter of "Poor Mary Ann," as to warrant "A Teacher of Music" or anybody else "*to give up the work altogether*" in which it has been inserted.

We should not be morally honest were we to express to "A Teacher of Music" the thanks which we do not feel for his recommendation to us *to examine thoroughly what appears in our pages*; and we marvel much that one who treats "Poor Mary Ann" so discourteously, possesses sufficient charity to volunteer an excuse for what he evidently considers gross remissness of duty on our part. We thank him not for his gratuitous palliation of what he must regard as a serious offence.

It is our custom to give rather more attention to what appears in our pages than a *superficial glance* will permit. We think that if "A Teacher of Music" were really well disposed towards "THE GOVERNESS," or that if he had no other motives than those which he avows, he would have taken a more prompt, less ostentatious, and less equivocal method of warning us.

His "Postscript" is really an amusing one. After subscribing himself "A Teacher of Music," his *mind* becomes so expanded, that an "*excellent plan*" (and that *pour*

~~name~~) is the result ; and, moreover—he incloses his card ! How magnanimous ! He must have been labouring under some strange hallucination if for a moment he entertained the idea that we should publish such a letter as his—especially as it referred to a correspondent—without knowing the real name and address of the writer. “A Teacher of Music” has not authorized us to publish his name, and, of course, we shall not do so.

We have, perhaps, taken more notice of our correspondent's letter than necessary. The circumstances of the case must be our apology. “THE GOVERNESS” is read by many gentlemen who take an interest in education ; but it is designed principally for *ladies*, and by them it is principally supported. We venture to answer for our fair and accomplished readers that they will be glad to find in “THE GOVERNESS” letters from gentlemen on subjects interesting to them. We trust that “A Teacher of Music,” and others who desire to express their opinions through the medium of “THE GOVERNESS,” will remember that ladies like *soft words and hard arguments*, not strong words and weak arguments.

CATECHISM OF MUSIC (Lucy L.)—We recommend the one edited by the Rev. T. Wilson, and published by Darton & Co. (price 9d.) ; and also that by Mr. James Clarke, published by Cooks & Co. (price 1s.).

PSALMODY (C. W.),—“The Christian Psalmody ; or, Songs for Sabbath Evenings,” is the title of the volume published at the *Musical Bazaar* Office. It appears to have been published in numbers ; and if we may judge of the whole from the part (No. 1) which has been sent to us as a specimen, the work is a remarkably cheap one, and well adapted to your purpose.

RECEIVED.—M. F.—G. Minor (apply to a music publisher).—F. A. C. E. (unsuitable).—J. H. R.—C. M. (14,000 vibrations per second).

GRAMMAR.

INTERJECTIONS. (A. B. C.)—Hazlitt, with reference to interjections, says :—“So far from *not conveying any meaning whatever*, they have the meaning of whole sentences ; the mind, as it were, hurrying on to the objects of its wishes or admiration, and not staying formally to explain what it feels, as there could be no doubt with respect to the latter, when the objects themselves are named.

ARTICLES ON ENGLISH GRAMMAR. (M. Q., Laura, &c. &c.)—In our next we hope to be able to meet your wishes.

POTENTIAL MODE. (D. D.)—You are right ; your friend's arguments are very poor.

A. B. C.—You had better write to Mr. R. Address him at his private residence, or if you come to town, call upon him ; if you can contrive to see him, you will ; there is “nothing like going to the fountain head” in such cases.

H. H. ; LAURA S. ; DOLLY ; ROSABELLE.—There are other periodicals *not educational* in which perhaps your inquiries would be answered.

THE GOVERNESS.

NOTES
OF
LECTURES ON METHOD
IN
LEARNING AND TEACHING,
DELIVERED AT QUEEN'S COLLEGE, HARLEY-STREET, LONDON.
(Continued from page 188.)

LECTURE III.

1. WE have now agreed that two great principles of method in the art of learning and teaching—to insure true progress—must be unity of purpose and design, as well as obedience to the leading motive or idea.

2. We also asserted that mere classifying and arrangement, or obedience to set forms and rules, did not alone constitute method, any more than the possession of a classical dictionary makes the owner of it a scholar. A dictionary, or its equivalent, is indispensably necessary to the attainment of scholarship, yet is it but the means towards the end. In like manner, to be truly methodical, laws, rules, and regulations are vitally necessary; yet even a thorough knowledge of, or a literal obedience to, them may not constitute method. Obedience, to be living, must be of the spirit; not alone the letter.

3. Coleridge, the poet and philosopher, while discussing this point, supplies us with an apt illustration of our assertion—that *mere classifying, arrangement, or order are, without method, but dead formulæ.*

He supposes the case of a rude, uncultivated savage (or of an ignoramus among ourselves), into whose hands by accident falls an illuminated MS. of Holy Scripture, of which he has no further knowledge than a deep though vague impression on his soul, that in some mysterious way his own fortune and fate are more or less bound up in it. The manner of this connection and its nature are

hidden from him. But he nevertheless has the strongest motives for using his utmost endeavours to decipher it. He sets to work at once. Every line, every tint, every separate group of letters, is suggestive of some strange dream or fancy. From continual poring over the MS., he at last passes on to some sort of rude analysis and classification. It costs him much toil, but at length he has succeeded in collecting into separate groups all the paragraphs which appear to resemble each other; next, all the similar lines; and, finally, the words and initial letters. His next step, of still further labour, is to discover that all these separate appearances are formed by various combinations of the same forms continually repeated. "These," says Coleridge, "in the very height and utmost perfection of his attainment, he makes twenty-fold more numerous than they are, by classing every different form of the same character, *intentional* or *accidental*, as a separate element. And yet the whole is without soul or substance, a talisman of superstition, or a mockery of science."—*Essay*, p. 60.

This may well represent to us the state of *learned and systematic ignorance*—arrangement guided by the light of no leading idea—orderliness without method.

But at this juncture the friendly missionary arrives. He explains to the rude savage the nature of written words, translates them into native sounds, and thence into thoughts of the heart, in which hidden instincts wake up and kindle into new life; many of these very thoughts unfolding into consciousness, which the learner receives, not as aliens, but as innate and home-born.

Henceforward the book is unsealed, its depths are opened, the spirit of the pages, so to speak, breathes out from every line, and is eagerly inhaled by the loving disciple. The words become transparent; he sees them as though he saw them not. Their living meaning is alone visible, and this he eagerly devours. From that moment old arrangement, classing, and order, are but idle forms; and method results in life and truth, where previously prevailed confusion, doubt, and error.

4. From this view of the question we may in a measure gather how far *mere* knowledge and information of any kind may, without method, actually become sources of danger; while what is called "Miscellaneous Reading" may possibly be of little more value than the artificial collection of tints, letters, lines, paragraphs, and words, in the hands of the Indian savage.

Yet, on the other hand, "*Miscellaneous Reading*" need not necessarily be thus without value or thus dangerous. We are indeed often reminded that "*A little learning is a dangerous thing.*" But this truth is only a partial one. A little learning may possibly, *under some circumstances*, be very dangerous to its possessor, while it is no less true that a little learning, under other circumstances, may be of infinite value. All depends on the *nature*, not the degree, of what we call learning. It is constantly said, and with truth, of many a dabbler in scientific matters, or the higher branches of knowledge, "He just knows enough to be mischievous, conceited, or disagreeable." In twenty out of sixty cases, the assertion is without doubt true. But the liability to become conceited, disagreeable, or mischievous, does not arise from the limited degree to which the knowledge has extended, but from its shallow and imperfect nature. To obtain a smattering of French, Latin, or Italian, or to become a dabbler in chemistry or geology, may be the work of a few days or hours, to a half educated, unformed mind; but to advance even the shortest way, with clearness and accuracy, in the real study of any language, or really to master even the rudiments of chemistry or one of the *Ologies*, is a totally different question, which demands the most vigorous effort of an educated mind, and will surely produce fruit wanting neither in ripeness or abundance.

5. In this sense, therefore, "*A little learning is a most valuable possession,*" not only on account of its present use, but as the first and necessary stepping-stone in the path of real progress towards wide and ample acquirement.

A slight knowledge of any one science, or language—if only accurate as far as it extends—may be, nay must be, of essential service in the study of others. A mere *superficial* knowledge of Valpy's Delectus, or even of a Latin author, acquired by means of a key or a translation, may possibly be of even less avail than the lion's skin to the ass; while an accurate acquaintance with but the five declensions and the four conjugations may be of real and lasting benefit.

6. Of the truth of this position we have clear and convincing proof in almost all our great philosophers and teachers. Few, if any, have ever become famous only by the prosecution of one study alone, to the exclusion of all others. Some one pursuit has been singled out, and to this have been devoted the main strength and

energy of the mind ; yet not to this exclusively. Round about this one pursuit, as round the sun and centre of the system, will be found in due and just gradation moon, stars, and planets ; each receiving and giving their portion of lustre and beauty to the whole system.

Let us mention but one example among the great men of our own day—Faraday, the profound explorer of chemistry and natural philosophy. In the former probably lies his chief strength ; but we question whether every department, either directly or indirectly bearing on it, has not been to a greater or less degree the subject of his study. With profound wisdom he has investigated and explained the laws which control the phenomena of the earth, of light, of electric power, of the air, and of the sea. But he has also with no less ability and truth explained the pretended mystery and real folly of table-turning. We may safely assert that his investigations have not extended in every possible branch of knowledge to a like degree, while we are equally convinced that in no case has his learning become to him that dangerous thing of which the poet warns us, by its shallow and imperfect nature. And why ? Simply because that to whatever subject he has turned his attention, on whatever study he has entered, no merely superficial knowledge has contented him. He has mastered it in reality, step by step, as he advanced ; advancing to the point which the necessity of the case required, or which leisure and opportunity admitted. As far as he has gone he has made it *his own* possession, hereafter to be extended and cultivated anew so as to bring forth a harvest of abundance.

7. A little learning, *with method*, thus becomes not a dangerous thing, but a real and lasting possession of value.

8. We have spoken of the value and importance of a right initiative, leading, idea for the pathway of every branch of study. This initiative idea involves not only the tone and direction of all future ideas which successively arise, but also *the way of beginning* a subject. Let us illustrate this point in a matter of teaching.

A large number among the teachers of the present day urge very strongly the importance of an early acquaintance with the nature, the being, and the attributes of God. And with great justice they do so. Children cannot too soon be taught that they have a Father in heaven, who is Lord of their bodies, souls, and minds—in whom

they live and move, mentally, corporeally, and spiritually. So far all are agreed. The question is, how to begin to teach children this blessed truth.

Within our present limits it is impossible to discuss the whole length and breadth of the subject. We will therefore for the present only note one great class of errors into which the teachers above mentioned very commonly fall.

9. *It is right that children should be early instructed in the knowledge of God?* Granted, most freely. *Ergo*, say these teachers, *we must enter on the subject most fully. There is no one point of mystery or of difficulty which may not be thoroughly analyzed and explained to them.* The fallacy of this statement is, we imagine, most palpable. Let us test the matter practically.

Such phrases as *the eternity*, *the omniscience*, or the *omnipresence* of God present themselves either in the words of the teacher or in the course of a reading lesson. The child is puzzled at once—as his elders have been before him—nay, as his elders still are. If of a natural, inquiring tone of mind, he at once asks the meaning of some such phrase as: *What is eternity, mamma?*

And how are such questions dealt with when they occur? Let us answer our own inquiry from the pages of a Child's Book, written by a *Teacher*—so called—for the express edification, guidance, and direction of teachers.*

The dialogue is between a mother and child. *What is eternity, mamma? My dear, fetch your slate and pencil. Are you ready? Yes, mamma.*

Now, my child, cover the whole of one side of your slate with figures. (A pause ensues.) *After a time, Yes, mamma, I have. Can you count these figures? Oh, no. I thought not, my child. Now fill the other side.* The other side is soon covered, and the anxious inquirer is told that *not all the figures on both sides of the slate*, though they infinitely exceed his little powers of enumeration, at all approach the number of years which make up eternity.

And now, my child, again continues mamma—suppose that this room was full of slates, all covered on both sides with figures, suppose that every room in the house was full—up to the very ceilings—even these would not express eternity; suppose that all the houses in

* The quotation will doubtless be recognised by many of our readers, and the name of the manual need not be advertised here. It is of some standing in the Educational world—we are sorry to add, in some use.

Little Pedlington were full, that all the houses in all the world were full of nothing but slates covered on both sides with figures, even this would not be enough!! And with this astounding and overwhelming idea of mountains of slates, the mind of the little inquirer is left to see and realise more clearly the idea that God his Father in heaven is eternal.

10. Beyond all doubt, *a little learning—of this peculiar kind—is a most dangerous, as well as a most silly thing.* Thenceforward in the mind of the child the idea of eternity will be associated with mountains of slates, whole quarries of slate-pencil, rooms filled to the ceiling, and houses breaking down under the burden of their contents.

11. But why attempt to analyse and explain so fully that which is inexplicable? Are we so wise, and so clever, that we must needs attempt to explain what we ourselves do not understand? Which of us, grown up, wise, clever, learned, ingenious, pious, and profound as we are, can say we ourselves know what eternity means?

Some, whom we call ignorant pagans, long ago symbolised eternity with the figure of a circle—O—without end or beginning. What more can we do in this our age of boasted and proud philosophy? We may indeed try to conceal our ignorance and shallowness beneath mountains of rubbish and learned phrases of our own device; but if we exceed the pagan in his definition, we must have recourse to that book of Divine wisdom which tells of Him who is eternal, infinite, and omniscient. In those pages we shall find no attempted definitions of things too hard for poor mortal intellect to understand. We are told that such things are mysterious, that as such we must receive them, that so will it be with man unto the end, when our knowledge shall be no longer in part.

Why not then take the true and grand definitions of the Eternal as there written for us, without any clever explanations and wise amplifications? "God is eternal. He is the same yesterday, to-day, for ever. He is the first and the last, the beginning and the end. Before the mountains were brought forth, or ever the earth was made, He is God from everlasting. His years shall not fail."

Why not such simple, and holy, and grand words as these to fill the mind and the soul of the learner, with a greatness beyond words; and to remain there, even if not understood, and bear fruit in their due season?

EDUCATION FOR THE PEOPLE.—No. I.

Should Education be made compulsory?

WHILST, amongst the friends of education, material contrariety of opinion exists, there is at least one point upon which unanimity prevails. All agree that the state of education in England is unsatisfactory, and if argument were necessary to prove the truth of this assertion, one fact might be adduced which alone would suffice; namely, that in the present session of parliament several rival schemes for popular education are brought forward—each one meeting with opposition—not because a change for the better is not desired by the opponents, but because they believe, either that they themselves have preferable plans to propose, or that preferable plans might be concocted.

A spirited rivalry in statesmanship—like a healthy competition in trade—is advantageous to the community at large; but it is an easier matter, and much less important to decide on the relative merits of preference of competitive tradesmen than it is to come forward, free from prejudice and predilection, and side with any one political party when several exist, each earnest in the same cause, each actuated by the same motives, and each anxious to attain the same end.

In common with all who believe that, looking to secondary causes, the stability and civilisation of a nation depend mainly on the true education of its people, we rejoice that the all-important subject of popular education is again pressed vigorously on the attention of the public in general, and of parliament in particular; but, whilst we sincerely hope that ere the close of the session some decided improvement may be made, we regret that we feel compelled to express our fear that no scheme as yet proposed will meet the necessities of the case.

We shall not at present enter into details respecting the education bills now under consideration, neither shall we adduce facts and figures from official reports, nor quote extracts from works with which most of our readers are acquainted, to show the necessity of educating the people. The paternity of ignorance to crime is as indisputable as is the fact that not only in our mining, manufacturing, and agricultural districts, but also in the most wealthy and flourishing of our large towns and cities, there exist British subjects—human beings born and bred in this land of Bibles and missionary societies—who are deeply sunk, and still deeper sinking, in the dark depths of an ignorance that may well be designated *brutal*. Adverting to the statistics on this subject, submitted to consideration by Sir JOHN PAKINGTON, *The Times* says:—“For our own part, we would rather sit down to discover a new planet from the perturbation of a planet not yet seen, but only known to exist by the perturbation of another, than to sit down to work out moral

conclusions from purely statistical data;" but we are convinced that the data in the case in point are not *purely* statistical if, by such a term we are to understand conjectural inferences drawn from circumstances supposed to be analagous. Those who have to bear the brunt of the battle and the burden of the day, in the effort to raise the *lowest* class from its demoralized state, can testify that Sir JOHN PAKINGTON did not hit far from the mark when he expressed his opinion that, so far from the country going on well as regards education, it is "going on *scandalously ill*." The term is a strong one, but we think not too strong. Unless master-minds engage earnestly, and vehemently, in the task of awakening the legislature from its lethargic state of self-gratulation and complacency on the designs and doings of the Committee of Council on Education, the condition of the masses will, as regards education, be, in a few years, as bad, if not worse (*the age considered*) than it was before "My Lords" commenced their bungling in popular education—a subject as difficult as it is important. It is a fact, that the legislative representatives of the people are—despite of voluminous documentary evidence and many-figured statistical data—personally but little acquainted with the educational state of the country. Let it not be supposed that this is in consequence of indifference on the subject—it is quite the reverse. A very large number—we venture to say *the majority*—of the members of the lower house of parliament are the liberal supporters of schools, in which they and their families take a lively, personal interest; and the remarks of Lord PALMERSTON, with regard to ignorance and consequent criminality, remind one of the well-known squib of the lady coming home from her morning walk on a winter day getting comfortably warm, ringing the bell for the servant to tell the housekeeper that she need not provide food and clothing for the poor (according to the directions she received in the morning), as the weather has changed and is much milder. These school-supporting, education-encouraging members of parliament judge more from what comes under their own observation than from the representations made to them. They—sagacious and far-sighted though they may be—imagine, as many who know nothing of law-making imagine, that if they give munificently to what they suppose to be good purposes they act charitably; and that, if their bounty is misappropriated, the fault rests not with themselves, but with the recipients of it.

We cordially concur with Sir JOHN PAKINGTON in all he has so ably said on the Educational requirements of the country; but we think that his friend, and—on this question—opponent, Mr. HENLEY, has taken a much more practical view of the real state of affairs. He says, truly enough, that the cause of so much ignorance and vice is neither the want of schools nor the want of means of paying school-pence, and that

the difficulty of getting the children to the schools lay at the very root of the present system. As might be expected, Mr. Henley quoted—in his able and interesting speech on the 2nd of May last—the statement of Mr. Horace Mann, that

“The condition of many of the free schools where no payment is demanded of the scholar seems to show that ‘poverty’ is not an adequate explanation of the children’s absence, for in many free schools, though located in the midst of populous neighbourhoods, the attendance of scholars is less numerous and much less constant than in schools which require a fee. The fact that free schools, well conducted, may be found half empty, while a multitude of uninstructed children who might enter them remain outside, seems inconsistent with the theory, that poverty of the parents is the chief impediment to a sufficient school attendance.”

Mr. Henley also quoted from Mr. Kennedy, a Government Inspector, who in his report says:—

“Without some stimulus I almost fear that no measure, not even a rate providing good instruction for all, will have due effect; for, even when we have got good school-rooms and good teachers and plenty of them, how are we to get the scholars?”

“Mr. Kennedy (*continued Mr. Henley*) offered no solution to this question, nor did the bill of his right honourable friend (*Sir J. Pakington*). It was, however, incumbent upon his right honourable friend, in proposing a complete change of the present system, to show that the change would have the effect of inducing an increased number of children to attend the schools, though he believed his right honourable friend would entirely fail to show that such would be the result. On the contrary, he believed that, instead of the bill securing the attendance of a larger number of children, there would be a danger of closing many of the schools now existing, and consequently of diminishing the number of scholars.”

Any one desirous of knowing, from personal investigation, the difficulties in the way of securing the attendance at school of poor children, need but go to the nearest National, Parochial, or British School, and obtain from the master or mistress a list of the names and addresses of the most irregular pupils, then visit the parents and endeavour to ascertain the reason of such irregularity, and we doubt not that the difficulties to which allusion has been made will be apparent. Stereotyped excuses there will be many—such as inability to pay schooling, ill health, want of shoes or clothes, assistance wanted at home, and so on. Now how are such cases to be dealt with? It is obvious, that if such excuses are urged by parents of children who are *on the school registers*, similar excuses might be, as a matter of course, expected from those who make no efforts whatever to send their children to school.

Mr. Horace Mann—as quoted by Mr. Henley—has taken a *popular* view of the case as regards “poverty.” Teachers of Elementary Schools—especially *schoolmistresses*, town missionaries of various denominations, *working* clergymen, and others who visit the poor—can attest that, in a large number of instances brought forward to prove the contrary, *poverty is an adequate explanation of the children’s absence*. If by

the term *poverty* Mr. Mann means mere positive inability to pay for *schooling* he is right enough, and so is the popular view of the case; but, surely, *poverty* means something more than a want of the weekly small sum required as school-fees! "How is it that you boys come so late to school?" said a parochial clergyman, closely enveloped in warm clothing, to some ragged children who came shivering to the National School at half-past nine on a piercing cold winter morning. "Sir," said the schoolmaster, in a tone that told well for his good sense and his humanity, "many of these boys have neither food to eat, nor clothes to wear." We are not aware that the reverend gentleman made any increased effort to alleviate the sufferings of his poor parishioners—why need he do so? Is there not a clothing fund; and are there not scripture readers, missionaries, and district visitors? Why, if the children are hungry and ill-clad, can they not come at nine, as well as they can at half-past nine? Such we may assume were the reflections of this well-paid pastor. Mr. Jabez Hazall, the wealthy mill-owner, is walking and talking with his friend the vicar: he meets a boy, the son of very poor hard-working people, who rent one of his small cottages; he finds that the poor lad is kept from school for want of shoes; he promptly supplies the want, and he is greatly shocked when he finds that, three weeks afterwards, the boy is again kept away from school; he relates the circumstance to Miss Martha Muzley, his second cousin—a spinster Lady Bountiful—who in reply tells him that she made a girl *tidy* to go to school, and found, in less than a fortnight afterwards, that the girl was sent to nurse the baby of Mrs. Figgins, the grocer's wife, who gives her a shilling a week. The conclusion that these benevolent persons then come to is, that, as saith Mr. Horace Mann, "Poverty is not an adequate explanation of the children's absence" from school. Now could the clergyman, who wonders why the children cannot come earlier to school, sympathise as he ought with the poor, he would know that they are glad to let their children lie late in their scanty beds when they know that they have neither fire nor food to comfort them. Mr. Jabez Hazall would, perhaps, judge the poor family less harshly if he knew that it was a last resource, and one reluctantly and sorrowfully made, to sell the shoes he gave to supply the cravings of nature to a young family of helpless children. Miss Martha Muzley would change her mind about the *poverty excuse*, if she knew that the shilling a week was *all* that the sickly widowed mother of the girl that she *made tidy* had to depend upon, in addition to the pittance allowed by the parish, and that had the girl not been *tidy* Mrs. Figgins would not have engaged her.

We do not deny that there is much improvidence amongst the poor, neither do we say that they exert themselves as they might to secure an education to their offspring; but their improvidence and apathy go

but to prove that ignorance and poverty act reciprocally. We are also aware that many parents are so sordidly avaricious, that although they could afford to give their children an education suited to their station in life, they will expose them—girls as well as boys—to strong temptations, and will suffer them to remain in the grossest ignorance so long as they assist towards their own maintenance by their earnings; and that there are others who, from neither poverty nor parsimony, but from sheer indifference or ignorance—or a conjunction of the two evils—suffer their children to grow up uneducated, or educated in such a manner that their “little learning is a dangerous thing.”

But whether from poverty, cupidity, mismanagement, indifference, ignorance, or from any other cause, children are kept away from school, the effect is the same—a generation of *ignorami* of which a considerable portion consists of criminals, who entail enormous expense, and endless trouble, on the country.

On the important question of Popular Education we believe that the first and greatest difficulty is to get children to attend school regularly. Hares must be caught before they can be cooked.

The *Educational Times* of April last has an article in which the question, “*How is education to be impressed on the minds of the lower classe: ?*” is discussed. After premising that, “at the commencement of the present century, the church party considered that they had a right to the education of the people, but the manner in which they set about exercising this right soon showed their nonconforming brethren that the church sought the education of the people rather for the purpose of keeping up a tide of proselytes, than for the purpose of training up Christian children so that they might demean themselves after the perfect example of the Lord and Saviour,” the writer goes on to argue that churchmen and dissenters are continually throwing stumbling-blocks in each others’ way; that government, who are disposed to act mediatorially, appear to think that all their difficulties in the matter arise out of the question of religion: whereas the real difficulty consists in forms, and blind attachment to mere religious notions—and that if churchmen were more conciliatory towards dissenters, and were content that religion should be taught in schools, for its own sake, and for nothing else, instruction and religion could be impressed upon the minds of the lower classes.

It were, indeed, a “consummation devoutly to be wished” that sectarian bickerings, if not sectarian differences, should cease, and that a holy bond of brotherhood should unite all who own the Saviour’s name. It is the bounden duty of the followers of the Prince of Peace to plead with Heaven, and to strive on earth, to effect this much-to-be-desired end; but, whilst internal commotions, subdivisions, and disruptions, are

continually arising in communities distinct from each other on important questions—not of discipline only, but also of doctrine—we must deal with the case as we find it, and not wait till it becomes what we desire it; for we fear that our waiting would be dangerous, and our wishing hopeless. Alas, many of the lower classes know *nothing*—and the majority know little and care less—about sects and parties: they neither know, nor desire to know, the nature of the infinitesimally nice distinction of the doctrine of Dr. Drone from that of Dr. Dry; and it matters not to them that the church-government notions of Canon Brown are at the farthest point of variance from those of Elder Jones, so long as both the episcopal dignitary and the dissenting itinerant preacher will give tickets for bread and coals. With them, it is “*Quantam dabit?*” not “*Oui bono?*” In plain English, “What will you give me?” not “To what good will it tend?” We know several instances in which the struggles of educational parties present scenes as painful as their effect is baneful. The self-styled *Anglican* anathematising the self-styled *Evangelical* as a Puritan or something worse, and the *Evangelical* vituperating the *Anglican* as a Jesuitical Papist, whilst both *Anglican* and *Evangelical* are opposed to—and opposed by—the Church of Rome on the one hand, and Dissent in its various forms on the other: the lower classes, as we have observed, cannot comprehend rightly the difference

“Twixt tweedle-dum and tweedle-dee,”

but they know too well how to profit, *for the time*, by these differences; and we hesitate not to say that under the guise of *charity*, and in the most insidious manner, *BRIBERY* is practised by men who would scorn a dishonourable action commonly recognised as such. Thus advantage is taken of the poverty of the parents, for the proselytism of the children. Yet frequently, out of evil, good arises. In no few instances that which we have just designated proselytism is not such, strictly speaking. Would that we might call it conversion! It is *numerically strengthening party*; but more than this, it is oft-times rescuing from ruin, children who grow up to be ornaments of the society of which, neglected, they had proved pests; and so long as no unworthy means or inducements are resorted to, we think that with each religious party it is not only a question of right, but of *duty* also, to labour to the utmost for the *religious* as well as secular education of the people. It is with us a fundamental principle, that “*education to be real must be religious.*” We should rejoice if every school afforded religious education apart from sectarian dogmata; and we heartily coincide with our contemporary, the *Educational Times*, that impediment in the way of this “is rather apparent than real.” But we are so thoroughly convinced of the futility of any attempt to frame a really national system of religious

education, to the satisfaction of even the principal parties interested, that we think that discussions on the subject involve loss of time and strengthening of opposite opinions, and retard, without even remotely aiding, the work which calls for immediate activity. Under these considerations, we confess that we would rather see the existing government scheme of education improved and extended, than we would trust to the uncertainty of a new and very questionable experiment. Let any religious party who deem it expedient erect schools, and manage them as they think best, and let them receive from government their just quota of the national education fund. We do not say that any part of the public money should be allotted to the support of schools of Mormonites, or any other *ises*, whose teaching is evidently at variance with the laws and institutions of the country, subversive of morality, and consequently antagonistic to the good of society.

A desperate case calls for a desperate remedy, and we fear that, unless education is made compulsory in a modified form, it will not progress satisfactorily.

"The liberty of the subject" is a watchword in the mouth of Britons. May it ever be so! We should regret—in common with every lover of true civil and religious freedom—to see that sacred liberty intrenched on or tampered with, in any degree or under any pretence. But there are

"That bawl for freedom in their senseless mood,
And still revolt when Truth would set them free.
License they mean, when they cry liberty;
For who loves that, must first be wise and good."

The legislature acted wisely in making the vaccination of children compulsory. A national physical evil was thus, although not annihilated, rendered—comparatively speaking—harmless. It was not more apparent that vaccination would diminish disease, than it is that education would lessen crime, and yet education is allowed to be optional. In advocating compulsory education, we do not mean to advocate a system which the people should be—as in Austria—"compelled, at the point of the bayonet, to adopt." There is a moral compulsion to which British subjects are pretty well accustomed. The law of the land does not compel a man to become a parent, neither does it compel him—when he is a parent—to coerce his child in monetary matters; but it holds him responsible for every debt his child contracts, however dishonestly, during his minority—and thus a father is virtually *compelled* to restrain his children from incurring liabilities for which he himself is unwilling to be responsible. This law is not found to operate unfavourably to the interest of society: a sense of right deters any but persons of positively bad principle from giving credit to a minor, unless certain of the father's sanction. The result is, that it is very rare—con-

sidering the immense population—that a father is compelled to defray expenses incurred, without his knowledge or consent, by his son.

But the law does not in *any* way compel a parent to educate his children. The question is—should it, or should it not, do so? If it should, give it the power; if it should not, it is manifest that the law relative to irresponsibility of minors for debt is unjust. An honest man, who has taken every means in his power to bring up his children as useful members of society, is obliged to suffer—and, it may be, his wife and young children are obliged to suffer with him—by a compulsory diminution of property, if a scapegrace son run into unjustifiable debt; whilst, if a boy is found guilty of petty larceny, and it is proved in the justice room that the father not only neglects the education of his children, but also sets them the worst example, and encourages them in every malpractice, the law cannot reach him. The magistrate may animadvert on his conduct in strong language; but what does such a shameless profligate care about words? He is *admonished*, and he leaves the room with a dogged determination to go on in his old course; whilst the boy is sent to jail, and at the expiration of his term of imprisonment leaves it a worse criminal than he was when he entered it.

Juvenile offenders should not be sent to common prisons; there should be reformatory schools for them, and the parents should be compelled to pay for their maintenance whilst there, if it is proved that they have neglected their education. A common and not altogether groundless excuse of the lower class is, that they are obliged to get employment for their children, because they dislike and will not attend school. In such cases the reformatory school would be essentially serviceable. A few weeks, or even a few days, under strict discipline would, doubtlessly, have a salutary effect on refractory children, ungovernable by ill-educated—or uneducated—parents. But it may be urged against this, that children would run away from home and get situations for themselves. What if they did? Could not those who engage them be regarded as *in statu parenti*? Indeed such persons should be more severely dealt with. It might possibly be regarded as an infringement on the liberty of the subject, if a penalty were inflicted on those who employ uneducated children; because it could without difficulty be shown that many of the most peaceable members of society can neither write nor read: but, when a misdemeanor is committed by an uneducated juvenile in employ, we think that the employers should be held responsible by the public, just as they would be for damage done by any inferior animal kept by them. It is obvious that, if such were the law, few persons would venture to employ uneducated children—the hazard would be too great.

Our plan may be objected to, because it would make a poor man poorer still, by obliging him to relinquish the earnings of his children. It

is a well known fact, that the earnings of some children in the manufacturing districts are greater, comparatively speaking, than the earnings of adults. To obviate this difficulty, the *charity-school* system might be so far extended as to relieve very poor parents almost entirely from the burden of supporting children between the ages of one and ten years: food and clothes, and even, in some schools, habitation, might be given.

Such a scheme will, by many, be regarded as chimerical and impracticable. We are convinced that it is not so. To say that it would encourage improvident marriages, if not a worse evil, is taking a retrospective view of the case. We do not say that at first some disadvantages might not arise, but it can be, and has been, satisfactorily proved that the number of improvident marriages and the number of educated persons are everywhere in the inverse ratio. The amount of good which would accrue to the children at school, and which would extend itself, more or less, to all with whom they came in contact, is incalculable.

The difficulties of raising funds and of carrying out such a scheme are not, we think, so great as they on the surface appear. In our next we shall resume this subject, and enter more into detail. We would, in the mean while, earnestly call the attention of our readers to this important subject. We would entreat them not to be too hasty in condemning, as unworthy of consideration, the hints suggested.

True to our avowed principles, we insist upon the paramount importance of female education; for, as Rousseau justly remarks, "the education of most consequence is that which is received in infancy, and this first education belongs incontestibly to women." Rarely indeed do we find an educated mother regardless of the education of her children. So long as the education of girls is regarded—as it is *practically*—as of secondary importance to that of boys, all legislative enactments and philanthropic efforts to improve and extend popular education will prove, more or less, failures. We must begin at the beginning, and we need not defer proceedings until Government have adopted an improved education scheme. Why not extend the infant school system so as to have public *nurseries*, which would be real training schools for juvenile girls? Even by so practicable an improvement, how many lives might be saved, how might numbers of idiots and cripples be reduced, and how great might be the advantage to those destined to become the mothers of a future generation! This subject, also, we shall resume.

THE INFLUENCE OF THE GOVERNESS, AND HOW SHE SHOULD BE TREATED.

OUR wise Creator has beneficently ordained that while man should present a form of strength and aptitude for exertion and fatigue, and a mind capable of enterprise, research, and investigation, woman should exhibit a beautiful contrast in the softness and delicacy of her bodily form, the tender devotedness of her mild enthusiasm, and the lovely *bien-séance* of her mind and character. Man, isolated and brought out by himself, is like the stubborn and hardy iron, black and brittle from the furnace, but in social intercourse with woman he acquires that temper which renders him susceptible of the most brilliant polish, and of that adaptative elasticity which enables him to combat successfully with the world, and renders him useful to society.

If we look at the history of mankind, we shall find that just in proportion as woman has exercised her influence and exerted her powers has been the progress of civilisation and the advancement of mankind. On the contrary, in every country in which woman has been degraded, and all her fine instincts stifled in their growth by barbarous customs or fanatical observances, society has been retarded. Among the Indian tribes women are treated as beasts of burden and looked upon as slaves; among the Tartars and Arabs they are said to have souls so very small that some believe they have none at all. In the countries of the East they are immured in prison-palaces, and kept for the gratification of a tyrant's caprice. But in all these nations civilisation and progress are not known.

It was an act more expressive of true wisdom in a monarch than even the most splendid scheme of conquest and subjugation, when Peter the Great, as the first step of the civilisation of Russia, threw off the shackles which for twenty centuries had kept women in bondage and man in debasement, for from that hour the whole tone and manners of society underwent a gradual change. The social confederacy received a bond of hope, sealed with a lovely image, whose impression gave assurance of a title-deed of liberty greater and more comprehensive than the *Magna Charta* of the Roman Republic, or the *Magna Charta* of England.

The ancient views and systems of religion which exalted woman to her natural dignity had always a more powerful effect in humanizing the brutal nature of man than those which degraded and debased her. The Egyptian and Greek mythology held her up as a mere victim of passion or beast of burden; and the Egyptians and the Greeks, with all their temples, their pyramids, and their conquests, were never a social people; but the devotedness, the piety, and the transcendent virtue of the Roman matrons, immortalised as they were by the historian, orator, and

poet, exercised an influence over the minds of the people such as had never before been known to the world. Lucretia, Volumnia, and Virginia produced the most important changes through their virtues, and sustained the cause of liberty in its most trying hour, and produced consequences to the world perhaps the most important of any that the historian has to record.

But it was reserved for Christianity to set before the world the true dignity and beauty of the female character. Our blessed Lord called forth pre-eminently their faith, constancy, and devotion. It was in them that He found the greatest faith. It was a woman that touched His garment that she might be whole—who washed His feet with her tears and wiped them with the hair of her head—and women stood round the cross, courageous and constant, where men, hesitating, timid, and unfaithful, “forsook Him and fled.” Thus from the first, and through every succeeding age, Christianity, the religion of faith and love, amalgamates itself with the holiest feelings of the female mind. In woman’s breast the “sweet and divine religion of the cross” finds an attraction and sympathy, and from her heart, as from a fountain, she pours it out, in her character as a teacher, to the minds of the young.

There is a season, too, in which female influence is most deeply felt, and the more deeply, in proportion as the sex are endowed with religion—a season that is common to our nature as the spring bird’s song, or the blossom of the flower that comes upon us at that ambrosial time when all is fresh, and glowing, and lovely around us, and the heart and the mind full of the energy of youthful prime, seem ready to overleap their destinies. But with female purity and worth associated, these high energies of the soul take a softer and more holy turn. The sacred impulses of Christian virtue, looking forth from female eyes, would seem to—and do in a manner—subdue the grosser feelings of our nature, and lift us from this sphere of earthliness to a brighter atmosphere. Nature becomes exalted with us and in us. The sunset seems to have a more tender ray, the forest bough has a softer sigh, the stars more chastened brightness, and the very shadows have less of gloom, and more of that exalted sublimity which gives the soul an eagle’s wing, and brings it to the threshold of God’s throne.

But to say nothing of woman’s influence as a wife, which might not be very appropriate here, let us look at her for a few moments as a mother, especially with reference to her educational mission. It is in this character that all her feelings, all her enthusiasm, all her tenderness, all her patience is brought forth. The creation of principles, the gift of ideas, and the development of faculties, are her work. Like the painter of old, she paints for eternity. She extends her influence to worlds beyond the range of time. She, who was first in the trans-

gression and fall, must be first in the restoration of man. When our land shall be filled with virtuous and patriotic female teachers, then will it be filled with virtuous and patriotic men. The legislator, who hopes that schools, academies, and universities, and the general diffusion of knowledge, will change the present habits of the community while the influence of the teacher and governess is not paramount, will find he is attempting to purify the streams which are flowing from a corrupt fountain.

How necessary is it, therefore, that the governess should understand her high position, and that the public should sustain her! Elevate the governess in the scale of society, and you elevate society itself; for she is the lever destined to move the sluggish, insensate, and mercenary, world. The knowledge of her importance in the social state seems to be systematically concealed from her. The high principles of conduct, of duty, of devotion, and of love, which it is hers to set forth, ought to give her an importance second to none. But is she considered an important person in society?—by no means. Is she looked upon, even when at the head of her establishment, as a fit and proper associate for the “clergy” or the “gentry,” as a vulgar pretension often styles itself? In her private capacity as house governess, is she ever treated much better than a menial, and is she not always worse paid? If this is the case, how can we ever expect that those placed under her charge can ever be brought up under proper discipline, or imbued with those high principles of conduct which shall make them obedient children, good parents, warm friends, or intelligent members of the community? Let the governess be raised in public estimation, and her influence will be then more beneficially exercised. Let those who make use of her services and who look to her for good results, respect her, even should it be against the strong instincts of family pride. Elevate your governesses, then you do yourselves a service; for be assured of this, that their ill treatment must fall upon you and your children.

D.

ARITHMETIC ON A NEW SYSTEM.

(Continued from page 227.)

As the rule which we shall give is not an entirely new one, but merely an adaptation of a special rule to more general purposes, we need not give the “why and because,” which are self-evident to those who know the rule of PRACTICE; and as we need not occupy time by definitions of the terms *Principal*, *Interest*, *Rate per Cent.*, and *Amount*, we proceed at once to give the

RULE TO FIND THE INTEREST FOR YEARS.

Multiply the *rate* by the *time*, divide the product into *parts of a hundred*; take the corresponding parts of the *principal* added together.

Example 1.

What is the interest of 619l. 17s. 6d. for 7½ years, at 4 per cent. per annum?

Here we have $7\frac{1}{2} \times 4$, or $4 \times 7\frac{1}{2}$. (Note—*Number may be multiplied in any order.*)
The product = 30, which = the fifth part of 100 and *half* the fifth of a hundred.

We thus solve problems in simple interest by the RULE OF PRACTICE.

$$7\frac{1}{2} \times 4 = 30 = \left\{ \begin{array}{c|c} 20 & 5 \\ 10 & 2 \end{array} \right\} \begin{array}{r} \text{£} \quad \text{s.} \quad \text{d.} \\ 619 \quad 17 \quad 6 \\ \hline 123 \quad 19 \quad 6 \\ 61 \quad 19 \quad 9 \\ \hline \text{Answer } 185 \quad 19 \quad 3 \end{array}$$

The following is the method by which the foregoing is *worked* in the *Key* to the "*Intellectual Calculator*."

£ s. d.	£ s. d.
619 17 6	½) 24 15 10½
4	7
100) 24,79 10 0	173 11 3½
20	12 7 11½
) 15.90	185 19 2½ Answer.
12	
) 10.80	
4	
) 3.20 rem.	

Here, although the process is longer and more complicated than the one which we have proposed, there is an error of ¼d. The *cause* of this error is very apparent, yet perhaps it will be as well to explain it.

In the multiplication of the *principal* by the *rate per cent.* we have ¾ remainder. Now if these 20 *farthings* were multiplied by $7\frac{1}{2}$ (that is, by the *given time*), we should have 150 *farthings*, which, *divided* by a hundred, would give a *farthing and a half*. But we want another *half farthing* (or ¼d.) to make up the ¾d. Now look at the multiplication of the interest of one year by the number of years; you will find that the *half of three farthings* is set down as *one farthing*. You will at once perceive that it *should* be a *farthing and a half* (that is, ¾d. instead of ½d.). This half farthing, then, added to the farthing and a half, just makes the difference, namely, one halfpenny.

Example 2.

What is the amount of 840l. 16s. 6d. for 3 years, at 5 per cent. per annum?

In Example 1, the *interest* was required; in this Example we want to find the *amount*; so we do not draw a line under the *principal*; proceed as in the last example, and add the *principal* to the parts of 100.

$$3 \times 5 = 15 = \left\{ \begin{array}{c|c} 10 & 10 \\ 5 & 2 \end{array} \right\} \begin{array}{r} \text{£} \quad \text{s.} \quad \text{d.} \\ 840 \quad 16 \quad 6 \\ 84 \quad 1 \quad 7\cdot8 \\ \hline 42 \quad 0 \quad 9\cdot9 \end{array}$$

Answer 966 18 11·7

* * It may be well to state (in case some of our young friends may not be acquainted with decimal fractions) that ·8 means $\frac{8}{10}$ (eight tenths), ·9 = $\frac{9}{10}$ (nine tenths); $\frac{8}{10} + \frac{9}{10} = \frac{17}{10}$, which = $1\frac{7}{10}$.

Read "Elevenpence, decimal seven." 7
or $\frac{7}{10} = \frac{1}{10}d. + \frac{1}{10}d. + \frac{1}{10}d. = \frac{3}{10}d.$; so we may say the answer is 966l. 18s. 11 $\frac{3}{4}$ d.

Here again we obtain a different answer from that contained in *the book*. In *the Key* the working is as follows:—

$$\begin{array}{r} \text{£} \quad \text{s.} \quad \text{d.} \\ 840 \quad 16 \quad 6 \\ \quad \quad \quad 5 \\ \hline 100)42,04 \quad 2 \quad 6 \\ \quad \quad 20 \\ \hline \quad \quad 0,82 \\ \quad \quad \quad 12 \\ \hline \quad \quad 0,90 \\ \quad \quad \quad \quad 4 \\ \hline \quad \quad 3,60 \text{ rem.} \end{array}$$

$$\begin{array}{r} \text{£} \quad \text{s.} \quad \text{d.} \\ 42 \quad 0 \quad 9\frac{3}{4} \\ \quad \quad \quad 3 \\ \hline 126 \quad 2 \quad 5\frac{1}{4} \\ 840 \quad 16 \quad 6 \\ \hline 966 \quad 18 \quad 11\frac{1}{4} \text{ Answer.} \end{array}$$

This Answer is $\frac{3}{8}d.$ (or one halfpenny minus the 20th of a penny) less than that by Practice.

Example 3.

What is the amount of 2743l. 19s. 6d. for 2 $\frac{1}{2}$ years, at 6l. per cent. per annum?

We take the opportunity which this Example presents to explain the *shortest method of dividing £. s. d. by ten*, in Practice.

$$2\frac{1}{2} \times 6 = 15 = \left\{ \begin{array}{c|c} 10 & 10 \\ 5 & 2 \end{array} \right\} \begin{array}{r} \text{£} \quad \text{s.} \quad \text{d.} \\ 2743 \quad 19 \quad 6 \\ 274 \quad 7 \quad 11\cdot4 \\ 137 \quad 3 \quad 11\cdot7 \\ \hline \text{Answer } 3155 \quad 11 \quad 5\cdot1 \end{array}$$

1. Remove the £ of the dividend one place to the right, omitting the unit figure. We have omitted the unit figure (3), and have placed the £274 one place to the right.

2. If the shillings of the dividend be *under* 10, *double* the unit figure which you omitted in the £, and put the product as shillings in the quotient; but,

3. If the shillings in the quotient be *over* 9, add *one* to the doubled number, you put in the shillings' place in the quotient. (We *doubled* the 3 which we omitted from the £, which gave us 6s. for the quotient;

but as the shillings in the dividend (19s.) were over 9, we added one to the 6, and thus we have 7s. in the shillings' place of our quotient.)

4. Remember, you will never have more than 9s. in the dividend to *reduce to pence*. (In this example we have 9s.; we say $9 \times 12 = 108$, and 6 (in the d.) = 114; this we divide by 10, simply by pointing off the unit figure (thus, 11·4). Read *Elevenpence, four-tenths*; or "*Elevenpence, decimal four*."")

Our *answer* is $\frac{1}{10}d.$ and $\frac{1}{10}d.$, or ·11 more than that by the book. We subjoin the solution as it appears in the *Key* :—

£	s.	d.	£	s.	d.
2743	19	6	164	12	9
		6			2
<hr/>			<hr/>		
100)	164,63	17 0	329	5	6
	20		82	6	4½
	<hr/>		<hr/>		
	)12,77		411	11	10½
	<hr/>		2743	19	6
	)9,24		<hr/>		
	4		3155	11	4½ Answer.
	<hr/>				
	)0,96	rem.			

Should any of our friends wish to introduce the method we propose into their schools, we advise them to make those pupils who have learned to work sums in *Interest* by the ordinary method *prove* that the short method by practice is the *true* method.

For instance, the *pence* in the answer to Question 3 is, by the ordinary method, $4\frac{1}{2}$, but by Practice $5\frac{1}{10}$. What is the cause of the difference?

In the multiplication of the principal by the rate per cent. (6), and the division by 100, we have a *remainder* of 96 farthings; now, a first principle in arithmetic is, that *number may be multiplied in any order*;

$$\therefore \frac{96q. \times 2\frac{1}{2}}{100} = \frac{96q.}{100} \times 2\frac{1}{2} = 2\frac{2}{10}q. = \frac{1}{2}d. + \frac{1}{10}d.$$

Before we pass on to the next Example, we would say a few words on the use of arithmetical signs. Too little attention is paid to these in ladies' schools. The proper employment of them saves much time, space, and labour, and tends to perspicuity and clearness of expression. In the instance which we have just given, the full reading would be: Therefore, 96 farthings multiplied by $2\frac{1}{2}$ and divided by 100, would equal 96 farthings divided by 100 and multiplied by $2\frac{1}{2}$, which would be equal to $2\frac{2}{10}$ farthings, which would equal the difference, $\frac{1}{2}d.$ and $\frac{1}{10}d.$

Example 4.

What is the interest of 276l. 10s. for 3½ years, at 4 per cent. per annum?

In this Example we find the readiest way to be to *repeat* the 5th of 10, ($4 = \frac{2}{5}$ of 10.)

$$3\frac{1}{2} \times 4 = 14 \left\{ \begin{array}{c|c|c} 10 & 10 & 27 \ 13 \ 0 \\ 2 & 5 & 5 \ 10 \ 7\frac{1}{2} \\ 2 & & 5 \ 10 \ 7\frac{1}{2} \end{array} \right.$$

$$38 \ 14 \ 2\frac{1}{2}$$

* * * $\cdot 4d.$ or $\frac{4}{10}d.$ or $\frac{2}{5} = \frac{1}{5}d. = \frac{1}{10}d.$; the answer by the usual method is nearly $\frac{3}{4}d.$ less.

Solution by the *Key*.

$$\begin{array}{r} \text{£} \quad \text{s.} \quad \text{d.} \\ 276 \ 10 \ 0 \\ \quad \quad 4 \\ \hline 100)11,06 \ 0 \ 0 \\ \quad 20 \\ \hline)1,20 \\ \quad 12 \\ \hline)2,40 \\ \quad \quad 4 \\ \hline)1,60 \text{ rem.} \end{array}$$

$$\begin{array}{r} \text{£} \quad \text{s.} \quad \text{d.} \\ 11 \ 1 \ 2\frac{1}{2} \\ \quad \quad 3\frac{1}{2} \\ \hline 33 \ 3 \ 6\frac{1}{2} \\ \quad 5 \ 10 \ 7 \\ \hline 38 \ 14 \ 1\frac{1}{2} \text{ Answer.} \end{array}$$

In this Example $\frac{60q.}{100} \times 3\frac{1}{2} = \frac{6q. \times 3\frac{1}{2}}{10}$

Example 5.

What is the interest of 327l. 16s. 8d. for 7 years, at $4\frac{1}{2}$ per cent. per annum?

$$7 \times 4\frac{1}{2} = 31\frac{1}{2} \left\{ \begin{array}{c|c|c} 20 & 5 & \text{£} \quad \text{s.} \quad \text{d.} \\ 10 & 2 & 327 \ 16 \ 8 \\ 1 & 10 & 65 \ 11 \ 4 \\ \frac{1}{2} & 2 & 32 \ 15 \ 8 \\ & & 3 \ 5 \ 6\frac{4}{10} \\ & & 1 \ 12 \ 9\frac{4}{10} \end{array} \right.$$

$$103 \ 5 \ 4\frac{1}{2} \text{ Answer.}$$

The same by the *Key* :—

$$\begin{array}{r} \text{£} \quad \text{s.} \quad \text{d.} \\ 327 \ 16 \ 8 \\ \quad \quad 4\frac{1}{2} \\ \hline 1311 \ 6 \ 8 \\ 163 \ 18 \ 4 \\ \hline 100)1475 \ 5 \ 0 \\ \quad 20 \\ \hline)15,05 \\ \quad 12 \\ \hline)0,60 \\ \quad \quad 4 \\ \hline)2,40 \text{ rem.} \end{array}$$

$$\begin{array}{r} \text{£} \quad \text{s.} \quad \text{d.} \\ 14 \ 15 \ 0\frac{1}{2} \\ \quad \quad 7 \\ \hline 103 \ 5 \ 3\frac{1}{2} \text{ Answer.} \end{array}$$

This is $\frac{7}{10}d.$ (or three farthings *minus* $\frac{1}{10}d.$) less than by Practice. The reason is

$$\frac{40q. \times 7}{100} = \frac{4q. \times 7}{10}$$

Example 6.

What is the amount of 1749*l.* 12*s.* 8*d.* for 3½ years, at 4 per cent. per annum?

$$3\frac{1}{2} \times 4 = 13 \left\{ \begin{array}{c|c|c} 10 & 10 & \\ 2\frac{1}{2} & 4 & \\ 9\frac{1}{2} & 5 & \end{array} \right. \begin{array}{l} \text{£} \quad \text{s.} \quad \text{d.} \\ 1749 \quad 12 \quad 8 \\ 174 \quad 1 \quad 3\frac{1}{2} \\ 43 \quad 14 \quad 9\frac{1}{2} \\ 8 \quad 14 \quad 11\frac{1}{2} \\ \hline 1977 \quad 1 \quad 8\frac{1}{2} \text{ (or } 8\frac{1}{2} \text{d.) Answer.} \end{array}$$

Solution by the Key:—

$\begin{array}{r} 1749 \quad 12 \quad 8 \\ \quad \quad \quad 4 \\ \hline 100)69,98 \quad 10 \quad 8 \\ \quad 20 \\ \hline)19,70 \\ \quad 12 \\ \hline)8,48 \\ \quad \quad 4 \\ \hline)1,92 \text{ rem.} \end{array}$	$\begin{array}{r} \text{£} \quad \text{s.} \quad \text{d.} \\ 69 \quad 19 \quad 8\frac{1}{2} \\ \quad \quad \quad 3\frac{1}{2} \\ \hline 209 \quad 19 \quad 0\frac{1}{2} \\ 17 \quad 9 \quad 11 \\ \hline 227 \quad 8 \quad 11\frac{1}{2} \\ 1749 \quad 12 \quad 8 \\ \hline 1977 \quad 1 \quad 7\frac{1}{2} \text{ Answer.} \end{array}$
---	---

This is nearly a penny less than the correct answer, because in *Practice* we should account a fraction of a farthing, a farthing. Here we have

$$\frac{92q. \times 3\frac{1}{2}}{100} = 3\frac{1}{2}d. - \frac{1}{16}q., \text{ and also } \frac{1}{16}q. \text{ omitted in the division of } 8\frac{1}{2}d. \text{ by } 4.$$

Example 7.

What is the amount of 795*l.* 13*s.* 4*d.*, at 3½ per cent., for 6 years 247 days?

This question is given in the "Intellectual Calculator" under CASE 2. In the KEY it is worked thus:—

$\begin{array}{r} \text{£} \quad \text{s.} \quad \text{d.} \\ 795 \quad 13 \quad 4 \\ \quad \quad \quad 3\frac{1}{2} \\ \hline 2387 \quad 0 \quad 0 \\ 397 \quad 16 \quad 8 \\ \hline 100)27,94 \quad 16 \quad 8 \\ \quad 20 \\ \hline)16,96 \\ \quad 12 \\ \hline)11,60 \\ \quad \quad 4 \\ \hline)2,40 \text{ rem.} \end{array}$	$\begin{array}{r} 365 \text{ days.} \\ 6 \text{ years.} \\ \hline 2190 \\ 241 \\ \hline 2437 \end{array}$
---	---

Days.	Days.	£	s.	d.	£	s.	d.
365	: 2437	27	16	11½	: 981	11	11½
		20					
		556					
		12					
		6683					
		4					
		26734					
		2437					
		187138					
		80202					
		106936					
		53468					
		4					
365	65150758	(178495					
365							
		12)44623½					
)2865							
2555		20)371	8	7½			
)3100		185	18	7½			
2920		795	13	4			
)1807		£981	11	11½	Answer.		
1460							
)3475							
3285							
)1908							
1825							
		83 rem.					

How tedious is such a process in comparison with the following !

	6 years × 3½ = 21y.		£	s.	d.
	*247 days × 3½ = 2y. 19½w.		20	5	795 13 4
2)247d.			2	10	159 2 8
	23y. 19½w.		1	2	15 18 3·2
52)123½(2y.			13w.	4	7 19 1·6
104			6½w.	2	1 19 9·4
					19 10·7
19½w.					£981 13 0·9

* In this Example we can very readily reduce the 427 days to weeks, and multiply them by 3½ at the same time, simply by dividing by 2.

Here we avoid *remainders*, and get 1s. 1½d. more than the *Answer* by the *Key*. It can be readily proved that more than 6½d. might be gained by taking the first *remainder* into account, thus:

40q. = 10d. ∴ ¼d. or ¼d. = interest for (say) 1 year.
 ∴ ¼d. × 2437 = 24370d. = interest for 2437 years.
 And ∴ 2½½d. = 6½d. + = interest for 2437 days.

(To be continued.)

EDUCATIONAL ESTABLISHMENTS.

THE BONMAHON INDUSTRIAL SCHOOLS.

IN our January number we had occasion to refer to the Industrial Schools at Bonmahon, in the county of Waterford. We have been so frequently reminded of our promise to give a further account of this interesting undertaking, that we doubt not that the particulars we are now enabled to give will prove acceptable.

The afflictions with which the "sister Island" has been visited have not been profitless, inasmuch as an impetus has been given to every class of industrial pursuits. Out of the lowest depression, in the midst of the bitterest sorrow, the inert and dormant energies of the Irish mind have awakened to a sense of the dignity of labour; every opportunity offered has been gradually seized on, and we can regret only that *male* industrial schools have not kept pace with the wants of the people, or even with those in which feminine occupations are taught, as a large portion of the population have been allowed to grow up ignorant of aught save the imperfect use of the spade, which renders them dependent for about half the year on casual employment or workhouse relief; whereas, by a system of industrial training, they would have been enabled to work with credit and profit to themselves, and with advantage to the community.

Ireland's great want in the present day is industrial knowledge. She is but a tyro in the experience and energy necessary to work her immense dormant wealth, and, strange to say, in the majority of instances where any species of manufacture has been introduced with success, and carried out without vigour, the pioneers and master-spirits of the enterprise have been—we are proud to say it—*LADIES*. The recent exhibition, at the Dublin Society, of the articles manufactured at these schools, shows this to be the case by an overwhelming percentage. Yet we must concede that there are many gentlemen whose inclination prompt them to follow in the same laudable path, but somehow, there is, in many instances, a defectiveness in the method of setting about the good work, which daunts the well-intentioned; and the large sum that must be invested gives the speculation, at first sight, the appearance of being a losing one, or at best a hazardous one.

The Industrial Schools at Bonmahon are, from their extent and the variety of employments carried on, among the most interesting examples of their class. The peculiar circumstances which led to their establishment, the difficulties which had to be surmounted ere the experiment could be pronounced successful, the abiding results that have followed in the wake of the original school, have combined to give an interest to the early history of the pioneers of usefulness and

industry, which similar establishments do not possess, and which exemplifies, strikingly, "what a man can do if he tries."

The Great Exhibition of 1851 was scarcely on the wane, its avenues were still thronged with admiring thousands, whose eyes greedily drank in the rich draughts of beauty which graced the productions of industrial art there exhibited, when a gentleman, whose name is familiar with numbers of our readers as the editor of the *Gospel Magazine*, the Rev. D. A. Doudney, who had a little cure in an obscure and out-of-the-way part of the south of Ireland, came to London full of the project of establishing an Industrial Printing School within his parish. It was no ordinary idea. He did not intend his embryo School to be one of the weak eleemosynary institutions which so soon die a natural death. He resolved, with a commendable earnestness of purpose, to combine the principles of commercial prosperity with his charitable object. He had been appointed to edit Dr. Gill's voluminous "Commentary on the Scriptures," and he resolved to print it in that lone Irish village. We need not enter into the details of how subscribers were obtained, how well-meaning friends started imaginary difficulties, afterwards found insignificant in comparison with the real ones, how type, presses, paper, binding materials, and suitable assistants were procured, the numerous delays attending the transit of the goods; suffice it to say, that on the 12th of October, 1851, the only suitable building in the village was in the possession of the energetic curate and his assistants; a feeling of thankfulness pervaded their hearts, although they could not disguise from themselves that the real practical difficulties of the undertaking were about to commence.

The unfortunate feeling of party and sectarian jealousy which pervades all classes, more or less, in Ireland, had shown itself before the first press was landed, in attempts to prevent the school being established in the parish; but it was not until the arrival of the first portion of the material that opened and decided opposition showed itself; eight and forty hours had not elapsed since the arrival of the steamer at the quay at Waterford ere the liberal (!) newspaper of that place denounced the Industrial School as a proselyting scheme, and the assistants as "souters." The Catholic inhabitants were cautioned against having anything to do with so dangerous an experiment. Notwithstanding this, the most promising of the scholars attending the parochial school, and afterwards a number of those belonging to the national or Catholic school, were at once introduced and initiated into the preliminary operations of the printing art. There was no time to be lost. November was drawing on apace. Above 240 pages of the "Commentary," containing some 1,200,000 letters, intermixed with no small amount of Greek and Hebrew quotations, were advertised to appear on the first

day of the new year. Nearly two thousand subscribers had to be supplied with copies, and afterwards the same amount of letter-press was to appear monthly, the type to be exclusively "set" by these "raw Irish lads," who, up to that period, were wholly unacquainted with even the appearance of a printing type. Yet the stout hearts of these faith-workers quailed not. They met their difficulties manfully, and they surmounted them.

Bonmahon is a wild spot, built irregularly in the bight of a small bay, lying between Tranmore, a watering-place on the east, and Dungarvon, a small port on the west; the Comeragh mountains bound the north at the distance of about twenty-four miles. The population had been demoralized by the influx of a large mining population some years previously—the Knockmahon copper mines of the "Mining Company of Ireland" immediately adjoining. The term Bonmahon is from two Irish words signifying the *heel* or *foot* of the river, *Knockmahon* being the *hill* of the river.

The new year was rapidly drawing nigh, yet the railroad and steam-boat companies would make the most egregious mistakes with respect to the transit of material, and great delay arose in consequence. The proximity of the sea was found to have a bad effect on the ink and paper, the saline particles of the air preventing that regular black impression so requisite to good printing; yet these difficulties were successively overcome; new methods had to be devised to meet the altered circumstances, and the "raw Irish lads" returned the trust reposed in them with interest. With a steadiness and perseverance far exceeding that of their most sanguine supporters, they mastered the various details of the trade with a smartness strangely at variance with their *outré* appearance, and elicited the most encouraging *encomia* from the Lord Bishop of Cashel, who visited the establishment shortly after its commencement, and witnessed the printing of the first sheet. Night and day were the human energies strained—difficulties and obstacles before unknown, and unthought of, beset the path at every turn, and were overcome, only to be succeeded by others, until the point was gained, and the first part was in the hands of the subscribers by the time promised. At this juncture fever made its appearance, and the school was deprived of one of the principal assistants during the ensuing month, and the next portion of the work was issued deficient in the estimated quantity. As the spring advanced the lost ground was regained, and, without entering into needless particulars, within the specified time, the 1st of January, 1854, the whole of the "Commentary," containing 6000 royal 8vo. pages, was in the hands of the binder, the whole composed with remarkable correctness by the juvenile scions of the Celtic race, inhabiting one of the wildest and bleakest spots in the south of Ireland.

Since November, 1852, the *Gospel Magazine* has also issued monthly from the same establishment, and ere the "great work" of the school was complete, arrangements were in progress to continue it on the same scale, and with the same energy, as when it commenced. It is not within our purpose to catalogue the numerous standard works of divinity which have gone forth from this remote spot, though nothing could be more congenial to the contemplative mind than to compare the lights of the numerous windows of the school irradiating the darkness of a winter's eve with the effect of the silent tongues of the eloquent men of faith there being reproduced on the spiritual mind of the world.

The Printing School was scarcely in full vigour—the eye was hardly habituated to see the long street of the village divested of the usual idlers, now usefully and profitably employed—when it was obvious that a great good would be effected by the establishment of an INFANT RAGGED SCHOOL. A suggestion to this effect in the columns of the *Gospel Magazine* found a ready answer from its numerous readers, who soon placed sufficient funds in the hands of our benevolent curate for this purpose. In August, 1852, a suitable building had been prepared, and a host of ragged little children were clothed, fed, and taught. The majority became regular attendants, despite of the petty—yet persecuting—spirit so generally pursued in that unfortunate land. This little school is one of the most captivating of the Bonmahon establishments, and finds many admirers among the well-thinking of the inhabitants. Every Christmas the little schoolroom is thronged with visitors, the whole of the scholars having an annual feast and *réunion* on that day. A view of one of these gatherings appeared in the *Illustrated London News* of Feb. 12, 1854.

These schools being in active operation, Bonmahon bids fair to recover from the slough of intemperance, ignorance, and listlessness which had gradually destroyed that chivalrous feeling which is the redeeming point of an Irishman's character. We should not forget to mention that from the third week of the establishment of the Industrial Printing School all engaged in it have been paid liberal wages. Shortly before these schools were started, embroidery in muslin had been introduced into the neighbourhood, and failed. This did not dishearten the man whose enterprising spirit had achieved so much. He resolved to give employment to the girls and young women. Again he set to work, and in an incredibly short time the hitherto untaught fingers of the village girls could follow the beautiful creations of the designer's brain.

Still more recently, a school has been established for teaching the theory and practise of agriculture, with great promise of success, which of course must be a matter of time.

If as much as this can be done on so barren a soil, and in the face of

such difficulties, by a curate of an Irish village, what might be done if the national energies of our sister kingdom were awakened, and every parish had a "DOUDNEY" to work out the benevolent purposes of his heart, and every cabin had its portion of the 1000*l.* a year there disseminated—the reward of honest well-directed industry!

NOTES AND QUERIES ON THE REIGN OF HENRY VII.

(Continued from page 156.)

The Date of the Death of Henry VII.

53. I find, in John's "Short and Simply History of England" (5th edit., Darton & Co.), it is stated that Henry VII. died on the 22nd of April, 1509. This is wrong: the inscription on the tomb is "*Morituo deinde XXI. die Aprilis, anno ætatis LIII. Regnavit annos XXIII., Menses VIII., minus uno die.*" I have observed the same mistake in several other School Histories of England.—X. Y. Z.

St. Pancras Church, Canterbury.

54. 1492.—Hamond Beale "gives by his Will to the reparation of *St. Pancrase*, his chapel, within the precinct of *St. Augustin's* Churchyard, and of the Chapel where *St. Augustin* first celebrated Mass in *England*, annexed to the former, 3*l.* 6*s.* 8*d.*"—*Penes Registrum Domini, Archd. Cant.*

Collar of Esses, (SS.)

55. At the Marriage of Prince Arthur, son of Henry VII., in 1507, Sir Nicholas Vaux wore a collar of Esses, which weighed, as the goldsmiths' that made it reported, 800 pounds of nobles.

[Notes and Queries.]

Henry VII.'s Marriage.

56. Richmond Henry, by nuptial rites
Did close the gates of Janus, and remove
Destructive discord. Now no more the drum
Provokes to arms, or trumpet's clamour shrill
Affrights the wife's, or chills the virgin's, blood.

J. Philips.

Phrenology in the Reign of Henry VII.

57. A work called "*Margarite Philosophica*," published at Friburg, in 1503, contains a skull marked and divided nearly as Gall's.—R. P., *Lambeth*.

The Thomases.

58. To the list of Thomases, on p. 64, perhaps you will add the

celebrated THOMAS PARR, and the following *Bishops* :— Ednam, Jane, Kempe, Pigot, Ruthal, Savage, Scott, and Skeffington.—*R. M. M.*
[Query 1, Note 59.]

THOMASES of Civic Note, tem. Henry VII.

59. Allow me, as a member of the Corporation (not a *Gouverness*, of course), to send you a few more *Thoms*. I think your plan an excellent one to interest young people.—Thos. Knesworth, *Ld. May.* in 1505 ; Thos. Bradbury, *Ld. May.* in 1509 ; Thos. Fitz-William, *Recorder*, was made Speaker of the House of Commons in 1489.—*Thomas Thoms.*
[Query 1, Note 58.]

Bradninch, or Braines, Devon.

60. This parish was a royal borough from the reign of Edward III., when, according to *Bell's Gazetteer*, "it appears to have fallen very much into decay, for the inhabitants complained of the daily allowance of 2s. to each member, and petitioned to have the privilege withdrawn, which was accordingly done on the payment of a fine of five marks."

[*I shall be glad of an explanation of this, and should like to know if it is an isolated instance.*—*C. C., Exeter.*

[Note 30.]

The Abbey Church, Bath.

61. This church having fallen, partly from age and partly from accidents during the wars, into a state of delapidation, it was begun in its present form in 1495 by Bishop Oliver King, who is said to have been admonished in a dream to do so, a circumstance which is recorded in an inscription on the west front.—*A. S., Bath.*

[Note to "Bishop of Bath and Wells."]

The Archbishops and Bishops of England in the Reign of Henry VII.

62. As the affairs of state were at this period conducted chiefly by the dignified clergy, who, by their encouragement of learning, prepared the way for the important changes which succeeding generations made, and who also, by their sound judgment and diplomatic abilities were the means of raising England high in the scale of nations, their names and date of consecration (or translation) will be found useful to those who wish to study the history of this very important reign.—*R. M. M.*

NOTE.—Those marked thus * held the see previous to Henry VII.'s accession. The bishoprics are arranged alphabetically.

Archbishops of Canterbury.

63. * Thomas Bouchier, Cardinal.

1486. John Morton, Cardinal.

1501. Thomas Langton (*chosen in 1486, died five days after his translation*).

1501. Henry Dene, or Deane.

1504. William Warham.

Archbishops of York.

64. * Thomas Scott, or Rotherham.

1501. Thomas Savage.

1508. Christopher Bainbridge, Cardinal.

Bishops of St. Asaph's.

65. * Richard Redman (*tr. to Exeter*).

1495. Michael Dyacon.

1499. David III.

1503. David ap Owen.

Bishops of Bangor.

66. * Thomas Ednam, *alias* Richard Ewynden.

1496. Henry Dene (*tr. to Salisbury*).

1500. Thomas Pigot.

1504. John Penny (*tr. to Carlisle*).

1509. Thomas Skeffington.

Bishops of Bath and Wells.

67. * Robert Stillington.

1492. Richard Fox (*tr. to Durham*).

1495. Oliver King.

1504. Adrian de Castello, Cardinal.

Bishops of Carlisle.

68. * Richard Bell (*resigned*).

1495. William Sever, or Severer (*tr. to Durham*).

1502. Roger Leybourn.

1509. John Penny.

Bishops of Chichester.

69. * Edward Story.

1504. Richard Fitz-James (*tr. to London*).

1508. Robert Sherburn, or Sherborne.

Bishops of St. David's.

70. * Andrew — (*surname not on record*).

1485. Hugh Pavy, or Parry.

1496. John Morgan, or Young.

1505. Robert Sherborne (*tr. to Chichester*).

1509. Edward Vaughan.

Bishops of Durham.

71. 1485. John Sherwood.
 1505. *See vacant two years.*
 1507. Christopher Bainbridge (*tr. to York*).
 1509. Thomas Ruthal, or Rowthall.

Bishops of Ely.

72. * John Morton (*tr. to Canterbury*).
 1486. John Alcock.
 1501. Richard Redman.
 1506. James Stanley.

Bishops of Exeter.

73. * Peter Courtenay (*tr. to Winchester*).
 1486. Richard Fox (*tr. to Bath and Wells*).
 1492. Oliver King (*tr. to Bath and Wells*).
 1495. Richard Redman (*tr. to Ely*).
 1502. John Arundel.
 1504. Hugh Oldham, or Oldman.

Bishops of Hereford.

74. * Thomas Milling.
 1492. Edmund Audley (*tr. to Salisbury*).
 1502. Adrian de Castello (*tr. to Bath and Wells*).
 1504. Richard Mayhew, or Mayo.

Bishops of Lichfield and Coventry.

75. * John Halse, or Hales.
 1492. William Smith (*tr. to London*).
 1496. John Arundel (*tr. to Exeter*).
 1508. Geoffry Blythe.

Bishops of Lincoln.

76. * John Russel.
 1495. William Smith.

Bishops of Llandaff.

77. * John Marshal.
 1496. John Ingleby.
 1500. Miles Salley, or Sawley.

Bishops of London.

78. * Thomas Kempe.
 1489. Richard Hill.
 1496. Thomas Savage (*tr. to York*).

1502. William Warham (*tr. to Canterbury*).
 1504. William Barnes.
 1506. Richard Fitz-James.

Bishops of Norwich.

79. * James Goldwell.
 1499. Thomas Jane.
 1501. Richard Nix.

Bishops of Rochester.

80. * Edmund Audley (*tr. to Hereford*).
 1492. Thomas Savage (*tr. to London*).
 1496. Richard Fitz-James (*tr. to Chichester*).
 1504. John Fisher.

Bishops of Salisbury.

- * Lionel Woodville.
 1485. Thomas Langton (*tr. to Winchester*).
 1493. John Blyth.
 1500. Henry Dene (*tr. to Canterbury*).
 1501. Edmund Audley.

Bishops of Winchester.

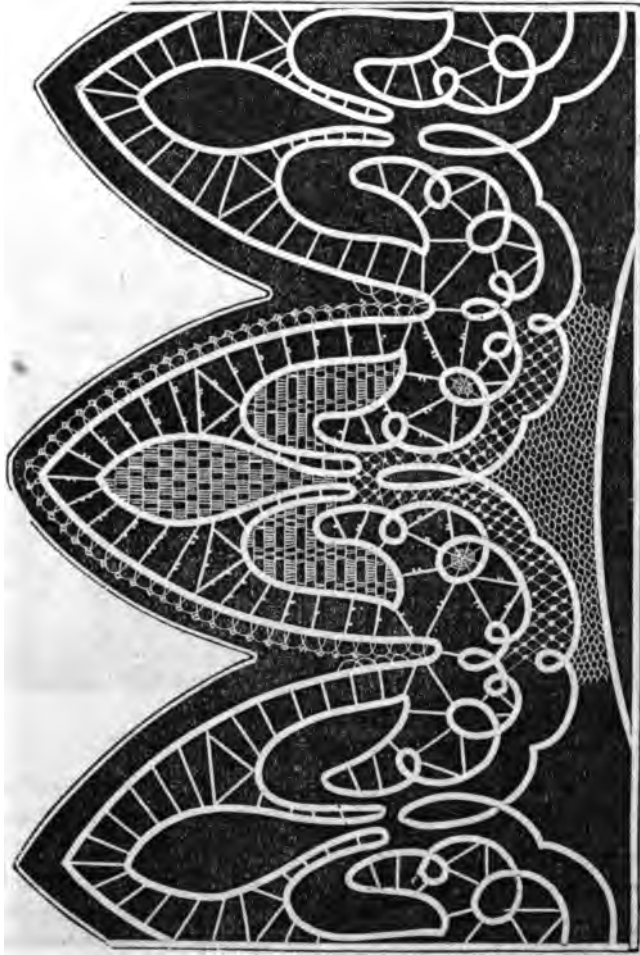
- * William de Waynflete, or Pattyn.
 1487. Peter Courtenay.
 1493. Thomas Langton (*see Canterbury*).
 1501. Richard Fox.

Bishops of Worcester.

- * John Alcock.
 1486. Robert Morton.
 1497. John Gigles.
 1499. Silvester Gigles.
-

FANCY NEEDLEWORK.

By Mrs. PULLAN.



POINT LACE COLLAR.

Materials :—French white cotton bra'd, No. 7, and a set of point lace cottons, of Messrs. Walter Evans and Co., of Derby.

This collar is a simple and easy pattern to work, and produces as beautiful an effect as many much more elaborate in execution. The line of braid throughout the pattern is continuous, passing first along

the upper line, returning by the inner, and can terminate with the outer edge. The three leaves in the scallop are filled with Cadiz and Seville lace, worked with Evans' Mecklenburgh, No. 160; the half circular pattern is filled with English lace, for which No. 90, Evans' Boars Head, must be used. The ground is worked in Brussels lace, with No. 70, Boars Head. The Raleigh bars, by which the pattern is held together, are worked with No. 120, Mecklenburgh thread.



CARRIAGE BAG IN WOOL AND BEADS.

Materials :—Chalk-white and black beads, No. 2; crimson and blue wool, Penelope canvas; and, if to be made up at home, a frame, with leather top and handles; also $1\frac{1}{4}$ yards blue cord.

The pattern of this bag is worked in beads, and the ground filled in with wool, alternate stripes of blue and crimson; it can easily be worked from the accompanying design, if the squares are considered as representing beads or stitches, as the case may be. Let the black beads appear on the crimson stripe, and the white on the blue. The beads must be sewed on with a very stout thread of their own colour. The wool will cover the canvas most completely by being worked in cross stitch.

The bag will require to be made up neatly, and the edges of the canvas and leather covered by the silk cord trimming.

SELECTIONS FROM OUR SCRAP BOOK.

THE RIGHTS OF WOMAN.

WHEN was woman first elevated to an equality with her stronger companion? Never, till the Gospel came into the world. It was the slow but certain, and—I thank God—hitherto unshaken, result of Christianity, not considered as a system of dogmas, but as one of social influence, to establish a perfect equality between man and woman, as far as the marriage tie is concerned.—*Gladstone (Speech, May 9, 1855).*

THE EXPANSION OF THE UNDERSTANDING.

It is preposterous to imagine that the enlargement of our acquaintance with the laws which regulate the universe can dispose to unbelief. It may be a cure for superstition—for intolerance it will be a most certain cure; but a pure and true religion has nothing to fear from the great expansion which the understanding can receive by the study either of matter or mind. The more widely science is diffused, the better will the Author of all things be known, and the less will the people be tossed to and fro by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.—*Lord Brougham.*

CORRESPONDENCE.

WAX FLOWERS.

To the Editor of "THE GOVERNESS."

275, Regent-street, May 12th, 1855.

SIR,—My attention having been called to some inquiries in "THE GOVERNESS" respecting the notion which has obtained publicity as to the deleterious properties of sheet wax used for modelling wax flowers, I beg to offer a few observations on a subject with which I am particularly familiar. I have studied intensely, for the last five or six years, the art of modelling flowers in wax, with a view of bringing it into greater repute (and I have succeeded beyond my most sanguine expectations). In studying thus closely, and for many consecutive hours, I have necessarily used a considerable quantity of wax: it being once a practice with me to destroy every copy except that which was pronounced perfect by competent judges and by comparison with the natural flowers. In this severe and prolonged occupation, I may positively state my health has never been ill-affected, but, on the contrary, by a pleasing and ever-varying employment of the mind, it has much improved. The absurd idea that wax modelling is poisonous was bruited some few years since. I am personally acquainted with a gentleman connected with scientific pursuits, who a few months since informed me that a paragraph, copied from a Manchester paper, had appeared in the *Times* and other papers, stating that a Mr. Bally, an artist in wax and a resident in Manchester, had become paralysed by the absorption of the colour into his system. But Mr. Bally was a modeller of heads and casts, and used wax in a state of fusion; the colouring matter employed was orpiment, more commonly known as red arsenic, a most poisonous substance; beside, said my friend, Mr. Bally has been paralysed some years, but not through the agency of wax or the colour employed.

It is very questionable if it could affect the person so employed, for the colour is, as it were, hermetically sealed in the wax, more especially sheet wax, and I have it on the authority of a most celebrated chemist, that wax sheets, as used by ladies generally, are perfectly harmless; however, as we found there was a prejudice in favour of the theory, we at once turned our attention to the practicability of colouring wax with vegetable products, thereby endeavouring to do away with the prejudice and its effects: our efforts were crowned with success, and we have now sheet wax coloured of very beautiful shades; more transparent, consequently more natural in appearance, and of exceeding toughness.

It may be said, with truth, I am interested in stating thus much in favour of the art; but I state only plain facts—my object is not a selfish one. I would that the profession, of which I am but a member, may be benefited by the exposure of the error into which the press has been unfortunately led, to the injury of many, and to the arresting of the progress of an elegant, scientific, and innocent art.

Should you deem this letter worthy of insertion, I shall again trespass on your kindness in a future number, with further remarks relative to wax-flower modelling. I here-with enclose testimonials,

And am, sir,

Your very obedient servant,

ELIZA MAKEPEACE.

[The testimonials are highly creditable to the professional skill of our correspondent: they include, besides one from the Queen and another from the Duchess of Sutherland, one from each of the following persons, whose competence to give an opinion on such a subject is unquestionable: Mr. Hooker, of the Royal Gardens, Kew; Mr. Mar-nock, Curator, Royal Botanic Society of London; Mr. Dickson, Florists' Censor; Messrs. Ward, *Clapham*; Rucker, *West Hill*; Loddings, *Hackney*; and Rollison and Sons, *Tooting*.—See "Answers to Correspondents" under "WAX FLOWERS." Ed. Gov.]

ON TEACHING GEOGRAPHY.

To the Editor of "THE GOVERNESS."

SIR,—I should feel obliged by being informed whether the plan proposed by Mr. Sullivan, in his "Geography Generalized," is the one approved of by experienced teachers. What are the objections (if any) to it?

I am, sir,

Yours most respectfully,

"A YOUNG GOVERNESS."

[See "Answers to Correspondents," under GEOGRAPHY.—Ed. Gov.]

EDUCATIONAL AND SCHOOL LITERATURE.

THE ENGLISH LANGUAGE.

GRAMMAR, COMPOSITION, LOGIC, &c. &c.

- I. "LECTURE ON THE METHOD OF TEACHING GRAMMAR." By James Tilleard, F.R.G.S. Longman & Co. 1855.
- II. "COMPOSITION AND PUNCTUATION." By Justin Brenan. 8th Edit., considerably augmented and carefully revised throughout. Effingham Wilson.

- III. "HANDBOOK OF LOGIC; Adapted specially for the Use of Schools and Teachers." By J. D. Morell, A.M., one of her Majesty's Inspectors of Schools. R. Theobald. 1855.
- IV. "THE ANALYSIS OF SENTENCES EXPLAINED AND SYSTEMATIZED; with an Explanation of the Fundamental Laws of Syntax." By J. D. Morell, A.M. 4th Edit., post 8vo., pp. 103. Revised, and furnished with Illustrative Exercises. R. Theobald.
- V. "THE ESSENTIALS OF ENGLISH GRAMMAR AND ANALYSIS." By J. D. Morell, A.M., one of H. M. Inspectors of Schools. Cl., fep. 8vo., pp. 47. R. Theobald.
- VI. "A SCHOOL GRAMMAR OF THE ENGLISH LANGUAGE." By the Christian Brothers. 4th Edit. Burns & Lambert.
- VII. "THE RUGGED PATH MADE SMOOTH; or, Grammar Illustrated in Scripture Truths." By a Lady. Wertheim & Macintosh.
- VIII. "A POETICAL GRAMMAR OF THE ENGLISH LANGUAGE, &c." By Robert Clarke. Cl., 12mo., pp. 172. Houlston & Co.
- IX. "POOR LETTER R." (Pamphlet.) Thomas Bosworth. 1855.
- X. "A CHILD'S FIRST CATECHISM OF ENGLISH GRAMMAR." By Elizabeth Harrison. Relfe, Brothers.
- XI. "ENGLISH GRAMMAR." (Pinnock's Catech.) By a Friend to Youth. Whittaker & Co.

THE study of language is a subject which demands the most careful consideration from those who are engaged in any department of education. Language, in the common acceptation of the term, is the expression of emotion, or thought, by words, spoken or represented by other means, and therefore the more perfectly grammar—the science of language—is understood, the more accurately will verbal expressions be used and comprehended.

When we reflect on the various and multiform gradations and transitions of human language, we see clearly the incomparable advantages which the study of grammar offers towards the progress of education and its consequents—civilisation and refinement. The importance of grammatical propriety, in an educational point of view, cannot be over-rated, and therefore every attempt to facilitate the progress of the people of this country in English grammar and composition is praiseworthy.

It is surprising how very few persons speak or write English with strict grammatical accuracy—even if due allowance be made for the idiomatical and elliptical expressions with which the language abounds; and it is most desirable, in this age of lectures, public meetings, and

book-writing, that grammar and composition should receive increased attention. Educationists are certainly not less fastidious than any other class of the community, and it is a question whether their fastidiousness tends to forward, or to retard, the good cause in which they engage.

The learned and amiable Dr. Priestley, in the preface to his "Rudiments of English Grammar," says:—"It is from an amicable union of labors, together with a generous emulation in all the friends of science, that we may most reasonably expect the extension of all kinds of knowledge." With sentiments such as these nearly every teacher professes to agree, whilst all the world knows that in no profession is there so much want of "amicable union of labors" as in that of education. In no department of secular instruction is the disadvantage of this want of "amicable union of labours" more apparent than in that now under our consideration. We would suggest the idea of some one publishing a collection of "Prefaces" and "Introductions" to educational works; it would supersede the necessity of any work on *egotism* being published for at least a century.

If some power could induce school-book authors of the present day to combine their efforts, we might have a series of school-books worthy of this age of educational progress; but it were vain to hope for such a combination of talent and experience—personal vanity and personal pecuniary interest and party spirit stand in the way of it: it would be against the interest of rival publishers; a thousand and one obstacles would present themselves; in short, it would be impracticable. But combined effort is not necessarily centralization. Let authors write—let publishers speculate—let teachers "pick and choose" from an endless variety of books for school use, but let them employ such media as "THE GOVERNESS" for the discussion of controverted points—let them do this for the sole purpose of facilitating the progress of education; then many of the evils with which the multiplicity of school-books is fraught will decrease, and we may hope that authors will pause ere they "rush into print" on subjects which it were better that they let alone.

From amongst the numerous works forwarded to us for notice we have selected eleven of a kindred character, although of various pretensions in point both of design and execution. As we shall not in this number be able to enter into the merits and demerits of all, we shall give a brief sketch of each, and then examine them in the order which appears to us best suited to the purpose of comparison. We shall probably have others to add to our list in our continuation of this subject next month. To Mr. Tilleard's *Lecture* and—if possible—to Mr. Brenan's work on *Composition* we shall, on this occasion, call the special attention of our readers.

The three works by Mr. Morell recommend themselves to the notice

of teachers on account of the official *status*, great experience, and unquestionable ability of the author. Expectations raised concerning them will, we venture to say, be amply realized. The "*Handbook of Logic*" and the "*Analysis of Sentences*" are works of such peculiar merit—so admirably adapted to the purposes for which they were intended—that no teacher should be without them. It is with unfeigned satisfaction that we feel justified in thus anticipating the result of a critical examination of these books, mainly, because we cannot refrain from entering a decided protest against any Inspector of Schools writing school-books. We object to the practice on principle. A Government Inspector of Schools should be above suspicion. As a school-author he cannot avoid all *appearance* of evil, consequently as a school-author he cannot be above suspicion. True it is, that every one, however careful he may be, is liable to calumny, and to have his motive and actions misrepresented: true indeed it is, that those who are often the least culpable get most blame, and are subject to most aspersion. Birds peck the richest fruit. It is well, for one who has a mind conscious of its own rectitude, to scorn the paltry machinations of malignity, but it is unwise—or at least inexpedient—to risk injury to a good cause by doing that which, however good in itself, might well be left either undone, or to be done by another person whose performance might be equally effective of good, and much less liable to attendant evil. We need not now particularize, nor enter into detail with regard to our objections to school-books being written by those engaged by the Committee of Council on Education to examine schools under Government Inspection, they are such as must necessarily present themselves to any who do not view the smooth, clear surface of affairs, regardless of the rough, turbid undercurrent. But to return to our subject.

The "School Grammar of the English Language," by the "Christian Brothers, has been published by the compilers, with a view of supplying their own schools with an elementary Grammar, harmonizing with their system of education and suited to the ages and capacities of their pupils." The "Christian Brothers," a Roman Catholic fraternity similar in organization to the "Society of Jesus," have published a series of educational works, which doubtlessly are much used by Roman Catholic teachers; and, if this "Grammar" be a fair specimen of the series, might be used by Protestant teachers with equal advantage; whatever the advantage may be. We are now merely speaking of the book as the work of a religious community. Of its adaption to school-purpose we say nothing now.

"*The Rugged Path made Smooth*," if regarded with a polemical eye, is in striking contrast with the work last mentioned. It has for its sub-title, "Grammar Illustrated in Scriptural Truths." Now, as—un-

happily—professors of Christianity cannot agree as to what are, and what are not “Scripture Truths,” it is evident that “The Rugged Path made Smooth” can be used by those teachers only whose doctrinal views accord with those of the *lady* who has (from the best of motives no doubt) written it. We may observe, with reference not only to this work, but also to all educational works written with needless allusion to controverted points of religion or politics, that whilst we denounce what is commonly called *the secular system* as injudicious if not dangerous, we must also denounce the practice of writing educational *party* books. We should not be surprised to see, ere long, “The Arminian’s Arithmetic,” “The Baptist’s Botany,” “Calvinistic Calisthenics,” and so on, through an alphabetical list ending with “Zion Chapel Zoology.”

It is no less amusing than instructive to observe the workings of various human idiosyncracies! We must confess that we prefer the idea of a “*Poetical Grammar*” to that of a polemical one. We hope that Mr. Clarke will pardon us for stating thus publicly that *association of ideas*, which sometimes operates in a provokingly ludicrous manner, strongly tempts us to perpetuate a pun with reference to his patronymic, his rhymes, and his “*Grammar Chant*.” Does Mr. Clarke intend to publish “*Trigonometry Intoned*?”

“*Poor Letter R*” is by a gentleman (or, it may be, a *lady*) who assumes the *nom de plume* of “Robert Ruskin Rogers.” It is written in the form of a letter of condolence to Poor Letter H. It appears that the author is desirous of gaining something for himself by reminding her Majesty’s liege subjects to mind their R’s as well as their P’s and Q’s. We shall have more to say about “*Poor Letter R*.”

As to the “*Catechisms*,” little need be said in this first notice. We shall not stop to inquire “*Who is Elizabeth Harrison*,” or “*Who is the Friend to Youth*,” who has written this *Pinnock*? By the way, it may interest some of our readers to know that the copyright of *Pinnock’s Catechisms* has expired, or is about to, expire; and, if we are rightly informed, a publishing firm will, shortly, offer to the public a cheaper edition. We are sorry to hear this; *Pinnock’s Catechisms* have done their work, and they have long since been superseded. In their day, and in their way, they were no doubt excellent, and many a parent has from them acquired, irksomely and imperfectly, that knowledge which children now-a-days can attain so readily and so accurately by much more pleasing methods. But we are digressing.

Proceed we now to the consideration of Mr. Tilleard’s “*Lecture*.”

When a gentleman undertakes not only to deliver a lecture on the method of teaching grammar to *United Association of Schoolmasters*, but also to publish his lecture, he must expect the criticism which he invites. The subject is highly interesting to schoolmasters, and we are sure that

governesses, schoolmistress, and ladies generally, are not less anxious than gentlemen-teachers to speak and write with correctness, perspicuity, and elegance, and to instruct their pupils, by the best methods to do the same.

We are not unmindful of the fact that Mr. Tilleard, in his lecture, does not profess to teach grammar, but *to indicate how much of the subject should be attempted—HOW it should be taught—and the METHOD to be pursued.*

Governesses—as well as schoolmasters—are, with regard to methods, matter-of-fact people. They will listen to theories—they will try experiments; but they are generally chary with regard to adopting new methods until a satisfactory *result* can be shown, or until it is clear that a satisfactory result can be produced.

Mr. Tilleard commences his lecture, by stating that “Grammar is not yet well taught in our elementary schools.” In proof of this proposition, he adverts to the Inspectors’ Reports—to the inability of teachers—to “the students in *several* of our training colleges,” who “seem to give the matter up altogether as a ‘bad job!’” And he says that the cause of all this “is *mainly* the want of a proper and rational method of teaching the subject, *but partly also* the difficulty of the subject itself.” He then shews how “most subjects of elementary instruction have been, more or less, methodized within the last few years of improvement. “But,” he contends, “Grammar has never yet been arranged in a systematic manner for teaching children in elementary schools;” and he advocates the consignment of Lindley Murray, and perhaps a *thousand* others whom we may infer are included in “the host of his followers,” *to the shelf.* He says:—

“The making of grammars has indeed become a public nuisance. * * * * * I have heard one of the inspectors say that, if he could have his way, every male child born into the world should be examined to see if he gave any evidence of an incipient tendency to write a grammar, and if the least signs of any such tendency could be detected, he should be strangled. The worst of it is, that the nuisance, instead of abating, is increasing every day.”

Mr. Tilleard regards as light work the task of teaching children “To speak and write the English language with propriety;” he thinks that *scientific* grammar should not be taught to the mass of the scholars in an elementary school. We make no comment upon this idea in particular; but we may observe generally, that whilst in Mr. Tilleard’s lecture there is much that is good, there is much that is illogical, and still more that, if not positively *ungrammatical*, is in point of composition very *bad!* This is the more remarkable under the peculiar circumstances of the case.

Mr. Tilleard is the corresponding secretary of the “United Association of Schoolmasters.” Before that association he delivered his Lecture

on Grammar. Surely one might expect grammatical accuracy and logical precision, if not convincing arguments and elegant diction. We do not make these remarks in any waspish spirit of petty criticism. We think that Mr. Tilleard acted most judiciously in bringing before elementary schoolmasters so important a subject. We do not forget that the trite but pithy advice, "Don't do as I do, but do as I say," is tacitly given by many a writer as well as by many a teacher; and those who commit "*a public nuisance*" by "*the making of grammars*" are not free from the fault of exemplifying the frequent inconsistency of theory with practice. Hence we have seen several grammar books in which the rules given are violated in the explanations, and the inaccuracies mentioned are, in another form, actually met with.

In an agricultural district a lecture was delivered not long since by a gentleman, small in stature, spare in bulk, and sallow in complexion. He was expatiating in glowing language on the physical advantages of total abstinence from fermented beverages when a stalwart, burly farmer good-naturedly called out, "*Meyster ! THEE look'st well, Oi muzzd zay.*" A roar of laughter from the rustic audience evinced the amusement afforded by the rude *argumentum ad hominum*. Our farmer may be regarded as representing a *class* of persons.

NOTICES OF BOOKS.

"BYRON; SALATHIEL, OR THE MARTYRS; and other Poems." By Æmilia Julia. Cl., 8vo., pp. 143. Routledge & Co. 1855.

BYRON is by no means a general favourite with ladies, nor even with gentlemen; and we were therefore rather curious to know what Æmilia Julia would say about him. We expected that she would take him to task for being such a naughty man, and that she would caution young ladies not to read his works on pain of being set down as indifferent about their reputation for modesty. Æmilia Julia does nothing of the kind. She is evidently *poetical*, and her admiration of the poet has induced her to endeavour to palliate the vices of the man. Byron is invoked thus: "SPIRIT of power and love!"—but we had better quote the verse:—

"SPIRIT of power and love! where'er this flight
Hath been, delivered from thy bonds of clay,—
Whether encircled with a crown of light
Thou soar aloft midst realms of endless day,
And near thy God pursue thy glorious way,
With golden rays among the seraphim
Singing immortal minstrel, blest as they!
And joy in unforbidden gaze on him,
The everlasting sun who never waxeth dim."

What follows will, we doubt not, be objected to both as regards *grammar* and *orthodoxy* :—

“ Or whether for thy many frailties here
That God, whose justice minds like thine adore,
Have banishèd thee to some lower sphere
Till thou be cleans’d from earthly dross—far more
In sorrow than in wrath—and regions hoar
Compass thee around, while undismay’d
Thou seest night gather and the tempest lower :
Till in thy ravish’d sight, thy ransom paid,
Heav’n open’d spread her gems and flow’rs which never fade.

Oh ! hear me, Byron ! (if yet by that name
They call thee in the world of spirits) hear !
* * * *

We have, perhaps, quoted from “Byron” sufficiently for the purpose of giving a specimen of the style of our author. We should inform our readers that *Æmilia Julia*, in a *note* to the second verse of “Byron,” repudiates the idea of “Purgatory, as invented by the Church of Rome !” We are sorry that we cannot devote more time and space to *Æmilia Julia*, for we assure our readers that her work has much to recommend it. She manifests much of Byron’s fervour of temperament in her writings ; apostrophising him, she says :—

“ I have been called thy child, *although long years*
Had glided o’er thy grave ere I was born.”

(The words in italics have been italicised by us.)

If these two lines have the same effect upon our readers as they had upon ourselves, the whole edition of *Æmilia Julia*’s work will soon be bought up, and every purchaser will write to her to request that she will exercise her talents upon less equivocal subjects. *Æmilia Julia* must be very young, and we are sure that she is warm-hearted and sensitive ; her composition bears evidence to that effect. We should therefore hesitate to censure, much less to condemn, a work which, despite of blemishes, is not devoid of merit. We should regret to damp her ardour in any way. We can as fully appreciate her amiable enthusiasm as we can appreciate what is good in the writings of a poet who is pre-eminent for the prostitution of most brilliant talents. At the same time we deprecate any literary work, whatever be its specious guise, that causes the blush of shame to mantle on the cheek of youth, innocence, and beauty. We do not recommend *Æmilia Julia*’s work as a reward-book, but we hope that the admirers of youthful talent will encourage a young lady by not treating with cold neglect her poetical efforts. It requires no small share of moral courage for a young lady to write as *Æmilia Julia* has. She has our best wishes. May her lite-

rary career be a long and useful one ; and may she labour to inculcate those virtues which Lord Byron, both by example and precept, treated with disdain ! *Æmilia Julia* has undoubted talents. May He who has given them to her, give her grace to use them aright !

"A GUIDE TO THE KNOWLEDGE OF LIFE; designed for the Use of Schools, and of all who desire Information regarding their own Organization and its Relation to the Natural Influences that are concerned in the Maintenance of Health." By Robert James Mann, M.D., F.R.A.S., M.B.C.S., &c. Cl., 18mo., pp. 478. Jarrold & Sons.

We strongly recommend this excellent work, to which we shall in our next call attention more particularly.

Respecting Notices of other Books, see "THE GOVERNESS ADVERTISER," p. 95.

NOTICES OF MUSIC.

"WHEN SUMMER FLOWERS ARE BLOWING." Ballad. Written by J. E. Carpenter, Esq. Composed by Anne Fricker. R. Cocks & Co.

THIS beautiful ballad needs but little recommendation. The music is in D major ; compass (voice) from C below the staff to D on the fourth line. The composer of "Fading Away" has fulfilled her part remarkably well. The accompaniment is so simple that a young learner would soon master it. We subjoin the words :—

"Some love the time of early prime,
When bud and bloom are swelling ;
Some love to see the winter tree
Bedeck once more the dwelling :
For me, I praise those sunny days
Where streams are gently flowing,
When all around with joy is crown'd,
And summer flow'rs are blowing.

"Some love to brood, in pensive mood,
On sorrows long departed ;
Some smile away each fleeting day,
In careless mood, light-hearted :
For me, I love abroad to rove,
Where, in the sunshine glowing,
My heart may share each voiceless pray'r,
When summer flow'rs are blowing."

The following beautiful pieces, which we specially recommend, shall be noticed in the July number :—

"The Evening Star." Ballad. The poetry by the Rev. J. R. Wreford, D.D., F.R.S. The music by William Sydney Pratten. Duff & Hodgson. —"Moore's Posthumous Songs." Nos. 1 and 2. C. Jefferys.—"Il Trovatore." (We have received from several publishers a number of songs from this favourite opera.)—"Lieder Ohn. Worte." (Songs without words.) For the Pianoforte. By Felix Mendelssohn Bartholdy. Books 1 and 2.—"Musical Bouquet."

We shall also endeavour to notice, as soon as possible,

"Longfellow's Psalm of Life." (S. Glover.) C. Jefferys.—"Longfellow's Psalm of Life." (Miss Lindsay.) Cocks & Co.—And a number of other pieces from various publishers.

ANSWERS TO CORRESPONDENTS.

ARITHMETIC.

The New System. (A. M. C.—Matilda—An Assistant—Eva (Bath)—A Governess (Hastings)—A Schoolmaster, &c., &c.) Address, "E. D. W., care of the Editor of 'THE GOVERNESS,' 58, Holborn Hill, London."

Ellis's Examples. A Schoolmaster. We quite agree with you, but the question is, *does the author do what he professes to do?* We do not feel called upon to go out of our way to justify Mr. Ellis—we have no doubt that he can meet your objections; a letter addressed to him, "care of Messrs. Longman & Co., Paternoster Row, London, would, we suppose, be attended to, or at all events acknowledged.

MUSIC.

The Withem System. (Alice—A National School Mistress—A Professor of Singing, &c., &c.) We cordially thank our kind correspondents for their cheering communications, which are so similar in tone, and so confirmatory of our opinions expressed and implied in our last. The insertion of other letters on the subject seems needless. We shall, however, be glad to hear what other teachers have to say on systems of singing. "The *amende honorable*," from such a gentleman, is, we think, quite out of the question. We have heard nothing further from him; but, by a *side wind*, it has reached us that his letter to us was written under a pitiable—but withal rather ludicrous—mistake. However, as one of our correspondents observes, we "gave him quite as much as he paid his penny for, and much more than he will relish." We are sorry that we had not time to write a *shorter* reply.

Schallem's Alliance Quadrilles. (L. M. N.) Mr. J. Williams, 123, Cheapside. The price is 3s.

BOTANY.

Catechism of Botany. (J. D.) "The Catechism of Botany" (in 2 parts), edited by the Rev. T. Wilson, and published by Darton & Co., will, we think, be just the work you require. Part I. treats of *The Structure of Plants*. Part II. of *The Tribes of Plants*. A pleasing characteristic of this catechism is, that it is not in the usual catechetical form, but consists of two hundred and seventy distinct but naturally connected paragraphs, from each of which a number of questions might easily be formed. There is, however, one appropriate question to each paragraph, in *foot-notes*, so that the work will answer a threefold purpose; it is a Catechism, a Text-book, and a Reading-book. We would suggest that your senior pupils might colour the illustration from natural specimens—this would be a pleasurable and profitable employment, and would render the catechism more attractive to the younger pupils. (See under MISCELLANEOUS.)

Articles on Botany. The communications of A. B., A Lover of Nature, Ellen, and others, shall receive attention.

GEOGRAPHY.

Fingal's Cave. E. Y. E. The original Gaelic name of Fingal's Cave is *Uaimh Binn*; this name is derived from the echo of the waves, and signifies "The Musical Cave."

Method of Teaching Geography. We have received several inquiries on the subject. As the letter of "A Young Governess" is the most concise and to the purpose, we insert it, and hope that our subscribers will give it their attention.

HISTORY, &c.

Notes and Queries on the Reign of Henry VII. (J. D.—H. C.—M. A. T., &c. &c.) We are glad to find that the plan is so well liked, and that the only complaint is that the "Notes are so few and far between." We have a large number of communications on the subject; they shall receive early attention. It is rather remarkable that those subscribers who have not yet contributed any NOTES or QUERIES are more urgent than those who month after month contribute.

A Religious King. (A. G. G.) It was William Rufus, who swore by *St. Luke's face* that if the Jews should overcome the Christians he would renounce Christianity and become a Jew. The Red King usually swore by *St. Luke's face*. King John usually swore by *God's teeth*!

Witchcraft. (Which Witch?) We suppose you allude to MOTHER LAKELAND, who was burnt at Ipswich, Sept. 2, 1645. She was *poor and old*, but we have no informa-

tion as to her *personal appearance*; however, it is *not improbable* that it was unprepossessing. In the account published after her death, *Mother Lakeland* was represented as having sold herself to the devil in the year 1625, and that he supplied her (in consideration thereof) with *three imps.* in the forms of two little dogs and a mole! Several persons, as a matter of course, appeared as witnesses against her for having spitefully afflicted and tormented them in various ways.

SCRIPTURE, RELIGION, &c.

Arrangement of Subjects. (H. S. B.) "The Scripture Text Book."

The Confessional. (M. M'C.) We regret to find that you seem to think that the remark about the Confessional was intended as *offensive* to any members of the church to which you belong. As you are well aware, we have a large number of Catholics amongst our subscribers. We are glad of this, not *because* they are Catholics—popularly so called—but because they manifest a truly catholic spirit in this respect. We do not at all doubt the truth of what you say about the Confessional proving a comfort to many, still we maintain emphatically that much evil has resulted from the *abuse* of it. We do not wish to discuss the question as to how far the original object of the Confessional has been abused, but surely every confessor is not infallible! We are not silent about abuses in Protestant communities. Why need we hesitate to mention any which exist in the church which acknowledges the Pope as its visible head? It is our constant endeavour to avoid giving offence to members of any community, but in conducting such a periodical as "THE GOVERNESS," we tread on tender ground; for instance, in this answer we have called the members of your church *Catholics*. Now this perhaps will give offence to some Protestants, who are quite as jealous about *catholicity* as any members of the church of Rome can be; but we do not consider that we compromise principle any more in this than we do in giving Friends, Independents, Bible Christians, or members of any other sect, the designation which they themselves assume, so long as it is not blasphemous.

"For modes of faith let graceless zealots fight."

In our remarks on education, we regard measures, not men; principles, not persons. Ours "is not the cause of faction, or of party, or of any individual; but the common interest" of all.

DRAWING, &c.

Drawing Paper. (M. K.—Celia.) Mr. James Newman's establishment, in Soho Square, is one of the most respectable in the trade. As both inquirers appear to be in town, we recommend them to call at Mr. Newman's. M. K. had better apply (with reference to her other question) at the School of Design, Marlborough House.

POTICHOMANIE.

Instructions. (C. L.—Martha.—A. M. B., &c., &c.) We have before us two little books, either of which will give our correspondents the information they desire—one is published by Mr. Barnard (*see advertisement*), the other by Mr. Makepeace, of 275, Regent-street; the price (we believe) is *threepence*.

ORNAMENTAL LEATHER WORK.

Instruction Book. (J. L., Evesham.) An excellent work on the subject, by *Emilie de Condé*, will be forwarded by "Mr. Barnard, 339, Oxford-street, London," post free, on receipt of sixteen penny postage stamps.

WAX FLOWERS.

Recommendation of Modellers. (Martha.—A. D.—Celia.—Mary Jane.—Edith.) We cannot undertake to decide on the respective merits of the parties whose advertisements appear in "THE GOVERNESS" Advertiser.

Papers on Modelling. We have much pleasure in inserting a letter on wax modelling from Mrs. Makepeace, the lady who lectures at the Polytechnic Institution. Perhaps some of our friends, who appear to take great interest in the art, will kindly let us know as early as possible whether papers on the subject would be welcome, and we will communicate to Mrs. M. accordingly. We doubt not that her offer will be thankfully accepted.

MISCELLANEOUS.

Employment for Women. Angelina B. We thank you for your offer; we have received many similar ones, but we question whether such a subject would suit our pages. We

should, however, be glad to know what scheme you would propose for the attainment of the object you seem to have in view.

R. F.; Ellen M.; C. W. T.; M. A. C.; Z., and Theta, declined with thanks.

Recommendation of Pupils. (M. P.) We are sorry that your letter has remained so long unnoticed. We do not profess to recommend pupils, although we have had the pleasure of doing so in several instances of late. Circulars sent to us by our subscribers are kept together, and we refer to them when inquiries are made.

School for Training Female Servants. (F. H.) We have been informed by Lady Darell that this school "has for some time been given up."

Boarding School Assistants. (A. M. H.) We differ from your opinion. The young lady is not unreasonable in her demands, and if she were to take proceedings against you in a court of equity, she would, no doubt, obtain twice as much.

Unanswered Inquiries. We must beg that our friends will accept our apology for overlooking their inquiries; we will endeavour to be more attentive in this respect.

Subjects of Inquiry. When a correspondent makes, in one letter, inquiries on various subjects, we should feel obliged by each subject being kept distinct, either by being written on separate papers or by the letter on *one* side of the paper, so that the subjects may be separated.

Rejected "CORRESPONDENCE." Letters intended for insertion in "THE GOVERNESS," forwarded to the office by the 14th of the month and not appearing in the following number are *rejected*, unless notice to the contrary appear.

Parliamentary Debates on Education. (J. D.) We are much obliged to you for your good opinion, and shall endeavour to deserve it. Your objections are certainly well founded, and we shall act upon your suggestion. (*See under HISTORY*).

Governess Prospectuses. (L. H. M., Colchester.—C. F., Bath.—A. Z., Brighton.—A Well-wisher, &c., &c.) The kind letters of these correspondents deserved earlier notice. Our original prospectuses were long since distributed, and we did not think it necessary to insert others. We have, however, received so many applications on the subject, that we have had another prospectus printed on a light paper, and we shall be happy to supply our friends with as many as they desire. A specimen (without the fly leaf) is affixed to each number of "THE GOVERNESS" issued this month.

CORRESPONDENTS. We beg to acknowledge the receipt of communications from the following persons, to whom we shall reply either by letter or in the July number of "THE GOVERNESS":—A. B. C.—An Old Teacher.—Clericus.—M. W.—J. E. M.—E. C.—Rev. J. S.—H. B.—Rev. A. H.—B. E. M.—J. R.—A Composer of Music.—E. P.—A Mother.—M. A. C.—E. R. (*Brompton*).—Anne T.—S. J. W.—A Pulpit Teacher.—"Do-re-mi."—Phœbe.

THE GOVERNESS ADVERTISER.

The many pages of Advertisements. (Anna—F. L.—B. J.—Charlotte—E. T.—&c. &c.) We believe, firmly believe, that ladies *really* have consciences. It is quite true that we "have never given less than fourteen pages, and have even given twenty-two pages of advertisements;" but we assure our *subscribers* that if it were not for these advertisements, the proprietors of "THE GOVERNESS" could not, large as is the number of subscribers, supply twelve stamped copies for 3s. 6d. We are glad to find that many of our correspondents derive much "*useful information*" from the GOVERNESS ADVERTISER."

Objectionable works, &c. (B. J.—E. T.) We would not, knowingly, advertise any "objectionable, books, music, &c.," neither do we think that any objectionable advertisement has ever appeared in our pages. On the contrary, our advertisers are of undoubted respectability, and doubtlessly are quite as anxious as we are that "THE GOVERNESS" should be in every way suitable for the perusal of ladies. We always *reject* advertisements of which, for *any* reason, we disapprove, and we do not in every instance feel ourselves bound to state our grounds for disapproval.

It is, however, absurd to suppose that we *recommend* every book or piece of music mentioned in "THE GOVERNESS ADVERTISER," any more than we recommend pills, potions, powders, or plaisters. *Some ladies are captious!*

Paging the GOVERNESS ADVERTISER. (L. W., Cheltenham—C. C.—An Advertiser, &c.) We have adopted the plan which has been so much desired. As we have already given 82 pages of Advertisements, we commence from the 83rd in our present number.

THE GOVERNESS.

NOTES OF LECTURES ON METHOD IN LEARNING AND TEACHING,

DELIVERED AT QUEEN'S COLLEGE, HARLEY-STREET, LONDON.

(Continued from page 236.)

LECTURE IV.

THERE are two extremes of error into which beginners in the Art of Teaching are apt to fall, opposite in nature and yet alike in their injurious effect—(1), an utter want of simplification ; (2), an excess of analyzing, illustration, and *simplifying* ; concerning which latter word and its true meaning we shall have much to say.

First, then, as to want of simplification. Teachers are often found who seem to err in this respect, and to fail in their endeavour to educate other minds, from actual excess of knowledge. To ask a single question of such as these, or to be for a moment their disciple, is like trying to fill a half-pint cup at the Falls of Niagara—long before you can possibly hope to have the vessel filled, it is overwhelmed by a flood, swept away, and annihilated, headlong down into the abyss of waters. All hope of gaining a drop to quench the thirst, however ardent, is gone at once and for ever. Your question is answered a thousand fold. Twenty “Mangnall’s Questions,” condensed into one volume, seem to be let loose upon you at once. There is no difficulty, restraint, or uncertainty—the flood of knowledge comes down on you in annihilating abundance. What more can you want ?

What more ?—simply *this*, it might be replied : “ I want to know and feel that my question is understood and felt ; and I should have preferred an answer which tended not so much to display the teacher’s infinite stores of knowledge, as to find out and fill up the chinks of ignorance in the mind of the learner.”

Some teachers err in this way from inexperience in the training of other minds ; while others from a certain hardness and natural angularity of mind, having acquired most of their own information* in crude, rough, fragmentary, disjointed blocks and patches, are apt to blurt out their acquisitions in pretty much the same form ; others, again, from sheer laziness—it often being a far easier operation to give utterance to the longest string of learned phrases and profound speculations, than really to explain and simplify one fact to a little child ; and yet others (equally in error), who having become, as it were, wrapt up in the shell of their own cleverness and learning, think it undignified to come out but in full armour ; to simplify would be childish, silly, and unbecoming. They might indeed break a lance in a real combat with a full-grown warrior, whom to defeat would be a glory scarcely surpassing that of being defeated ; but all must be done after due sounding of trumpets and preparation, in the most emphatic manner, in the right tone of voice, in the exact way, “*en regle*,” as if from an eminence and vantage ground. Such as these scarcely deserve even the title of *methodistical*, far less of *methodical*. In *their* method is not a spark of life.

2. But a far commoner mistake is that of “*excess of simplification, analysis, illustration, and explanation*.” According to the laws of this school, nothing is too hard, obscure, abstruse, or novel to be fully explained, commented on, and illustrated ; nothing is so hidden as to escape explanation ; nothing so high or holy as to be above it. We have already seen how the question of “*eternity*” has fared in the hands of such as these ; and need but add that the highest and holiest topics are treated in the same dignified and successful manner, equally worthy of the teacher, and well suited to the taught.

Let us illustrate this point from life. We chanced once on a time to be present in the class-room of a famous training school, when a skilful Scotch teacher was about to give what was called a Gallery Lesson to a large number of children assembled before him. Some thirty or forty students in the art of Pædagogy were present to hear and profit by the lesson ; note books and pencils were all ready—the teacher utters the word “*attention*,” and the lesson begins. The children are fairly attentive, the teacher is well-

* Well-informed people, but in no sense educated.

up in his subject, has a most fluent and facile tongue, and the campaign opens brilliantly. The subject chosen for the lesson was the 12th verse of the 92nd Psalm: "*The righteous shall flourish like the palm tree: he shall grow like a cedar in Libanus*"—it having occurred in a previous reading lesson.

For a time all went well. The teacher gave a rapid but fair sketch of the royal Psalmist, the character of the Psalms of joy, of prayer, of praise. He then spoke of the blessings attending godliness and righteous dealing, and ended with the words of David, "*The righteous shall flourish like a palm-tree.*" Up to this point there was nothing to complain of. But, his next step was of a totally different kind. He began to speak of *trees* in general—high trees, stunted trees, trees with many branches, trees with none; fruitful and barren trees, timber worth its weight in gold, timber that was all but valueless; and last of all palm trees. He drew a palm tree on the Black Board. He enumerated endless varieties of the palm tribe; he described South Sea Islands, barbarous islanders, their savage life, the infinite value of the palm to them; how its leaves were cleverly turned into rough cloth, or roofing for their huts, its juice into goodly drink, its fruit served for daily food—in short, how every part of it, from the deepest root to the top of the loftiest stem, was of excellent use to the poor uncivilized heathen. From this he rambled off in a dozen different directions, to palms of Egypt, and palms of Syria, palms of the East and palms of the Americas: he showed in what respects they differed, in what they agreed; he talked of cocoa-nuts, monkeys, and cocoa-nut oil. Where was he going to stop? He did stop at last, however; time was up; and the lecturer ended by saying to his group of youthful listeners—who had been all waiting to hear King David's simile explained—"Now you see, my children, why the righteous shall flourish as a palm tree." This, however, was precisely what he had not told them.

3. Now, had this worthy Scotchman's lecture been a Botanical one—for example, one of a course of lessons on the various classes of trees most useful to man—much of his discourse would have been apt enough. But this was not the case. On the contrary, the whole object and drift of the lesson was a Religious one, and the verse on which he professed to build his lecture was simply one in which the Psalmist uses a very apt and natural simile to express a striking remark, which he had made in many other places. The

main point to be illustrated, so far as the palm was concerned, was to show why *the righteous* man was specially to be compared to a tree of this kind. This should have been the *leading idea* to the lesson. Parallel passages would have greatly helped such an explanation. Elsewhere David says, "*I am like a green olive-tree in the house of God;*" and again, "*The righteous shall be like a tree planted by the water-side, that bringeth forth his fruit in due season; his leaf also shall not wither.*" A glance at the three passages, or more, would have shown that the righteous is simply compared to a green, healthy, and fruitful tree, well planted and watered, causing pleasure and plenty to all near it. The young listeners might have easily been shown why David chose the palm, a tree of such use and beauty, or the green olive, or any fair and noble tree growing by the banks of Judah's bright streams, to teach us the happiness and blessing of a good man's life, without a word touching ivory palms, cocoa-nut oil, or fibrous door-mats.

4. The mistake lay in altogether casting aside or forgetting the *Leading idea* or motive of his lesson.

5. But we must deal with mistakes of a far more serious nature than this. The rage for simplifying and explaining extends not only to palm trees, and South Sea islanders, but to points of a much higher and more important kind. We have already seen the fate of the word "*eternity*," and have now to consider the case of little children who are supposed too young and ignorant to understand the first chapter of the Book of Genesis, (which they are able to read,) but are nevertheless thought fit to listen to most ample explanations of the word *create*, and that most mysterious doctrine of "*The Trinity in Unity*."

Those grand and solemn words, "*In the beginning God created the heaven and the earth*," are thought to be too abstruse for the mind of the young learner, especially as regards the act of *creation*. The little child therefore who, in simple wondering faith, has looked up to the sunny or star-lit sky a hundred times, and thought perhaps of God who, in His greatness, made them all, and there dwells in His own palace of light, is to be made a little wiser on this point. He is to be taught that *making* is not *creation*, and, that the subject may henceforth be to him one of solemn reverence and plain as the commonest matter of every-day detail, he is dragged through a page or two of some such wise and instructive detail as the following:—1. *Could a man have made the heaven and earth? No*

(Of such an absurd impossibility as this not even the remotest suspicion had ever entered, or ever would have entered, the child's mind unless thus ingeniously planted). He boldly answers, therefore, *No.* 2. *But a man can make baskets, or boxes, or bird cages, if he has the things to make them of?* Yes. 3. *Very good boy.* Now suppose that a man were shut up in an empty room by himself, *without any things*, could he then go on making *boxes, bird cages, or baskets, or anything else?* O, No; *that* he could not. 4. If you were to shut him up in a room like this, and say he should not come out until he had made a box, would he ever come out any more? O, never. 5. *No, my dear child, he never would. He would be unable to make baskets, &c., without any things or materials; but God could make a box out of nothing, and so on, for a page or two, which we need not further describe.*

6. What we have already said of eternity and the slates, applies with equal force to this question. The object now in view is to give to a little child a high, and holy, and grand notion of the Almighty's power in creating the universe. To effect this, and show him the infinite difference between the greatest of human doings and the least of divine, we lower the whole question to the details of empty rooms, boxes, baskets, cages, and workmen, and call the process *simplifying*! Is it possible to conceive any process less likely to attain the desired object? or any means more transparently absurd?

If it be necessary at once to enlarge on the word *create*, and speak more fully of God's power (with the thought of which, be it remembered, the heart of the child already thrills), why not take other words of *The Book* itself, which contains wisdom for the wisest, and simplicity even for children? Why not—instead of prating about baskets and empty rooms—turn to such glorious words as these? "*He spake the word, and they were all made, He commanded, and they stood fast for ever; By the word of the Lord were the heavens made, and all their host by the breath of his mouth; And God said, Let there be light, and there was light; And God saw every thing which He had made, and behold it was very good.*"

Is there one English child, who can read the Bible, whose little heart will not be filled with the wisdom and the mystery of such words? Nay more, who is there amongst the wisest on earth that dare add to them, to improve or to expand? Which among the wisest dare ask for *more* than these words express?

THE NURSERY DISCIPLINE OF THE GOVERNESS.

A GREAT and good physician, Dr. Hodkin, asserts that words, looks, and actions which infants see and hear in connection with the discipline they receive during the two first years of their lives, do actually form the grand essential outlines of their future characters, and so indelibly are they impressed, that it will be difficult to model them in future years. If this principle be correct, how careful ought parents to be as to whom they appoint to direct the earliest education of their children! and how important an agent is the nursery governess, and how fully ought she to partake of the fullest sympathy and confidence!

Everybody knows that a variety of circumstances and events are daily occurring which a mother can neither provide against or control. But one whose business and duty it is to watch over the infant tendencies with a holy love—not the mere animal instinct, which the mother feels too often to an excess which warps her justice and her judgment, but with a love sacred and emphatic—can modify, direct, and train the youthful feelings and faculties with the greatest chance of success; but many are indeed the trials that the governess has to undergo in her noble task.

A nurse maid takes up John the elder, a little urchin of four years old, and thus commences his moral training:—"There, John, see—see baby in the cradle. Baby is mother's best boy. He will have John's playthings. He sleeps in your pretty cradle, and John must go up stairs and sleep with Hannah." Whereupon John puts in a demurrer.

"That naughty, squally baby sha'n't be my brother. I'll pull him out of the cradle, that I will. I'll kick the cradle over. I won't rock him. He sha'n't have my playthings—he sha'n't have my ma, and I won't sleep up chamber with Hannah."

"Then," says the indulgent Hannah, "you are a tiresome, wicked boy, and you shall be whipped. Hannah won't love you."

"Then I won't love Hannah, and I'll tear baby's eyes out."

Such are the conversations frequently taking place between children and servants; and worse, I have known a father talk in this style, to test, as he called it, the manly spirit of his son. I have known a sister do it, merely for the sake of play and hearing herself talk. I have known a brother do it, either from a love of teasing or from a mischief-loving spirit. I have known such a course persisted in for years, to the utter destruction of the temper and feelings of a child. What a work, then, is that of the governess, to undo all the mischief that inconsiderate ignorance has accomplished.

At the early age of three years, a little boy who had been most tenderly brought up manifested great jealousy and resentment at finding

his little sister, under a year and a half old, frequently lapped and cosseted. He at first attempted to scratch her little arms, and then he bit her finger. The mother, justly incensed at this depravity, had at once recourse to the rod; but this had little effect, for in a few days the same little creature scratched his sister under her clothes, making a deep scar. He was again whipped and sent to the bedroom, where he remained the whole day. When again permitted to return, he appeared more exasperated than ever, and vented his spleen, not, however, on the sister babe, but upon his mother's dress, which he tore secretly behind. Not knowing what to do, the mother called for her governess, in whom she had the most implicit confidence. She perceived that the jealousy of the child had been aroused by indiscreet treatment; and, instead of arousing other feelings of a combative character, saw at once that it was hers to excite those of love and affection. On receiving the little boy in her arms, she said to him, "Darling boy! mother loves her little boy. Kiss mamma, my dear, and kiss sister too—we all love Alfred; let us all kiss one another." The poor child hid its face under the nurse's arm. His moving chest and half stifled sobs evinced the most heart-felt emotion at finding he was not to be cast off, but was still beloved. Presently he raised his little head, and, looking over the lap of his governess, exclaimed, "Me love Susan! me love mamma! me love governess!"

I verily believe that, but for the interposition of a thoughtful governess, a uniform course of punishment would have been pursued, without sympathy and without love, and although the child might have been made to desist from his scratching and biting, the consequence would have been a cherished hostility to his sister, which would probably have remained through life. The judicious interference of the governess, although it may have humbled the mother, served the valuable purpose of developing one feature in the child's disposition, which she was enabled to turn to profitable account.

I have sometimes mentioned the fact above stated as evincing great natural affection, but have been told, in reply, that whatever might be true as to his feelings on that occasion, the child must be naturally unamiable and selfish. But experience proved the contrary. From that hour he uniformly manifested the most cordial and disinterested feelings towards his sister.

The governess in the nursery, who may have the care of very active children, will meet with many difficulties. Some complain that they do not know how or when to punish them. It certainly requires great forbearance and wisdom to manage one such child. The difficulty is very greatly increased when three or four such spirits meet in one family. Before punishing such children, we should study their motives. A little boy of this character once got upon his trundle bed with a large

pair of shears, and began to cut the bed in various places. At another time he took a sharp knife and cut his mother's sofa. The servant-girl thought the child was possessed with something beyond the human. He had, as *she said*, more *depravity* in him than any child she had ever known. His governess thought otherwise. As he was remarkably ambitious, and desirous of imitating older people, as well as active, she sensibly thought it was a desire to handle the *big* scissors and to try the *sharp* knife, that influenced him, rather than a wish to destroy the bed or the sofa.

I called a short time since on a lady who resided in the country, but who, accompanied by her three little ones, had come to the city to visit her sister. I found her in trouble, in consequence of an incident which had just occurred. Her little boy, four years of age, had clambered up into a bay window, outside of which was a flower stand and a few pots of flowers. By leaning over, he could just manage to reach the blossoms of a beautiful wax plant. This he had plucked, and was triumphantly swinging it about in his hand. The plant was a favourite, and the flower was the only one it could have, that year at least. The deed was wicked, atrocious, scandalous, and the first question was, what mode of punishment should be adopted; and, punished he was, with sundry slaps on either ear, and an out-thrust to the cellar below.

I reached the drawing-room while his yells were loudest. After awhile I prevailed upon his parents to let him show himself. He came in with red face and swollen eyes; but after a very little while his troubles passed away as a dream, and presently I found him already disposed to convert the chairs into horses and the ottoman into a coach, that he might take out his sisters for a ride. The secret of the pulling of the wax flower then came out. Having lived in the country, where he was allowed to pick indiscriminately from the field every flower he took a fancy to, from the daisy to the waterlily, he of course did not know that there was any especial value set upon a wax plant, not half so pretty as hundreds of the field flowers so common to him, and he erred through childish ignorance, not from childish depravity.

The course that should have been pursued is so obvious, that I shall not insult the governess by adverting to it. The grand remedy for the tricks of active children is prevention; remove as far as possible from them temptation to commit such misdeeds, or warn them beforehand not to do such and such things. Children are imitative beings; they, like you, must be busy. They ought not to be punished for that which is the first step of talent in the work of improvement.

In these remarks I have endeavoured to exhibit some of the principles upon which the nursery governess should act. She should seek to

prevent error rather than trust to punishment afterwards ; she should ascertain all the circumstances in each case of misconduct, and duly weigh and appreciate the child's motives and natural character.

W. M.

INFANT TRAINING.

ANOTHER work on Fröbel's system of infant training has just been published * by the parties who had the honour of introducing it first into England, and we take the opportunity afforded by noticing this book, to offer a few remarks and suggestions relating to the method itself, and the way in which it may be rendered useful to the school and family.

We have no doubt that Lord Palmerston was correct, when he told his audience the other day that babies were all born very good ; but we really fear that his Lordship would have been less forward to announce his opinion if he had had to dry nurse a hundred and fifty of them ; for the fact is, that every one of them has taken his being new and fresh from the fountain of life, and so unlike that of any other, that there is hardly a possibility of knowing what will please it. This individuality of the individual, as some one has called it, makes the little creature dissatisfied with everything you give him. A doll suffers amputation of legs and arms, the bellows are opened in search of the wind, and the china is broken to build a dolly's house ; and yet there is something really delightful in all this activity. See how the exercise strengthens the little body, how the little heart rejoices as one ray after another of intellectual light dawns upon its soul. Really, when one considers how much the child learns during those early years ; how much it begins to recognise forms, colours, motions, persons ; to exercise not only its limbs and senses, but the will and understanding also, one begins to discover the necessity for its always doing something.

The great merit of Fröbel's system, as it appears to us, is, that it not only sympathises with, but enters into, the spirit of the child, and provides a proper sphere for this constant activity. The little hands are naturally restless, and will always find something to exercise themselves upon ; so, doing away with all finished, destructible, and expensive toys, and giving them simple materials to work with, the education is commenced with the first dawn of the perceptive power, and continued until the rudiments of the highest and most perfect education become as familiar to the mind as games of play.

* Practical Guide to the English Kinder-Garden, by J. and B. Ronge.

For the benefit of those who have not had the opportunity of becoming acquainted with Fröbel and his system, we may remark that it consists in a number of plays, games, and occupations, and is designed to teach all the elements of our knowledge. The first department is comprised in SIX GIFTS. The first Gift is six coloured balls for teaching colour and motion; second, the cube, ball, and cylinder, gives a knowledge of forms; the third is used for constructing, being simply eight small cubes; in the fourth, fifth, and sixth Gifts, there is a progressive development of this constructive idea, until the child is perfectly familiar with the cube, with all its uses and divisions, besides having received a mass of other knowledge of the highest importance.

Reading is taught in a very pleasing and ingenious manner: pieces of cardboard cut into small long pieces, and half circles of various sizes, are used to form the letters, so that the child makes the letters whilst it learns them; this also is done by laying sticks, undipped lucifer matches, and what is called peas work; that is, by uniting the sticks with peas. In this way beautiful alphabets are made, and the children learn to read and spell before they are ever put to a use a book.

Making a paper plaiting is another useful and interesting occupation. The paper is skilfully cut and prepared, and it is hardly possible to conceive that anything can be better adapted to improve the taste and occupy the hands and brains of the children. The hand, the eye, the fancy, are all so finely cultivated, that one hardly knows which to admire most, the beauty or simplicity of the employment.

Paper cutting, pricking patterns in paper, modelling in clay or other substances, are all very interesting; but that which is perhaps of the highest importance in all these miscellaneous exercises is, drawing. And Fröbel's method of teaching this is so excellent that we are confident of its being very shortly introduced into all schools, as well as adopted by all who teach drawing exclusively. The slates and copies are ruled in squares, and the child taught to develope all manner of forms from the simple cube: by adopting this method very little children are enabled to draw a surprising number of beautiful forms and patterns; indeed the Kinder-Garden appears to us to be the proper school for the artist to receive his first ideas in, for it is here more than in any other educational system that we are made acquainted with the elements of the fine arts, which are taught with a simplicity adapted to the child's intellectual powers.

The first thing that will strike the casual observer is, that toys have been substituted for books. Proper ideas of form, size, and motion having been imparted by the two first Gifts, the four succeeding give a practical acquaintance with all the rudiments of mathematics. We say practical—for the child not only learns to distinguish the various angles

and triangles, but also to use them ; for in building and carrying on the other plays all the faculties exercised are brought into activity. It is difficult to estimate the importance of this early exercise of the intellectual faculties. It has the same influence upon the child that proper culture has upon a plant—aids it to develop all its powers, and bring forth fruits which we may seek for in vain elsewhere.

Finally, in this system a prominent place is given to gymnastical exercises, not as a drill, which is only adapted to grown up people, and which soon becomes toilsome even to them, but a number of games and plays, all interesting to the children, are played every day, and so skillfully are they arranged that the children are not only amused but properly exercised and instructed also. The great fault, when children are allowed to romp about after their own fashion is, that they become rude and unruly, and attain nothing but the simple exercise of their lungs and limbs. Fröbel's plays are all accompanied by songs and music, and the play is made a means of teaching rhythm, harmony, manners, and deportment. Those and those only who have studied the wants and wishes of childhood can form an adequate idea of the importance of this part of the system. That Fröbel's games are attractive, may be inferred from the fact, that when the children are not in the school they play the games themselves as though the teacher were present with them.

One of the advantages which this system of infant training has over all others that we are acquainted with is, that it is equally adapted to the school and nursery. The trouble which parents have to keep their children quiet, is too often the want of something to occupy their attention. The child *must* do something, and, if there be nothing else in the way, will try mischief, and being checked here also, will cry by way of diversion. If mothers and nurses should ever erect a monument to any one, we expect it will be to Fröbel ; for he certainly has done more than any other man, living or dead, to make "good children." In introducing the system to schools, we have only one piece of advice to give, and that is, that the system be taken as a whole, and no attempts made to unite it with any previous plans or arrangements. One great recommendation to the book before us is, that it is a complete practical guide for parents and teachers ; but in all cases where there is a school to be taught, we think it absolutely necessary that the teacher should in the first instance herself be properly instructed ; nor can we imagine a better field of occupation for young ladies possessing the requisite talents, than may be found in the Kinder-Garden. We are quite sure that it will soon become profitable and delightful.

It is a fortunate thing, not only for the system, but for us also who receive it, that it is being introduced into this country by people who

possess the necessary qualities and qualifications for the work. Poor Fröbel! after a life which had been one of noble self-sacrifice, was at last, as he thought, overwhelmed by difficulties. Importunate creditors would no longer be put off, and execution and ejection for rent seemed inevitable, when a lady, who was unable to pursue her journey, called at his house, and devoted the money which would otherwise have been spent in her travels through Switzerland, to relieving him from his embarrassments. Having a family of her own, she was naturally interested in all she saw, and from being a pupil became a propagator of the system, and now, in exile amongst us, has introduced it into this country. It is but little that we thank the Jesuits for; but we certainly may be grateful to them for causing one to take refuge amongst us, who brings a system destined, as we believe, to bless whole generations of our children. The Society of Arts, and one of her Majesty's Inspectors of Schools, have expressed approval of it; and we cannot better conclude this article than in the words of the latter to the authors:—"The proper introduction of this system would confer, as it seems to me, an inestimable boon upon the rising generation of this country; and I trust you may be able successfully to carry out plans which propose such grand results."

EDUCATION FOR THE PEOPLE.—No. II.

Elementary Schools for Girls.

As the education question now stands, we feel that we shall do well to defer our remarks with regard to the formation and establishment of a national system, and to consider what might, under existing circumstances, be done to elevate the moral position of the people. It is by no means apparent that the great difficulty of the subject will be overcome by the adoption of any plan now before Parliament; and even if it were, we believe that the particulars to which we shall now call attention, have not been so incorporated in any general scheme, in a manner likely to supersede the necessity of thus bringing them forward for consideration.

After having from time to time stated our views with reference to female influence and female education, and having shown from history—sacred as well as profane, general as well as particular—that our views are not only those of the best moralists and educationists, but are also such as facts will present to the mind of every individual who has the interest of the community at heart, it remains for us to suggest methods by which, through education, female influence may more generally be exercised for good.

Animadverting on the infamous conduct of Mdlle. Dondet, whose case excited much attention some months since, the *Daily News* observed :—

“ Our girls are worse off than their brothers. It is as hard for an English girl, educated in the orthodox manner, to be an original thinker—or indeed, a thinker at all—as for an inmate of the Zenana to become a strong-minded woman, holding positive theories on the future of female parliaments. They are not taught to think. They are not allowed to think. The passive reception of a few facts is the only mental exertion they are required to make in most schools; and a little feeble imitation of feeble art the highest mechanical use to which their hands and perceptive faculties are put. The education of women in England is as carefully divorced from all intellectuality as our theological colleges are from heterodoxy. Expensive, mindless, unpractical, and useless, our schools turn out accomplished machines, whose minds are, like Chinese feet, cramped out of all symmetry, power, and natural use. A little music, which is merely manual dexterity; a little drawing, which is only distorted imitation of distorted copies—for neither art is ever taught in the breadth and significance belonging to it; a little history, which is but a parrot’s roll-call; some geography, which means a dotted outline on a sheet of paper, but which includes neither the natural history, nor the ethnology, nor yet the industry, of foreign countries; needlework, which leads to everything but usefulness; modern languages, which when ‘finished’ reveal neither the literature nor the people, and are equally unserviceable for reading and for conversation—these, as all the world knows, make up the list of English schoolgirls’ accomplishments. And few parents dream of a more useful or more intellectual education for them. Those who do, are obliged to realise their dream abroad, if they wish their daughters to be educated economically in accordance with the average means of middle-class families.”

Had these just remarks been published *last year*, instead of in *April last*, it might with much reason have been said that our articles on Female Education, which appeared in “THE GOVERNESS” in January and February, were merely paraphractical. As it happens, however, we cannot but express our satisfaction that our sentiments are, upon the subject of Female Education, identical with so influential a portion of the press as the *Daily News*. We do not say this in any spirit of sycophancy or adulation. We are as independent of the *Daily News* as we are of what is tritely, but truly, termed “*the mighty engine for good or evil*”—*The Times*. As practical educationists we do not consider that we arrogate to ourselves too much licence, or that we presume too far, when we question the correctness of theories on education, propounded by men who, although skilled in politics and ethics, are, after all, with regard to education, theorists only.

Reverting to our quotation from the *Daily News*, there is a most important point which we would notice, namely, that the girls whose education is thus made the subject of complaint, are those who have parents or guardians in a position which enables them to defray school expenses. Such being the case, “the liberty of the subject”—the watchword to which allusion has already been made—would be echoed and re-echoed throughout the length and breadth of the land, were any attempt made

to remedy an evil which, however detrimental to the common weal, is generally not only not recognised as an evil, but which is by many regarded as part of a *fashionable* system.

Here again we would suggest *moral compulsion*. We would *compel* the higher classes to give their daughters a more substantial and practical education, by our giving to those classes who cannot afford to pay for good schooling, an education really sound and useful. And why need we delay to do this? Is it for want either of funds or working appliances? Unhesitatingly we reply,—No. It is because we are manacled and fettered by conventionalities, predilection, and prejudices, which poor proud human nature is loath to surrender, even to sound reason and expediency.

Look at our girls' charity schools and elementary schools generally—What is the education there afforded?—What?—In most cases it is nothing more than a miserable smattering of various branches of education, ineffective, and in too many dangerous. The girls who attend such schools are taught *theoretically*, but not practically, to do their duty in that station of life to which it may please God to call them. We know that we shall be met here by the stereotyped platform phrases about the Bible—"religious education," and so on.

Well-meaning persons there are who think that when they have instructed a girl to read her Bible, and to understand its leading doctrines according to their favourite interpretation—when they have partially covered her ignorance with a patchwork of odds and ends of various branches of education—and when they have taught her "plain needle-work," she requires nothing more to make her a useful member of society.

It is well known that thousands of the brightest ornaments of the present generation were educated—or partly educated—in elementary schools; it is almost a moral impossibility that such should not be the case; but we venture to assert that it results more from the natural capabilities and aptitude of the scholars than from the excellence of the system under which they received their training. To some minds difficulties are not impediments, they are incentives—stimuli—to increased energy; and it may be that those who, having been partially educated in elementary schools, have risen to eminence, would have been less ardent in the pursuit of knowledge under circumstances more apparently favourable. These considerations would not, however, reconcile any well-regulated mind to a system evidently defective. We must not do evil that good may come. Even the casuists' maxim, "The end justifies the means," fails in application here; for whilst it is certain that the many, schooled under the present system, are very imperfectly educated, it is but conjectural that the few who are well educated might not, under better systems, have become better scholars.

It is but a poor apology for existing school-systems to say that many industrious, virtuous, and religious women have been trained under them. In the last century, it was not unusual to find many such who could neither write nor read.

There are, with reference to our elementary schools, a few plain facts which no educational periodical, unless, like "*THE GOVERNESS*," entirely independent, could notice publicly without injuring its cause—they are these—

1. The wealthier class are not sufficiently acquainted with the feelings and habits of the poorer classes to sympathize with them in such a manner as would conduce most to the interests of the country.
2. Elementary schools are mainly supported by the wealthier classes, who alone are satisfied with the system adopted in them, simply from an erroneous estimate of the minds to be educated.
3. The projectors and managers of elementary schools could not venture to decry—contrary to the opinion—*not of the PEOPLE, but*—of the wealthy classes—existing systems, for by so doing they might forfeit the means of carrying on their schools under any system.
4. The wealthy supporters of elementary schools are misled by platform speeches and compliments, by mock "examinations," by published reports, and often by the obsequious and dependent parents of the poor children.
5. The intelligent, common-sense body of tradespeople, and persons in the middle ranks of society, feeling that they are not the chief supporters of these schools, and that an imperfect education is better than no education at all, do not openly denounce many abuses which are too flagrant to escape their notice.
6. The Government scheme of education, as carried out by the Committee of Council, is satisfactory to the wealthy classes only.

Many more such facts might be stated. We have adduced a sufficient number for our purpose; and, although they apply to elementary schools for boys as well as for girls, they are quoted with especial reference to the latter. Many ladies of the wealthy classes not only support girls' schools, but also take a really lively interest in them. We number many such benevolent ladies amongst our subscribers, and this is a sufficient guarantee that the remarks which we are about to make will not be entirely useless.

We do not think that anything is taught in elementary schools which should not be taught; but we believe that, according to the prevalent systems, too much is attempted and too little is achieved. We do not object so much to the *methods* in vogue as to the *principles* which those methods are designed to carry out.

"Whate'er is best administered is best,"

in numerous instances. One is oft-times reminded of the fable of the *hare and the tortoise* when one sees—the weak excelling the mighty—faulty principles rendered more effective of good than true principles, simply by method, or, it may be, by perseverance and ability. The race is not always to the swift, nor the battle to the strong; still, as rapidity of moral progress and strength of purpose are essentially necessary to the advancement of education, it is our duty to ascertain, not so carefully what good may be done under faulty systems, as what faults may be corrected under good systems. We say this because we wish it to be clearly understood that it is far from our design to depreciate the vast amount of good which has been effected under principles which we believe to be bad.

One very great evil in connexion with girls' elementary and day schools is, that "needlework" stands much in the relation to the female education of *the people* as "accomplishments" do to the female education of the *higher classes*. To this evil we shall now call attention.

We are warranted in stating, that, as a rule, the afternoons are in girls' schools devoted almost exclusively to needlework. On the surface, and according to conventional ideas, this appears to be a judicious arrangement; but it will be shown, by a more searching investigation, that the practice is generally subversive of the very purposes for which it is intended.

The main object in view in teaching girls plain needlework in elementary schools is, we presume, to render them neat, tidy, and industrious, and able to ply the needle in the small services indispensable to domestic comfort. If it accomplished this, all would be well enough—but does it do so? Let the wretchedly and unnecessarily ragged children and slatternly girls who are everywhere seen—let our "slop-sellers," our prisons and penitentiaries, our public streets and our popular statistics answer the question, and 'a withering "No!" at once upsets the theory which demands so much of a girl's school time for the attainment of an art which, however useful in itself, is wholly mechanical and industrial.

A few years since, the public sympathy was powerfully evoked by vivid representations of the hardships which were—and we may still say *are*—encountered by females who endeavour to subsist by needlework; and no sooner was it found that that sympathy began to operate beneficially, than facts were brought to light with reference to highly respectable females employed in fashionable dress-making and millinery establishments, which horrified many of the

"Daughters of Christian England,"

and awakened in the heart of every Englishman, feelings of honest and

irrepressible indignation. Meetings were held, essays, articles, and letters in the newspapers were written, and agitation was kept up until the evil abated, or, what is more probable, until a new subject for agitation presented itself.

(To be continued.)

EXTRAORDINARY FACTS ILLUSTRATIVE OF THE POWER OF PRAYER AND FAITH.

UNDER this heading, the *Morning Chronicle* gave, on the 11th of June ult., the following statement, which under any circumstances is highly interesting.

A series of three religious meetings, of an extraordinary and deeply-interesting character, were held at Bristol, on the evenings of Wednesday, Thursday, and Friday last, for the purpose of hearing from the Rev. G. Müller, the pastor of a sect meeting at Bethesda Chapel, Great George-street, a narrative of the Lord's dealings with him, in answer to faith and prayer, and especially with reference to the New Orphan House on Ashley Down, near that city. No traveller into Bristol by the main turnpike road from Gloucester can fail to have been struck with an extensive pile of buildings, which stand, at once an ornament and a marvel, on the northern extremity of the borough. In answer to inquiry, he will find that in that institution 300 children, from early infancy up to seventeen and eighteen years old, are maintained, clothed, and educated, and that "solely through the efficacy of faith and prayer." When the Rev. G. Müller commenced the work, some ten or twelve years ago, he made no appeal to man, issued no prospectus, held no public meeting, made known no subscription list. He simply—according to his own statement—waited on the Lord in prayer, and having ascertained that His mind was favourable, he prayed for means, and waited for them to come to him, in the fullest faith that they would be vouchsafed to him. Marvellous as, in a worldly point of view, it may seem, the means did come in voluntarily, anonymously, and from all parts of the empire. Considerably more than 20,000*l.* was amassed, the structure was raised, the children—all orphans bereft of both parents—received into it, matron, nurses and officers, schoolmasters and mistresses were appointed, and the work of maintenance, of education, commenced, and that without a shilling of endowment, or a single patron, trustee, or annual subscriber. The work has since been carried on in the same way, support being derived from such casual funds as have been volunteered—almost always anonymously, and invariably without solicitation. The immediate object of the present meeting was to receive from Mr. Müller a statement of the Lord's dealings with him, in

relation to his intention to commence immediately the first of two other houses for the support of 700 orphans more. In communicating his intention, the Rev. gentleman said :—Not only had he been already sustained in supporting 300 children bereft of both parents, in extending missionary objects, and distributing Gospel tracts, but the Lord had led him to contemplate the building of another Orphan Asylum, at an expense of 35,000*l.*, for 700 orphans more. For six months after the idea was presented to his mind, he never prayed to the Lord for means at all, but simply to ascertain what was the mind and will of the Lord. Thousands of prayers were brought before God, but not one for means. He prayed to find that it was not a snare for his own heart, and that he was not deluded by the devil, and graciously did the Lord answer him. Once resolved in his mind that he must build, he began to pray for means, and means came in. First he got a half-sovereign, and then up to a pound—the thirty-five thousandth part of what he needed was gained, and his heart was filled with gratitude. By-and-by he got up to 35*l.*, the thousandth part; and by-and-by again to the hundredth part—great was his cause for thanksgiving. Then larger contributions came in, and he got to the tenth part, the eighth, the sixth, the fourth. There was cause for more abundant thanksgiving, and for further waiting on the Lord. By-and-by he came to the third, the half, and now he had got more than that, for on the 26th of May his fund amounted to 23,059*l.* 17*s.* 8*d.* Mr. Müller read his diary, which showed how the funds had come in in cash and kind, and in sums varying in amount from 2*d.* up to 5700*l.* All the contributions were anonymous, and some of them consisted of articles for sale, such as gold-dust, jewellery, trinkets, &c. One contribution was from California and another from Toronto, and there were others from Liverpool, Brighton, &c., but the great bulk was supplied from residents in Bristol. Never, from the first, had he been permitted to doubt the accomplishment of the work. More than once had his faith and patience been severely tried, but graciously had they been sustained. Whenever disappointment seemed to cross him he remembered that his Father was in the work, and that God cared for poor orphans infinitely more than he did or could care, and that if the Most High did not see the time for the completion of the work, His servant might well afford to wait. Having now enough in hand to warrant him in proceeding, he had engaged architects, and should immediately commence the new asylum for 400 orphan girls. The work would be begun early in July; indeed, he might say that it had been begun already, for on the 29th of May they commenced the sinking of four wells. With regard to the time at which he would commence that for the remaining 300 he could state nothing definite now; but let no one suppose that it would not be commenced. By God's help the work

would be accomplished. So unostentatiously and so quietly had Mr. Müller carried on his operations, that beyond a vague idea that he intended at some time to enlarge his Asylum, nothing was known of his intentions. How he has contrived to reach the hearts and minds of his donors is his mystery.

A DAY AT THE ROYAL POLYTECHNIC INSTITUTION, 309, REGENT STREET.

PASSING up the gayest and grandest street in London, and glancing at the beautiful display in the shop windows of highly favoured Regent-street, we cross the Circus, and find ourselves in Langham-place, and, short or long-sighted, soon observe the entrance to the plain but stately mass of building which incloses the wonders, the treasures, and the delights of science and art of the Polytechnic Institution. On the exterior we read that it is no new-fangled place of entertainment, but a time-honoured temple, dedicated to science and many arts since the year 1838; in fact, that it has now been founded seventeen years, and always a favourite place of resort with the public. It is still high, if not higher, than ever in the public estimation, under the vigorous and zealous management of John H. Pepper, Esq., who, being a scientific man himself, and educated for the profession of a consulting chemist, is well calculated to extend the benefits of this institution in an educational point of view, and to maintain its great scientific and useful character. Directly we enter, we perceive the intent and spirit of the place displayed by the numerous wheels and shafting in motion, connected by driving bands with (on the right hand side) a colossal plate electrical machine, and enormous conductor; likewise a ponderous Leyden battery, with all the curious and interesting apparatus required to teach the elements of the science of electricity. By and by a lecturer and assistants appear, who set the great machine in motion, and we learn that the brilliant sparks and loud cracking noises are so many miniature lightning flashes and thunder claps; and that if the electrical machine has done nothing more than teach us that identity, it has performed a most important office in the noble cause of humanity; so that now shipping, buildings, churches, &c. are easily protected, and loss of life prevented, by attaching rods called lightning conductors, made of iron or copper, to them. But the principle here is not to tire an audience with tedious prolixity; the demonstrator moves on, with the audience following him, and points out the beautiful four-horse power steam engine by which the whole of the models are worked, and the water in the large centre reservoir pumped up. On the left we notice hand-loom at work, also Mr. Collins's philosophical

instrument manufactory, and another compartment containing many models of steam-engines; and a complete set of cotton machinery, embracing ginning, carding, roving, and spinning frames, and machines, with many other models, to the number of two thousand, all set down in a good sixpenny catalogue, fill the entrance hall, and other halls of the Institution. We now pass by a flight of steps to the grand promenade and centre hall, and here pause to appreciate the *coup d'œil* produced by a handsome building decorated with the royal banner and the tricolor flag, the armorial escutcheons of royal and noble visitors, the elegant pendant "silver ball reflectors" of various colours, the thousands of models, the beautiful specimens of glass and porcelain, the delicious clear water and fountains, with the pretty little models of shipping, the lighthouse, the dry and building docks, the locks, the graving slip, the pictures, works of art in bronze, marble, and plaster, the diving bell and diving dresses, the atmospheric railway, the electromagnetic telegraph and apparatus; the aquatic vivariums, with their living occupants; the perfect wax flowers of Madame Temple and Mrs. Makepeace, and the charming stereoscopes of landscapes, and great living scientific and literary men; and last, but not least, the magnificent silver candelabrum seventeen feet high, being one of four manufactured by Messrs. Williams for the Egyptian government, by order of the late Viceroy Abbas Pacha. This triumph of electro-depositing (as it is electroplated on white metal) is a fitting trophy in the hall of science, where the first steps of the process were shown many years ago, and buttons and brooches silvered to the delight and instruction of hundreds of visitors. What a wide step this suggests between the little vessel used for silvering small articles for the lecture table, and the enormous vats of solution of silver required to electro-plate so large a work of art. Such results generally follow the steady and persevering efforts of men of business, who complete and perfect the scientific work of the philosophical discoverer.

And now a deep-toned bell sounds upon the ear, and before we have time to examine all things minutely, as we intend to do another day, we follow the stream to the small theatre, one of three which the building contains, where we listen to the able descriptions of the recent discoveries in mechanical science, and here see many novel and useful machines explained, especially the sewing machine, Druce's music page-turner, the steam-engine, &c. &c. As we before remarked, we are not long kept prisoners; and now, the lecture being over, the strains of soft music commence, and adventurous visitors go down with a kind of half nervousness in the diving-bell; anon the diver descends, vigorous pumps supply him with air, and mischievous, good-natured boys batter his helmet with coins, which the diver most cheerfully picks up from the

very bottom of the tank. The diver again ascends, and finally the aquatic exploits terminate with the submarine blasting experiments, and a sunken ship resembling the Royal George is duly blown up and rises to the surface. We look at our watch; surely it must be late; no, it is but two o'clock; and now come the dissolving views. Cheerfully we submit to the rolling shutter which excludes the light, and presently the poetry and enchantment of an Arabian Nights' Entertainment, the famous story of the ever-memorable Sindbad the Sailor, comes and goes before us in many lovely and grotesque pictures. Such an optical diorama (it is said) has never been shown before, and the elaborate changes delight and astonish the audience. First, an island descends into the sea, and turns out to be a great whale; then the egg of the roc bird breaks, and out comes a *lectle* stranger—a great giant walks up a vast hall, and a fierce roc bird flies out of the Valley of Diamonds with Sindbad tied to its leg, who escapes only to be attacked by a great serpent, and finishes his four voyages with a nice country-house and a dinner *al fresco*, and the lecturer promises the other voyages, as there are seven, when the present pictures (which are already bought up for use at Glasgow) are sent away.

Another promenade around the gallery of the large theatre, where the dissolving views are shown, makes us acquainted with many more interesting works of art, such as a beautiful series of photographs, a model of Mont Blanc, and many correct and beautiful architectural models; and, passing out of this into a room filled with sections of men-of-war, such as three-deckers, war-steamers, gun-boats, we descend again to the philosophical lecture theatre. Here we listened to a lecture by Mr. Pepper, on Professor Whealstone's curious experiments on the transmission of musical sounds to distant places, illustrated by a telephonic concert, in which the sounds of various instruments pass inaudible through an intermediate hall, and are re-produced in the lecture-room unchanged in their qualities and intensities. These experiments are truly wonderful, and the otherwise mysterious result of music issuing from four harps whilst the performers are invisible is clearly explained in a most satisfactory manner.

This lecture, with the entertainments we have enumerated, Mr. Pepper had the rare honour of delivering before Her Most Gracious Majesty, H. R. H. Prince Albert, the patron of the Institution, the Royal Family, and a most brilliant court, including several foreign princes and princesses; and he received a most distinguished and generous mark of the approbation of her Majesty, who kindly presented 100*l.* to Mr. Pepper, with a letter from the Hon. Col. C. B. Phipps, expressing the high approbation of the royal visitors.

Surely now the entertaining instruction is over for the day; we have

had more than one shilling's worth; such liberality must end here; but we think wrong. Another bell rings, and we walk, or rather rush (for one's excitement keeps up all day) to the large theatre again, where all is once more changed, the white screen, on which the dissolving views appeared, is gone, and now an elegant proscenium stands out before us. The theatre becomes dark, the lighted gas flashes in the burners, the curtain draws up, the lively music commences, and we are off with the American lecturer to the land of the West—we are, in fact, witnessing a diorama representing a visit to the chief cities of America (the slave-holding ones omitted), and a trip across the Atlantic. With much useful matter, interspersed with laughter-making stories, we pass another hour with this truly well-painted and beautiful picture; and all being ended, we walk out, delighted with an intellectual amusement, which lasts in the morning from twelve to five; evening, from seven to ten o'clock.

CORRESPONDENCE.

WAX MODELLING.

To the Editor of "THE GOVERNESS."

275, *Regent-street*, June 22nd, 1855.

SIR,—In my last letter I trust my explanation as to the error into which the press had been led with regard to the supposed injurious properties of the sheet wax may be deemed sufficient to show the utter absurdity of such notions.

I will now proceed (addressing myself to your readers) to make a few remarks on the peculiar beauty of the Art of Modelling Flowers in Wax, its tendency to infuse into a well regulated and inquiring mind a more perfect knowledge of the vastness of the contrivance, and the exactness of the execution of plants and flowers. Man, feeble man, with difficulty accomplishes a single work. Hardly, and after many efforts, does he arrive at a tolerable imitation of some one production of Nature. But Nature's God spoke millions of substances into instantaneous being; wonderfully various and completely perfect, multiplied even to a prodigy; yet in consummate wisdom has he made them all, from the gigantic *Victoria Regia* to the simple *Lily of the Valley*.

It is not surprising when we are inducted into the art and mystery of wax-flower modelling, we find it so seductive, leading us on from flower to flower, with a degree of interest we can scarcely appreciate, when by degrees the wax model begins to assume an almost living appearance.

" We make those varied marks so just and true,
That each shall tell the name denoting
Its peculiar birth."

And although we cannot presume to follow too closely the minutiae of the original, or to impart life and fragrance to the model, yet it may with care be so closely imitated in many instances as even to deceive the eye of the practised florist. As yet there has not been any medium discovered so well adapted as wax wherewith to model flowers. So also there seems none which so closely resembles the soft, satin-like, and fleshy substance of the petals and foliage, or so capable of being tinted with the various hues of nature.

The only objection to wax *has been*, that it was liable to become brittle and tender; and we well know the feeling with which we view the wreck of any object on which we have bestowed much time and attention; but this objection, as I stated in my previous letter may be easily obviated. We have flowers modelled some few years since which are now as soft and as pliable as when first placed under a glass shade, and we would advise all who make wax sheets, either for themselves or for sale, to pay some attention to the means of obtaining a less perishable wax. There is another reason too why some ladies have become somewhat tired of making (*I will not say modelling*) wax flowers, which is, that they have commenced without *method*—"the groundwork of success;" they have attempted to make flowers, the originals of which I fear there would be much difficulty to find, and having thus commenced indifferently, they have proceeded proportionably worse, spending much time in making and grouping a variety of ill-formed and badly-coloured flowers. The end of all this is a total failure, engendering distaste for the art; but then this same want of method is felt as strongly antagonistic to any other art, and indeed to every action of life. To obviate this I would advise a commencement on true principles. If we wish to be instructed, we must not object to be humble in our efforts. Beginning not with the most intricate, but the simplest flowers, we shall continue progressing with a certainty that we have done each preceding flower as well as we could do it, and so by degrees gain knowledge and system; but if we fail in any one flower, simple or difficult, break it up—do not allow it to offend the eye, and so accustom it to false perceptions. With patience and perseverance we shall at last be satisfied our time has not been spent in vain. Those flowers that are modelled well will not tire the eye—we can always look upon them with delight and satisfaction. Never commit the vulgar error of overcolouring your model, that it may look gay; but rest assured that nature as a rule is always just in the proportions of tint and height of colouring. I have seen several otherwise fair productions spoiled by inattention to this rule. I consider there is not a more elegant ornament for a drawing-room than a beautifully-executed group of wax-flowers, modelled and tinted correctly. They have that delicate, fresh appearance, of which many other ornaments are devoid. Wax-flower modeling is an exceedingly cleanly and ladylike pursuit. The prevailing taste for flowers is greatly on the increase, and much attention is given to their cultivation. We have many tribes hitherto strangers to our climate, and every succeeding year brings fresh candidates for our admiration, amongst which we may notice the great and almost endless variety of Orchids, the Victoria Regia, and the several beautiful specimens of the newly-discovered Rhododendron, lately exhibited at our floricultural shows, all of which are capable of successful manipulation.

Having, I fear, trespassed largely on your space, I must defer my further remarks on wax-modeling until a future number.

I am, Sir,

Yours, most respectfully,

ELIZA MAKEPEACE.

CERTIFICATES OF MERIT.

To the Editor of "THE GOVERNESS."

SIR,—It cannot be doubted that a large amount of good has been done by the Committee of Council on Education; but I am disposed to believe that more than one comparatively insignificant school committee could be found who, with the same large funds and ample appliances, could have done better than "my lords." This, of course, is a matter of opinion.

The public have a right to see that the public money is not misapplied, and they will always consider it misapplied if the good effected by its expenditure is not so extensive as might have been reasonably anticipated. Our Normal Training Schools are inefficient, not because they do not have able teachers to keep the students at high pressure, but because they attempt too much. Without detracting from the genuine philanthropic motives which actuate the officers of these Training Schools, we may say that by them as well as by the students the aim in view is—Certificates of Merit. Now if these certificates were indubitable criteria of the holders' adaptation to the work for which they had been trained, there would be no cause for complaint with reference to this particular; but the certificates, like our scandalous Church-patronage system and abuses, give satisfaction to those only who derive immediate advantage from them, and even amongst these many are found who feel on the subject as did the professedly conscientious boy who went with his schoolfellows to rob a poor man's orchard—

“ He blamed and protested, but joined in the plan;
He shared in the plunder, but pitied the man.”

If the walls of the office of the Committee of Council on Education could speak, the public would now know much more than what appears in the annual *Blue-book* Reports. They would know that seldom or never is there an Examination for certificates not followed by heartburnings and dissatisfaction on the part of Normal School officers and students. Remonstrative and interrogative letters to, and officially laconic replies from, “my lords,” through an irresponsible agent, pass through the post from every point of the compass for months after each award of certificates, and amongst elementary teachers and school managers there exists a dissatisfaction on the subject, which is unexpressed in public from prudential motives only. Such a state of things cannot last. I would not venture to assert that there is wilful injustice in the award of certificates of merit. I believe the contrary. But the fact is becoming more and more palpable, that the Committee of Council have not yet devised a plan by which school-managers and the public may judge of a teacher's fitness. There was a demand for good *educators*, and the Committee of Council supplied, or endeavoured to supply, good scholars. In a large number of elementary schools may now be found teachers who, with acquirements of a high order, and with an application to private study that is in itself creditable, are totally unfit for the positions they occupy, not even because, besides being well educated, they are not good teachers, but because they are out of their place in schools where the educational requirements are of the most elementary kind. Any person may take a delight in teaching the young and ignorant voluntarily; but for those highly educated to be compelled to teach rudiments day after day, and so on for weeks, months, years, and that for a small stipend, involves a self-denial which, praiseworthy though it be, is rare. Hence, experience has shown that schools in which there are certificated teachers are often less efficient than those under teachers whose attainments are below mediocrity.

It may be urged that it is necessary to have highly educated masters and mistresses, in order that the pupils may be carried properly through their five years' apprenticeship. Here another evil of the present system presents itself; too much is required of these pupil teachers, and I hope that in your strictures on the education of the people, you will not omit to treat on the subject.

I am, Sir, &c. &c.,

ALPHA.

SELECTIONS FROM OUR SCRAP BOOK.

LIVE NOT IN VAIN.

LIVE for something. Do good, and leave behind you a monument of virtue, that the storms of time can never destroy. Write your name by kindness, love, and mercy, on the hearts of thousands who come in contact with you year by year, and you will never be forgotten. No; your name, your deeds will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as brightly on the earth as the stars of heaven.—*Dr. Chalmers.*

WORLDLY WISDOM.

Too many learned men are like Pilate; they fix, as he did, their Hebrew, Greek, and Latin, *over* Christ's head, instead of putting it *under* his feet.—*Henry.*

POETICAL GENIUS.

I NEVER knew a poet, except myself, who was punctual in anything, or to be depended on for the discharge of any duty, except what he thought he owed to the Muses. The moment a man takes it into his foolish head that he has what the world calls genius, he gives himself a discharge from the servile drudgery of all friendly offices, and becomes a good-for-nothing, except in the pursuit of its favourite employment.—*Cowper.*

A THOUGHT FOR TEACHERS.

EDUCATION is to the mind what cleanliness is to the body; the beauties of the one, as well as of the other, are blemished, if not totally lost, by neglect: and as the richest diamond cannot shoot forth its lustre, wanting the lapidary's skill, so will the latent virtues of the noblest mind be buried in obscurity, if not called forth by precept and the rule of good manners.—*Maxims and Observations.*

PRAYER OF JOSEPH, EMPEROR OF GERMANY.

O THOU eternal, incomprehensible Being! who art the fountain of mercy and the source of love, thy sun lights equally the Christian and the Atheist; thy showers equally nourish the fields of the believers and the infidels: the seed of virtue is found even in the heart of the impious and the heretic. From Thee I learn, therefore, that diversity of opinion does not prevent Thee from being a beneficent Father to all mankind. Shall I then, Thy feeble creature, be less indulgent? Shall I not permit my subjects to adore Thee in whatever manner they please? Shall I persecute those who differ from me in point of thinking? Shall I spread

my religion with the point of my sword? O Thou, whose mighty power and ineffable love embrace the universe, grant that such erroneous principles may never harbour in my breast! I will try to be like Thee, as far as human efforts can approach infinite perfection. I will be as indulgent as Thou to all men whose tenets differ from mine; and all unnatural compulsion in point of conscience shall be banished for ever from my kingdom. Where is the religion that does not instruct us to love virtue and to detest vice? Let all religions therefore be tolerated. Let all mankind pay their worship to Thee, thou eternal Being! in the manner they think best. Does an error in judgment deserve expulsion from society? And is force the proper way to win the heart, or bring the swerving mind to a true sense of religion? Let the shameful chains of religious tyranny be parted asunder, and the sweet bonds of fraternal amity unite all my subjects for ever. I am sensible that many difficulties will occur to me in this bold attempt, and that most of them will be thrown in my way by those very persons who style themselves Thy ministers! But may Thy almighty power never forsake me! O thou eternal and incomprehensible Being! fortify my holy resolutions with Thy love, that I may surmount every obstacle; and let that law of our Divine Master, which inculcates charity and patience, be always impressed upon my heart. Amen!—*The above is extracted from an old German work under the title of Joseph's Gaberbueck (the Emperor's Prayer Book).*

SOMETHING IMPORTANT TO LEARN.

SCHOLARS are frequently to be met with who are ignorant of nothing saving their own ignorance.—*Zimmerman.*

EDUCATIONAL AND SCHOOL LITERATURE.

THE ENGLISH LANGUAGE.

(Continued from p. 273.)

THE *class* of persons represented by the Somersetshire farmer, to whom we alluded last month (p. 273), comprises not only those who prefer example to precept, but also those who, unwilling to adopt any plan new to them until they are convinced of its practicability and advantages, expect to find that its beneficial result has been realized by the party who proposes it. To a certain extent—or we prefer saying to a *very limited* extent—such persons are right. Still, on such a subject as education, we think that it is but reasonable to expect that one who

proposes a "system" to teachers, should, to the best of his ability, exemplify its advantages, and that he should do it in the most simple manner. In the case in point, we regret that Mr. Tilleard's lecture is not more carefully worded; for it is at least *possible* that some of those who heard it, and many of those who read it, may be prejudiced against his "method" simply in consequence of the inaccurate manner in which he proposes it. We give a few examples:—

"Each successive author *has* pointed out in his preface the advantages which his grammars *possessed* over all that preceded it." (p. 2).

The substitution of *possesses* for *possessed*, would, we think, express Mr. Tilleard's *meaning* more clearly.

"It is a sort of 'leviathan afloat,' big enough to frighten all the *smaller fishes*; and if took twenty-five years in *building*." (p. 3).

Now, whether by the word *leviathan* we are to understand a whale or a crocodile, a hippopotamus or "a great fish," we know not, but certainly an animal is meant; and from the qualifying adjective to *fishes*, it appears that our lecturer has in his own mind settled the controverted point. But the idea of this great fish being *built* is—*rather*—objectionable; we need not use a stronger word.

The lecture abounds with such inaccuracies and inelegancies as "each author has *only succeeded*;" "published *here* and in the United States;" "nearly *all of them*;" "made more progress than grammar has *done*;" "I *think there* is;" "remember *to* have seen;" "I have myself."

The following extract will be serviceable as a specimen of ambiguity arising from bad arrangement:—

"I am *myself* in no way indebted to those publications, having lectured on the method to my own *pupils* before I had seen *them*."

Surely a lecturer on grammar who is quite *himself*, might avoid using a pronoun respecting which a doubt might possibly exist as to its antecedent. *Them*, might refer to *pupils*; we *suppose* that it refers to *publications*.

It is somewhat remarkable that Mr. Tilleard quotes the words of the Rev. H. Moseley,—

"*The power of writing plain and clear sentences is the immediate object of grammar*;"

and that he manifests such want of carefulness in his arrangement of words.

We should be sorry if by anything that we have said we should seem to depreciate Mr. Tilleard's ability as an educationist. We must con-

fess that when we received his lecture, we thought it not improbable that we might be tempted to run a tilt with him on the subject of his method; but it did not occur to us that his *manner* of exposition was open to more objection than the "method" itself.

Any one who reads Mr. Tilleard's lecture will perceive that we have not magnified faults. Had the lecture been printed as delivered, and delivered in a bland, colloquial style, we should have scorned the thought of scrutinising it. To have done so would have been ungenerous and paltry conduct; but when the style is stiff and stilted—when there is a want of ease as well as of elegance in it, we do not think that we have gone beyond the proper bounds of fair criticism; for, be it remembered, Mr. Tilleard attacks in no measured terms a number of really clever teachers and educationists of the present day, whom he connects with a *public nuisance*. He appears to glory in the circumstance that an Inspector of schools expressed—whether facetiously or earnestly we are not informed—a desire to "out-herod Herod," by having every *male* child born into this world strangled, if upon examination it evidenced the least signs of an incipient tendency to write a grammar. We must say that whilst a public man in education, such as is Mr. Tilleard, evidences, with reference to the science of language, something more objectionable than *an incipient tendency to write a grammar*, those who really understand it are not to blame if, from an honest conviction that their works would supply a desideratum, they publish grammars without the slightest regard to the number already published. We regret, as much as Mr. Tilleard possibly can, that so many worthless books on educational subjects are year after year published; but this is an evil which can be eradicated, only gradually, by an increase of really good teachers, who, supporting educational magazines, would be guided in their choice of books by the impartial reviews and notices which should appear in them.

A venal press does more harm to the cause of education than is commonly imagined. We know an Educational Magazine in which a highly eulogistic notice of a school-book appeared. A "Constant Reader" was induced to procure the book, and, to his great annoyance, he found it to be very different from what it was represented. He wrote to the editor, and in the same number that his letter was noticed, the *recommendation* was withdrawn! Comment on such a proceeding is needless. Another instance of flagrant venality with reference to a well-known work on arithmetic deserves notice, but we shall take some other opportunity to revert to the facts. We submit to the consideration of Mr. Tilleard—and of those who think, with him, that the writing of grammars is a *public nuisance*—that the writing of grammars is no more a *nuisance*

than the writing of any other educational books; the nuisance is, that, by false or equivocal representations, indifferent books are foisted upon the profession; and this in many instances by the minds of *parents* being biassed by the critiques of editors who really know nothing about *practical* education. There is still ample room for good text-books of the various branches of education. Many new works are as ephemeral as they deserve to be; others are—almost as soon as published—buried in oblivion from not being advertised and petted by the booksellers, from not being reviewed, and from not three out of a thousand teachers ever hearing anything about them,—whilst new editions of old works which they well supersede, are disposed of joyfully by “the trade,” found fault with by the profession, and execrated by the pupils.

It is now time for us to consider Mr. Tilleard's proposed “Method.”

He commences by stating *general axioms*, which we consider equally applicable to every branch of instruction, namely:—

- “1. The instruction should be based as much as possible on observation.
- “2. The lessons should be arranged progressively.
- “3. The instruction should be given orally.
- “4. The idea should be given *first*, and the definition *not until afterwards*.
- “5. The subject should be made as interesting as possible.
- “6. The instruction of the school should be supplemented by home tasks.”

We know not what our readers will think of the fourth axiom—the italicising is ours. One who was guiltless of writing a grammar-book—or even of lecturing on a method of teaching grammar—said in his description of a procession of school children, “The boys went first, *and the girls went before them.*” Mr. Tilleard makes no such blunder; he says, “The idea should be given *first*, and the definition *not until afterwards.*” We presume that *not until afterwards* means that the definition should not necessarily be given *second*, or in the same lesson in which the idea is developed. If this be not Mr. Tilleard's meaning, the words “*and the definition not until afterwards*” are ridiculously redundant. If we have guessed his meaning, we cannot accept the adjunct to his axiom. We maintain that *directly* ideas have been developed, power to express them accurately should be afforded.

We all know that we may possess ideas, and yet be unable to define them so simply and logically that no mistake can arise in the minds of our hearers concerning them. But how is it possible to know that a child has correct ideas of any subject if he cannot define them in *some* way? A teacher must have no small share of self-complacency and confidence in his own ability if he requires no other proof that ideas have been given than that he has given a lesson for the purpose. Instruction is not given until it is received. The skill of a teacher is shown

in *leading pupils* to give simple and accurate definitions of their ideas.

We have, during the month, received so many other works on Grammar, &c. that we should have deferred resuming this subject in the present number, had we not felt that it was—by accident—abruptly broken off in our last, and that an apparent injustice was done to Mr. Tilleard by our making assertions without adducing proofs.

We consider such a lecture as Mr. Tilleard's of more importance than many larger works—the price, sixpence only—places it within the reach of every teacher, and whilst we cordially recommend it to their impartial consideration, we feel it to be our duty to warn them concerning whatever is calculated to mislead. We shall, in resuming this subject, say more about Mr. Tilleard's method.

GEOGRAPHY.

1. THE GEOGRAPHY OF AFRICA AND SOUTH AMERICA. National Society.
2. THE GEOGRAPHY OF NORTH AMERICA AND THE WEST INDIES. National Society.
3. THE COUNTIES OF ENGLAND AND WALES. No. I. Middlesex. National Society.

It has been said that "a big book is a big bore," and we believe that such is generally the impression in the schools for which the National Society's publications are especially intended. National School children do not differ from Boarding-school children in liking *little* books for *lessons* and *large* ones for *prizes*; and apart from the consideration that small books are, if properly written, better adapted than large ones to the use of small children of small capacity, there are several good reasons to justify the Educational Committee of the National Society in the course which the members have adopted with regard to the publication of such manuals as those which we have now the pleasure of noticing. Children are apt to lose their schoolbooks, and they are still more apt to misuse them, and to render them so unsightly that the task of learning from them or reading them becomes doubly irksome. Again, when a good school-book can be procured for three-halfpence, poor parents, or even the poor children themselves, endeavour to purchase them. We object to the plan of supplying school-books gratuitously wherever it can possibly be avoided. Let something, however little, be paid for them. But

we regret that in too many instances the parents of children who attend National Schools are so indifferent about their children's moral and intellectual progress, or so ignorant, as to think that they insure it simply by their children being "schooled," that if they could purchase a necessary shilling school-book for a penny they would not do so, unless, it may be, with a view to selling again for a few pence. In such cases, of course, the managers of the school do well to *give* the children books for home study, and this they are enabled to do when such books can be purchased, even by non-members of the National Society, at *sixteen pence per dozen*. The low price, which is *printed on the covers*, is a security against the books being sold or stolen.

The works on Geography which the Society has just published are well arranged, and adapted as well for class books as for text or home-lesson books; and although they are not designed to *supersede*, they will, we think, prove admirable auxiliaries to some well-known and rather expensive school-books on geography, which treat but meagrely on "The Geography of Africa, America, and the West Indies."

The following extract will convey an idea of the style and plan :—

"NATIVES.—The inhabitants of Africa are composed of several distinct races. The most numerous are the *Negroes*, who occupy the interior of the continent and the larger portion of the eastern and western coasts. They are distinguished by their black skin, thick lips, and black woolly hair. Along the north-coast are *Moors* and *Arabs*, both of whom originally came from Asia. Their complexion is that of a light brown, with long dark hair. In Egypt some *Copts* are still found. These are a distinct race, and are the descendants of the ancient Egyptians. In Southern Africa two native races, quite different from each other, are found: the *Hottentots* and the *Caffres*. The *Hottentots* are small in stature and degraded in mind. The *Caffres*, on the contrary, are tall, well made, and intelligent." (Geog. of Africa, p. 7.)

The terseness of these paragraphs pleases us much; the sentences are short but pithy, and well adapted to the purpose of examination *vis à vis*, as good questions can readily be formed from them. It may be mere fancy; but we consider "The Geography of America" inferior in every way to that of Africa. Let our readers judge :—

"America is divided into two great parts—North and South America—each of which is considered as a separate continent. These are joined together by the Isthmus of Panama. America is sometimes called the New World, because its existence was not known to Europeans until the middle of the 16th century. It was first discovered in the year 1492, by Christopher Columbus, a native of Genoa, who was in the service of the King of Spain. Its name of America was given to it from Amerigo Vespucci, one of the earliest of those who made voyages of discovery to the New World. The whole length of America from north to south is more than 9000 miles. Its breadth varies very considerably, as will be seen by a glance at the map; its greatest width being 3200 miles, while the Isthmus of Panama is but 28 miles from the Atlantic to the Pacific Ocean; and at the Southern point the land ends in a narrow promontory."

The sentences are, we think, clumsily arranged, and there is much needless repetition of words, which, although not exactly *tautology*, is but little better. We think that it would have been more judicious to give *the Latinised* name of Vespucci, or else to have given the Italian pronunciation in a note or a parenthesis. Elementary teachers are not supposed to be acquainted with the Italian language, and we hope that no well-educated lady who visits a National School will look surprised if she hears the children, or even the teacher say, "*A merry go Vespucky.*" This remark may provoke a smile from some of our readers, but it is made with reference to an evil which prevails to no small extent in elementary schools. There are of course many exceptions, and numbers of elementary teachers, both male and female, are in every way superior as teachers, to some who have to do with schools of higher grade—but provision should be *specially* made for the *rule*, not for the exceptions.

"*The Counties of England and Wales*" is a happy idea, well carried out in the number before us. "*MIDDLESEX*" is described with regard to "*Boundaries and Extent,*" "*Surface,*" "*Rivers,*" "*Geology and Soil,*" "*Agriculture,*" "*Population,*" "*Occupations,*" "*Railways,*" "*Roads,*" "*Cenals,*" "*Divisions,*" and "*History.*" We are informed that other numbers of the series will shortly be published. Two are announced in the present number of "*THE GOVERNESS ADVERTISER.*" Such a series is really a *desideratum*, even for superior schools, and its cheapness places it within the reach of all.

THE FRENCH LANGUAGE.

1. "*VOCABULAIRE SYMBOLIQUE ANGLO-FRANÇAIS, POUR LES ELEVEES DE TOUT AGE ET DE TOUT DEGRE: DANS LEQUEL LES MOTS LES PLUS UTILES SONT ENSEIGNES PAR DES ILLUSTRATIONS.*" Par L. C. Ragonot, Professeur de langue Française.

"*A SYMBOLIC FRENCH AND ENGLISH VOCABULARY, &c.*" Limp cl., post 4to., pp. 79. Ackermann & Co. 1855.

2. "*A SYNOPSIS TABLE OF THE GENDERS OF FRENCH SUBSTANTIVES.*" By C. B. Vallet, Graduate of the University of France. Limp cl., or. 8vo., pp. 10. Henry Adams.

THERE is a fact—an axiom—which every teacher of childhood and youth—ay, and of adults—should constantly bear in mind; it may be stated in two words—*PICTURES PLEASE*. By *pictures*, we mean not simply paintings, engravings, and drawings, but also every art and contrivance employed to convey from mind to mind clear and definite ideas. The use of educational prints and diagrams is prevailing more and more

amongst schools of every class and grade, and argument is wholly unnecessary to prove the many advantages thus secured.

M. Ragonot is no mere theorist in education ; he informs us, that having experienced much difficulty in teaching young children, he began to entertain fears that he had undertaken the task with children of too early an age, "when," says he,

"One day a box of toys being by chance within their reach, they possessed themselves of it, and immediately began to apply the names to the objects which it contained. Struck by the circumstance, the idea suggested itself to me of adding the corresponding French word to each of these objects. I afterwards made them repeat the whole, and then wrote the names upon a board for them to copy into their books. Their attention immediately became so great, and my satisfaction was so lively, that, forgetting the time, we remained thus engaged for several hours ! Satisfied with the result of this first experiment, I next exercised them upon a sketch of a house, with all parts minutely detailed. This new trial was as successful as the first ; and, in short, this mode of instruction possessed so much attraction for my pupils, that, being convinced of its superiority, I resolved to continue to employ it. I soon perceived that numerous series of indispensable words, too frequently overlooked, presented themselves to the mind in a natural order, and these I arranged as lessons, carefully avoiding, however, everything too scientific. The result was, that in a very short time the pupils were able to identify the objects with their French names, and to give the English equivalents. It even happened sometimes that the learner, having forgotten the English name, at once supplied its place by a description of the object. It was this incident which persuaded me that a work based upon the same plan would be very useful as an elementary book for teaching a foreign language, either in schools or in families, and to adults as well as to children."

We wish that the Black Board were used more than it is in superior schools, and that every teacher could illustrate and simplify subjects by free hand drawings as well as by *picturing out in words*. The work of instruction would thus be rendered much easier.

M. Ragonot is as practical in his remarks as he is in his method. He says truly that—

"It must be admitted that by the deficiency of the system generally followed in our schools for teaching foreign languages, both young and old are taught an ideal and fictitious language, whilst they are left in ignorance of the actual and familiar one. Very frequently the learner does not even know the names of the things which he uses every day. If a parent is desirous of conversing with his child, he soon discovers that he does not know the names of those very objects which would naturally form the subject of their discourse !"

The "*Vocabulaire Symbolique*" is the most attractive French noun-book that has ever come under our notice ; the arrangement is excellent. It is a remarkably cheap book in every way, and we venture to say that it will become a school favourite.

M. Vallet's book is also one which we can recommend for what it professes to teach—the French genders. It is simple and concise, and the pupil would from a cursory view of the book believe that the difficulty

of the French genders is really incomparably less than the use either of the subjunctive mood or the participles—which we are told are, even to the French themselves, the two stumbling-blocks of the language.

REVIEWS AND NOTICES OF BOOKS.

JUVENILE RECREATION.

1. *THE BOOK OF SPORTS FOR BOYS AND GIRLS.* Darton & Co.
2. *BOYS' OWN BOOK.* D. Bogue.
3. *EVERY BOY'S BOOK.* Routledge & Co.

THE old adage—"One half the world does not know how the other half lives," is peculiarly applicable to the *literary world*. Those who form it are like the motley inhabitants of

"The great globe itself,"

of various grades, from the aristocrats who write

"Because they've nothing else to do,"

down, or rather "up," to the famishing child of penury, who, "in attic story," endeavours to enlighten or amuse the world, or at least a portion of it, by writing for what

"Makes him not rich,"

but barely subserves to the continuance of his "mortal life."

Of course the literary productions are as various as are the tastes and talents of the authors. All publishers are not John Murrays; and even if they were, they would perhaps hesitate to throw away a good chance of pecuniary gain because of a few blemishes, knowing that tastes vary, and that nothing sublunary is perfect.

A literary work must be worthless indeed if it fail to

"Provoke to imitation,"

no matter whether it consist of a mere handbill or ballad, or an edition of "Hume and Smollett," "Sir Walter Scott," or any other standard author's works.

But this propensity to imitation—a propensity common to authors, editors, and publishers—is always displayed more unblushingly when the risk is small, and the chance of profit large.

"The Book of Sports," an attractive little work, one that from its very title and appearance is sure to have a ready sale, would naturally excite that peculiar jealousy which exists amongst publishers. The book is so well known, and its circulation has been so extensive, that a description of it would be superfluous; but the fact of a lawsuit having

been instituted by one publisher, whose imitation was imitated by a rival in trade, has naturally directed the attention of the public to a work which was known hitherto only to Young England and Young England's indulgent papas, mammas, and teachers.

Our worthy publishers, Messrs. Darton and Co., deserve the thanks of the educational profession for more than one reason. They were the *first* to publish an Educational Magazine, and they have, by publishing "THE GOVERNESS," been the *first* to publish a magazine devoted to Female Education especially. We believe they were the first to publish a "Book of Sports" to which parents and friends could have no reasonable objection, and which proved attractive to those for whom it was intended.

Whatever may be the issue of the trial of the case "*Bogue versus Routledge*," we congratulate the publishers of "THE GOVERNESS" on having produced a book, the more bulky and expensive imitations of which have occasioned so much unpleasantness.

"HEART SIGHS AND HEART SONGS." Cl., extra gilt, pp. 174. Darton & Co.

THIS little book is by the editor of the "Gospel Magazine;" the author says:—

"It has no pretensions beyond that of simplicity and truthfulness. It is emphatically the language of the heart."

The fact of its having been printed at the Bonmahon Industrial School will recommend it to many of our readers. The following is a specimen of the style:—

"COWARDICE.

"Still I dread the means which the Lord the Spirit may employ to answer my petition. I dread trial. I tremble in the prospect of temptation. So vivid is the recollection of bygone scenes of anguish, that I dread renewal, though full well I know that tribulation is the very needful, and the covenant portion of the Christian here."

"THE KNOWLEDGE OF LIFE."

UNDER this title* we have the pleasure to notice a little book which we can cordially recommend as supplying a desideratum in school text-books.

* "A Guide to the Knowledge of Life; designed for the use of Schools, and of all who desire information regarding their own organization, and its relation to the natural influences that are concerned in the maintenance of Health." By Robert James Mann, M.D., &c. &c. Cl., demy, 18mo., pp. 496. Jarrold and Sons. 1855.

One of the many evils in connexion with female education as it at present exists, is, that girls leave school to enter upon active service ;

“ In the world's broad field of battle,
In the bivouac of life,”

without the most elementary knowledge of the structure and functions of the human frame. In a few short years after leaving school, thousands become wives and mothers, nurses and teachers, and make the most unfortunate mistakes in consequence of the ignorant false delicacy which withheld from them that information which is indispensable to efficient development of the physical and intellectual faculties of childhood.

If the question, “ Why are elder girls kept ignorant of the elements of anatomy and physiology ? ” were candidly answered, we should be told that it is because their teachers are themselves ignorant of those subjects ; and that chemistry was, by the ignorant in bygone ages, no more connected with the “ black art ” than “ the knowledge of life ” is connected with precocity and indelicacy by the prudes of the present day.

Maternal instinct is maternal affection even in the wolf or the bear ; any inferior animal that is unmindful of its young is considered *unnatural* ; and the term *brutal* is a comparatively mild one when applied to a human female who violates the laws of nature by cruelty to her offspring. Love in women is not a mere passion ; it is an inherent principle, an innate faculty which, by careful development, becomes a blessing to all with whom she becomes in any way connected ; but if neglected, if left to develop itself as best it may, becomes an agent—powerful because pleasing—dangerous because delusive, and, in too many cases, vicious because uncontrolled. It requires no laboured argument to show that a mother's affection would not of itself be sufficient to enable her to succour her helpless infant from its birth, and to take care of it until it could take care of itself ; she requires the experience of others ; without it, she might unconsciously injure her offspring.

Inferior animals possess instinctive faculties, which nature develops in proportion to their several requirements. With man it is not so—his faculties must be developed by man. This dependence of man on man is a wise provision of the Almighty—it makes man what he is, a being not only social, but also progressively intellectual—a being who, conscious that knowledge is power, endeavours to obtain it, and to impart it for the general good.

Every good workman should understand the nature of the material upon which he has to operate, and of the tools and appliances which he employs, and it is but reasonable to expect that every educator should

understand the physical as well as the metaphysical properties of the being to be educated. Now, as every woman is more or less an educator—as it is woman who first develops the human faculties—it is obvious that woman should possess such information as is contained in Dr. Mann's excellent work on the knowledge of life.

Remarks on the close connexion of mind with matter must, if true, be trite, and *mens sana in corpore sano* is an adage so common, that no lady who quotes it need fear being designated *une bas bleu*.

To parents—male as well as female—the knowledge of the human physical frame is of incalculable importance—in short, such knowledge is of importance to every human being—in every condition, and in every country; and therefore, wherever there are schools, either a translation of Dr. Mann's "Guide to the Knowledge of Life," or an original work on the same subject, should be used.

If such knowledge were more generally diffused, how much misery might be prevented—how many valuable human lives might be saved! Nature will be vindicated in her laws—the laws of the Creator—no infraction of them will escape punishment. There is no unrighteousness with the Holy One—He is "a just God visiting the sins of the fathers upon the children unto the third and fourth generation." Even the Atheist—if Atheist there be—must admit that abuse of nature's laws is productive of evil in future generations, as surely and as regularly as day and night alternate—as harvest succeeds seed-time. The laws of nature are violated in numerous instances, through sheer ignorance, which it is the work of education to remove; and the education which fails to eradicate ignorance of a most dangerous kind must be seriously defective.

Dr. Mann very justly observes, in his preface to his "Guide to the Knowledge of Life :"—

"Men do with their own bodies, what for centuries they have ceased to do with their ships. They undertake, without scruple, to steer them through the voyage of life, without seeking to attain one clear idea of what may be the rocks and shoals they will have to pass amidst, or what are the laws of the tempest they will surely have to brave. In almost every case, disease and premature death occurring before the appointed time of threescore years and ten, are consequences that can be more or less directly traced, either to the influence of ignorance or wilful perversity. They are indeed shipwrecks which blind impulse encounters, but which intelligence and skill might easily have avoided. The period has however at length arrived, when the same revolution must be effected in physiological and social affairs, that has long since been passed through in nautical ones.

"As population grows more dense, and as people crowd more and more into towns for the benefit of co-operation and association, knowledge of the main principles that are essential to healthy existence becomes simply a matter of life and death. Typhus fever and cholera register this fact every year in fearful characters that are intelligible to all; but the physiologist and the physician find it also written in other manifold and diverse

forms that are no less comprehensible to them. Science has now so far surveyed the ocean across whose face the tracks of human life extend, that its most important rocks and shoals are accurately traced and mapped down, and the laws of its tempests are also in a great degree determined and reduced to general expressions; consequently, no human creature ought ever again to be sent forth upon this ocean, with the responsible charge of his own wondrous organization upon his hands, without having had some clear sailing directions given to him. He ought at least to understand such first principles as will be able to become to him charts, loadstones, chronometers, and polar stars during his momentous progress. It would be well, indeed, that every man, before he feels the force of temptation, should comprehend how it is that the glutton turns food into poison; how that the drunkard fills the fountains of his life with liquid venom; how that the sluggard corrodes away the delicate structures of his frame with rust. Every one who enters upon the active duties of existence should clearly see how it is that impure air is made the hotbed of pestilence: how sensual indulgences sap and destroy both body and mind; and above all things, how habits of refined intelligence invigorate and strengthen, and, in the long run, conduct to the noblest goal the privileged and favoured creature of this earth is able to attain."

The publishers of the "Guide to the Knowledge of Life," have done well in giving with their prospectus the following quotation from the *Illustrated London News* :—

"We refer our readers to a report of a speech made by Professor Lee, of the University of Edinburgh (a distinguished divine of the Church of Scotland) to the governors of Heriot's Hospital in that city. From that report it will be seen that the governors have unanimously agreed, on the motion of Dr. Lee, that human physiology—or the fundamental principles of the laws of health—shall, for the future, be systematically taught to the elder scholars of both sexes in that institution. This resolution was adopted—partly, no doubt, in consequence of the eloquence and the exertions of the Rev. Dr. Lee—but partly, we have reason to believe, from the impression produced by a 'medical opinion,' signed by sixty-five eminent physicians and surgeons, which was printed in the year 1853, and extensively circulated in every part of the country. The document states :

" 'Our opinion having been requested as to the advantage of making the elements of human physiology, or a general knowledge of the laws of health, a part of the education of youth, we the undersigned have no hesitation in giving it strongly in the affirmative. We are satisfied that much of the sickness from which the working classes at present suffer, might be avoided; and we know that the best-directed efforts to benefit them by medical treatment are often greatly impeded, and sometimes entirely frustrated, by their ignorance and their neglect of the conditions upon which health necessarily depends. We are therefore of opinion that it would greatly tend to prevent sickness and to promote soundness of body and mind, were the elements of physiology, in its application to the preservation of health, made a part of general education; and we are convinced that such instruction may be rendered most interesting to the young, and may be communicated to them with the utmost facility and propriety in the ordinary schools, by properly instructed schoolmasters.'

"The opinion is signed by Sir James Clark, Bart., Dr. Arnott, Sir Benjamin Brodie, Sir William Burnett, Dr. Robert Ferguson, Mr. Cæsar Hawkins, Dr. Locock, Dr. Hodgkin, Dr. Southwood Smith, and, we may add, by almost every eminent member of the medical profession in the metropolis. We trust that other institutions for the education of youth will imitate the good example of the directors of Heriot's Hospital;

and that the day will come when the poor, properly instructed in this branch of knowledge, will learn sufficient of it to make them happier men and better citizens."

The prospectus itself conveys so faithful a description of the work, and at the same time so graphically points out its utility, that we are tempted to quote nearly the whole of it:—

"It is the aim of this little work to supply what is avowedly the great educational want of the day, namely, such a simple and clear explanation of the structure of the human body, and of its relations to external nature, as may enable the student and the reader thoroughly to comprehend the arrangements upon which health and happiness have been made to depend. In these days when men are driven more and more into close association and companionship, for the sake of the advantages that result from co-operation, it becomes an affair of the gravest import, involving no less an alternative than life or death, that all should understand how it is that typhus fever and cholera follow in the footsteps of ignorance and perversity. How that impure air suffocates none the less surely because its operation is slow. How that intemperance fills the streams of the circulation with poison in the place of nourishment. Why it is that habits of intellectual refinement and moral self-control invigorate and ennoble, and why vicious pursuits and the indulgence of mere animal propensities, entail weakness, disease, and premature decay."

"The Guide to the Knowledge of Life" is divided into *nine hundred sections*. Each section contains a proposition and a simple exposition of it. We shall perhaps give a specimen chapter in our next.

"EDUCATION, SECULAR AND RELIGIOUS, IN TOWNSHIPS." By Arthur Morse. Effingham and Wilson. 1855.

We shall notice this interesting pamphlet in our next number; in the meanwhile we can assure such of our readers who have not perused it, or the three letters to the editor of the *Norwich Mercury*, which it comprises, that it appears entitled to respectful attention.

NOTICES OF MUSIC.

"THE SINGING BOOK." The Art of Singing at Sight taught by progressive Exercises. By James Turle, Organist of Westminster Abbey, and Edward Taylor Graham, Professor of Music. Cl. 16mo. pp. 228. Longman & Co. 1855.

We must confess that we were—as no doubt our vocal-music teaching friends will be—predisposed in favour of this little work by the names of its authors; and with much pleasure we add, that it is our opinion that no one who knows what it is to teach the art of "Singing at Sight," will, on perusing Messrs. Turle and Taylor's Manual, say that we have been influenced only by favourable predisposition, to recommend it as a work of practical utility.

The plan of "The Singing Book" is strikingly in contrast with that of some of the most popular works on vocal music. In the preface, the authors say:—

"There are few subjects which the wit and ingenuity of man has encumbered with more needless words, and presented to a young mind in a less attractive form, than the art of singing from notes; and yet the points to which a learner has to direct his attention, in order to become a correct singer, are but two—*distance* and *duration*. He who has acquired a command of the various intervals, and is able to sing them in tune, has acquired the first requisite; he who is able to give every note its exact length, possesses the second—he is a correct singer."

The expediency of teaching the art of "Singing at Sight" in elementary schools for the masses, as well as in schools for the higher classes, is now, we rejoice to find, generally admitted. But it has often occurred to us, on visiting elementary schools, and in perusing manuals of vocal music intended for the use of teachers of such schools, that much time is wasted by teaching the *science* of music. Children who cannot write a few sentences of the Lord's Prayer without violating orthographical usage are sometimes asked such questions as "*How is a discord resolved?*" And when the patience of a visitor has been nearly exhausted by a series of similarly interesting interrogatives on the *theory* of music, a specimen of the singing is often an illustrative reply, anticipatory of the inquiry "*How is discord produced?*"

In elementary schools we have heard many "music lessons" which appeared more like dabbings in natural philosophy than efforts to teach *singing at sight*. Mathematics and the science of acoustics are, we know, inseparably connected with music; but it is by no means a necessary consequence that they must be taught to children, or even to adults, in order to make them proficient in *singing at sight*. Of the sturdy draymen, who in every part of London may be seen performing their work on truly scientific principles, very few, we opine, could explain the theory of the lever or the inclined plane. The same remark will apply also to those who constantly use the wedge, the pulley, the wheel and axle, and in fact any and every mechanical contrivance. We grant that it would be well if the principles of science were more generally taught; the meanest occupation, the most apparently insignificant every-day occurrence, could be made the subject of scientific investigation and philosophical disquisition, but it is no more necessary to enter minutely upon the theory of music in order to teach children *singing at sight* than it is to explain the principle of the lever, or to give a lesson on lithology, to a man who is required to break stones. But this by the way. From the quotation which we have already made from Messrs. Turle and Taylor's well-written preface, it may be inferred that

their "Singing Book" is disencumbered of everything that is unnecessary or irrelevant. Such is the case.

The "Preface" is so fraught with interest and instruction, that we regret that we cannot afford space for the whole of it.

Our authors differ from the differing tribes of *sol-faists*; they say:—

"The *sol-fa* 'system,' as it is designated, is, in truth, destitute of the essentials of a 'system' properly so called.....To look no farther than the authors already cited, we have the following accumulation of syllables:—

"BA, BE, DA, DO, FA, LEE, LA, ME, MI, NI, PO, RE, SOL, SI, TU, UT, FA.

"Between these we have no desire to choose; believing the use of any syllabic system to be unnecessary to teach or to acquire the power of singing at sight: and, we may be allowed to add, this is an opinion not formed from a mere reference to the foregoing facts, but the result of some years' experience in the practice of vocal tuition. That such a power, to a greater or less extent, has been acquired under every form of the syllabic plan, is true; but not as the necessary consequence of its adoption. Each of these forms or modifications must be accompanied by practice, and this is the real and only guide to success.

"The alphabetic notation *must* be known by every musician, because it is of universal employment. No other is used by any choir or orchestra in the kingdom. The student may add to it some other, but he *must* learn this. If he learn the names by which the notes are universally called, the addition of another set of names is a useless addition to his labour."

In the spirited but rather uncourteous, and, we may add, not *very* satisfactory, "*Wilhem—or Hullah system controversy*," carried on in "THE GOVERNESS," one of our professional correspondents declaims against the *penchant* for everything foreign. In a similar strain Messrs. Turle and Taylor, with reference to teachers of music who "use certain syllables as additional names for the notes, for the purpose of exercising the voice on the different vowels according to the Italian pronunciation," justly say:—

"We ask why 'according to the *Italian* pronunciation,' since not one English singer in a thousand is accustomed to sing Italian music? If it be answered, 'In order to teach the pronunciation of the Italian language,' the sufficient rejoinder is, that the means are not sufficient, and that it will wholly fail to accomplish its end. By adopting the Italian sound of the vowel *i*, instead of the English one, we certainly make no change for the better, while the singer is excluded from the practice of one vowel out of five. In fact, according to some modifications of this plan, the voice is exercised upon three vowels only, *a, i, and o.*"

A lady, whose time is wholly devoted to the subject of elementary education, told us a few days since, that she was present in a school whilst an hour's lesson on *Singing* was given, and that "fifty minutes out of the sixty were occupied in teaching the Italian vowel sounds." The poor English children were loath to give up *Doo, Ree, My, Fay, Lay, Sic*, for *Dō, Rā, Mā, Fā, Lā, Sē*. Although they were by no means *classical*, they welcomed old *Sol* with a smile such as his glorious rays appear to woo from childhood.

We were present in a school a short time since, when a schoolmaster was evoking from his pupils the most discordant sounds to the syllables

"Do!—Ray—Me—Fa!—So!—Sa!—Te."

(These are the syllables adopted by Mr. Curwen, whose "system" appears to have been unnoticed by our authors, or probably they would have added at least *five other syllables* to their list of *seventeen*).

We know a very good vocalist who used to teach singing on the *Hullah* system, and who invariably sounded *Fa* and *La* like *Farr'* and *Larr'*—a pronunciation objectionable to the fastidious ear of the linguist, but certainly preferable to *Fah* and *Lah* to the delicate ear of the musician. Doubtlessly *Fa* and *La* are better, as regards *smoothness*, than either *Farr'* and *Larr'*, or *Fah* and *Lah*, but, generally, of two evils it is well to choose the lesser.

In the words of Messrs. Turle and Taylor, we notice another pleasing characteristic of "The Singing Book:"—

"Sounds are early associated with words, and the pupil is relieved from the wearisome, and, in our judgment, needless drudgery of singing unmeaning syllables. The lessons are adapted to short sentences, or precepts selected from the Scriptures, or to lines selected from the poetry of Milton, Shakespeare, Cowper, Burns, Montgomery, Heber, Goldsmith, Watts, and other unexceptionable sources. In some cases it has been attempted to connect with the notes the musical rule or precept which they are intended to exemplify."

It savours of the ludicrous to hear a *Pater*—or *Mater-familias*, attempting to warble puerile doggerels and ditties in Singing-classes, and many a *chorus of laughter* have we heard in "The Class" by the apt application of the syllabic notation, *Do, Re, &c.*; for instance,—a waggish friend of ours, who attended a *Hullah* class, not only took great liberties with the poetry in Mr. *Hullah's* *Manuel*, by singing *parodies* of his own composing, but even took advantage of the homonymous Italian syllables to amuse himself and his friends. In one of Mr. *Hullah's* exercises is a constant repetition of a musical passage, "*Do-si-la-si*;" this he *rendered intelligible* (so he said) by "*Rosy Lassic*." He happened, on one occasion, to be sitting in the *class* behind a *gent.* who was accompanied by a blooming young lady. Our friend gloried in the fact that "*Rosy Lassic*" was to be sung that evening, and he sang it, *con expressione*, to the evident annoyance of the *gent.*, who could curl his lip with greater facility than he could his moustache. This was observed, not only by our friend, but also by all who sat near to the *trio*. The exercise ended, and the *gent.* had a respite—a very short one; for in reply to a question from the teacher relative to another exercise, our friend replied *correctly*; but very significantly, "before *me* (*mi*) is *A flat*." This was too much for the companion of the *rosy lassic*: he turned round in-

stantly, and in a sharp tone, audible to all present, said, "*What do you mean, sir?*" We shall not attempt to describe the amusing effect of this incident.

Our authors are by no means inclined to dogmatise; they say:—

"But those teachers who think it advisable to retain the syllabic plan of instruction, may apply any of its forms to our exercises. They may discard the words altogether, and sing the notes to Sol, Do, Ut, or any syllables they may choose. Exercises similar to these must be practised by every one who wishes to acquire the power of singing from notes, whether in connexion with words or with syllables, may be determined by the judgment and discretion of others."

We close this notice of "*The Singing Book*" by observing that it contains one hundred and fifty-seven admirably arranged pieces; many of them are as well adapted to choir use as to school purposes. The words are in every case unexceptionable, and in many cases beautiful; and the composition of a goodly number is mainly that of the best masters of various nations and of various styles. We wish "*The Singing Book*" all the success which it deserves.

"MOORE'S POSTHUMOUS SONGS." Charles Jefferys.

WE have before us two numbers of these beautiful songs. No. 1, "*Hush, sweet lute!*" is in B major, $\frac{3}{4}$ time; voice compass, from D below the stave to E flat on the fourth space:—

"Hush, sweet lute! Thy songs remind me
Of past joys now turned to pain;
Of ties that long have ceased to bind me,
But whose burning marks remain;
In each tone some echo falleth
On my ear, of joys gone by;
Every note some dream recalleth,
Of bright hopes but born to die.

"Yet, sweet lute, though pain it bring me,
Once more let thy numbers thrill;
Tho' death were in the strain they sing me,
I must woo its anguish still.
Since no time can e'er recover
Love's sweet light when once 'tis set,
Better to weep such pleasures over,
Than sigh for ought that's left us yet."

No. 2, "*Those days are gone!*" is in C major, $\frac{3}{4}$ time; voice compass from C below the stave to E on the fourth space (no accidentals):—

"The days are gone, sweet hope, when thou and I,
In dreams of joy life's happy morning pass'd,
When ev'n in sorrow Love stood smiling by,
And o'er its cloud his sunny radiance cast.
Those days are gone!

"Oh! how can I those morning dreams forget,
Those walks at ev'ning o'er the breezy hill,
When thou didst point to each bright sun that set,
And sing of suns more bright and golden still.
Those days are gone!

"And thou, sweet Hope, ah! where is now thy ray?
 E'en while I sing its light is fading fast!
 And, 'stead of thee, sad Memory o'er my way
 Now sheds the twilight of enjoyment past.
 Yes, all is gone!"

The melody of each song is by the poet himself, and the symphonies and accompaniments are by Sir Henry R. Bishop—no small recommendations these to the lovers of sweetly plaintive music.

"THE EVENING STAR." Duff & Hodgson.

THE "Evening Star" is a ballad from the pen of Dr. J. R. Wreford, who wrote "To arms once more!" (noticed on pp. 222-3 of "THE GOVERNESS"); and although no allusion is made to the unhappy war which even now causes many a patriotic, but tenderly sensitive English heart to ache, it will, we think, be difficult to many to avoid associating the martial song, "To arms once more!" with this ballad, not only because it is by the same author, but also because it alludes to "many friends beloved, afar." The music is by William Sydney Pratten. It is in F major, 4 time; voice compass from C below the stave to F on the fifth line (no accidentals):—

"I often think, when yonder star
 Is rising in the ruddy sky,
 How many friends beloved, afar,
 Fix on its orb a pensive eye.
 Fair star! that bring'st the tranquil hour
 When absent souls delight to meet;
 O'er gentle hearts thou shedd'st a power
 Of holy beauty, calm and sweet.
 How oft, O ev'ning star, do I,
 In set of sun, in twilight shade,
 Think of the season with a sigh,
 When with the loved and lost I stray'd;

No after time, no after bliss,
 Can equal that thrice happy dream;
 No joy can be compared to this,
 When thus I watch'd thy radiant beam.

"But still sweet thoughts of other days
 Come back, and in my bosom melt,
 While on thy placid ray I gaze,
 And think on all that I have felt.
 The days of youth, so glad, so gay,
 Come thronging o'er me from afar;
 And joys, that die not nor decay,
 Stream from thine orb, sweet ev'ning star."

"LIEDER OHNE WORTE" (Songs without Words). "Musical Bouquet." We have received Books 1 and 2 of these charming productions of the immortal FELIX MENDELSSOHN BARTHOLODY. All that we need say about these two books is, that they are not only *low priced*, but also really *cheap*. They are as well executed as many editions that would cost four times the money.

"IL TROVATORE."

We have much pleasure in calling attention to the following songs in

the favourite opera of "*Il Trovatore*"—THE TROUBADOUR:—No. 1. "THE TEMPEST OF THE HEART" ("*La Tempesta del mio cor*"), sung by Signor Graziani. Italian and English words, the latter by Charles Jefferys, Esq. The music (by Giuseppa Verdi) has been arranged by C. W. Glover, Esq. It is in B major, C time; voice compass from D below the stave to F on the fifth line. C. Jefferys.

"BY THE STEAMLET LET US WANDER." Composed by Signor Verdi In A flat, major, C time; voice compass E flat on the first line to F on the fifth.

(We regret that the remainder of our Notices must stand over till August.)

ANSWERS TO CORRESPONDENTS.

ARITHMETIC (BY E. D. W.)

Interest. The following exercises received by E. D. W. are *quite* correct. A. B. C. (Hampstead).—Emma D.—Emmett.—S. W.—F. H.—M. A. R.—Amy.—W. W.—Jane.

The following are *nearly* correct:—A. B. C. (York).—E. L.—C. B.

A Question from Colenso. (An Assistant.) Colenso's is one of the best school Arithmetics published. We should work the sum you mention in a shorter way than any of the three proposed (*Colenso's Arith.*, p. 101).

"Find the interest on 500*l.* for 4 years at 5*l.* 7*s.* 6*d.* per cent." We should work it thus:—

$$\begin{array}{r|l} £5\frac{3}{4} \times 4 = 21\frac{3}{4} = 20 & \begin{array}{l} 5 \\ 1 \\ \frac{1}{4} \end{array} \left| \begin{array}{l} 500 \\ 20 \\ 100 \end{array} \right. \begin{array}{l} s. \\ 0 \\ 0 \end{array} \\ & \begin{array}{l} 500 \\ 20 \\ 100 \end{array} \left| \begin{array}{l} 0 \\ 0 \\ 0 \end{array} \right. \end{array}$$

107 10 0 Ans.

The New System. (See "THE GOVERNESS," pp. 227 and 248—255.) Exercises, &c., should be addressed to E. D. W., care of the Editor of "THE GOVERNESS," 58, Holborn Hill.

MUSIC.

Music in "THE GOVERNESS." (A Composer of Music.) Declined with thanks.

The Wilhem System. (J. H.) "THE GOVERNESS" was last month sent to press rather earlier than usual. Had your letter reached us earlier, we would gladly have inserted it. We may yet make use of it if you have no objection.

Harps. (Sapho.) We recommend you to apply to Messrs. Erat, Berners Street, Oxford Street. They will supply you with every information. It is a highly respectable firm.

POETRY.

Contributions. (A. A.—Theta.—F. H.—E. M., &c.) We shall be glad to afford you space if your pieces are not too long, and are really *poetry*.

Not to be Criticized. (C. G. C.) A very good idea; the *writing* is beautiful; but—but—it is a tempting morsel. You justly remark, "A word to the wise is enough."

GEOGRAPHY.

L. H. M. We are preparing for the press just such a work as you require; we shall give a specimen in our next, if possible.

HISTORY.

Gleig's Series. (H. C.) We thank our correspondent for calling our attention to this discreditable work, by one of Her Majesty's Inspectors of Schools. We cannot now

insert H. C.'s long letter on the subject, but our readers shall not long be ignorant of its contents.

Notes and Queries relative to the Reign of Henry VII. We are certainly well supplied now. Our correspondents have our best thanks. We shall comply with the numerous requests to continue the subject. The pupils' work forwarded to us from many ladies' establishments is highly creditable. We should be glad if our correspondents would favour us with their prospectuses and terms.

DRAWING.

Drawing Books. (L. C.) Carpenter's series is the best of those forwarded to us. That which you mention is very faulty, and the lessons are not well graduated.

GRAMMAR, &c.

Ada. The clause is parenthetical *and* elliptical. Both the substantive and the verb are implied.

Syntactical Parsing. (J. W.) Your remarks are just and practical. We like your plan, and should be glad to hear from you again.

WAX FLOWERS.

Lectures. Our correspondent, Mrs. Makepeace, will deliver lectures at the Polytechnic Institution during the months of July and August.

Instruction. (P. H.—J. M.—E. M. P., &c.) We shall always be happy to answer your inquiries, and we have no doubt that we shall be able to afford you every information you may require.

POTICHOMANIE.

Our correspondents are respectfully referred to our June number, page 277.

NEEDLEWORK.

Lines for a Sampler. (A. S.) The following, by the Rev. John Newton we believe, are appropriate and certainly time-honoured, as many mammas and grandmas can testify:—

“Jesus, permit Thy gracious name to stand
As the first effort of an infant's hand:
And while her fingers on the canvas move,
Engage her tender thoughts to seek Thy love:
With thy dear children let her have a part,
And write her name Thyself upon her heart.”

MISCELLANEOUS.

E. H. (Bristol.) We are in no way officially connected with either of the societies. Direct application was made to us, and we are happy to find that in your case we have succeeded so well in gratifying two parties. We wish you every success.

S. M. We advise you to give notice immediately.

Une Pauvre Fille. You shall receive a communication from us in a few days, which, we trust, will please you.

Mary Ann P.—Misses B——n.—R——s.—G. and A.—C. L.—Alice W.—Sarah Ann H. &c. Received.

THE GOVERNESS REGISTER.

Applications received. Reverends T. H.—W. B.—E. H.—J. C. T.—Mesdames T.—L. A.—J. (Brighton).—X. Y. (Belgrave Square).—Delta (Hastings).—Delta (Lowestoft).—Lady P——.—The Hon. Mr. S——.—A. B. (Leamington).—L. L. (Durham). M. A. (Shrewsbury).—Z. Z. (Mivart's Hotel).—A. Z. (Baton Place.)

Testimonials, &c., received. M. A. J.—L. H.—E. J. C.—S. W.—E. T.—E. W.—M. A. R.—Eliza.—Anna D.—Eugenie.—Margaret.—A. L.—A. Z.—Grace.—E. E.—C. H.

N. B. Parties put into communication by the Editor are respectfully requested to take the earliest opportunity of informing him of the result of the negotiation.

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THE GOVERNESS.

NOTES
OF
LECTURES ON METHOD
IN
LEARNING AND TEACHING,
DELIVERED AT QUEEN'S COLLEGE, HARLEY-STREET, LONDON.

(Continued from page 283.)

LECTURE V.

"It is astonishing how *easily* abstruse subjects may be brought within the grasp of even the faculties of children. Let the teacher first understand the subject himself; let him know that he understands it; reduce it to its simplest elements; and then see that his pupils understand it."

1. In continuing the consideration of our last lecture's subject (simplification) the above words of Professor Wayland afford us a good text. We begin, however, by objecting to the word *easily*. We deny that abstruse subjects may with ease be brought within the grasp of children; especially when we remember that of any given number of abstruse abstract subjects, a large proportion are not clearly understood by ordinary *grown-up* people, staid and steady papas and loquacious mammas, well-informed aunts and uncles, clever and ingenious cousins of both sexes,—who are nevertheless supposed to be quite capable of instructing the younger branches of their respective families; it being also no less true that many of these respectable persons cannot in their full age be *easily* initiated in things abstruse and abstract, so as to understand them,—until after some considerable experience. The process will—with very rare exceptions—be at first slow and gradual, then stage by stage less difficult, and at last, where aptness of comprehension is found, *comparatively easy, considering the nature of the subject and the immaturity of the minds who have to deal with it.* With this

qualification we are content to receive the Professor's words ; which we now proceed to consider.

2. The first point, he says, is for the teacher "*to understand the subject himself.*" This remark may at first seem superfluous. For a teacher to attempt the explanation of a subject which he does *not* himself understand, appears so monstrous an improbability, as to demand not a word of caution or condemnation. But however great its improbability may *seem*, the case is one of not unfrequent occurrence. Teachers of every branch of knowledge are still to be found who have but a superficial acquaintance with subjects in which they profess to make their pupils thorough proficient : though many may not be fully aware of their own deficiencies. Their small amount of information may, to the possessors of it, appear large and trustworthy when compared with sheer ignorance. Their knowledge may have been hastily and crudely acquired ; it may be badly stored in the mind ; lying there unmethodized and half-digested. No information thus acquired, and thus retained, can by any possibility be said to be *understood* ; or be imparted to a scholar in an intelligent and intelligible manner. And if this be true of ordinary subjects, how much more truly does it apply to subjects of an abstract nature ; such as those to which we have lately alluded.

3. No one point of knowledge can be said to be fully understood unless the possessor can at once reproduce it *vivâ voce*, or in writing. There is no fairer or surer test of the student's having really mastered any subject, than his power of clothing it anew in words of his own. The power, readiness, or elegance of expression may vary in every case ;—but however feebly, inelegantly, or slowly,—every real master of the subject will at least be able to give utterance to his newly-acquired information in some shape or other.

4. Let the teacher, then, by this means "*know that he understands the abstruse subject,*" and then proceed to the next step of "*reducing it to its simplest elements.*"

5. Here again we meet with our old friend "*simplification.*" Reducing a subject to its simplest elements can no more be effected by a mere explanation of *the words* employed in treating of it, than a scrap of paper can be analysed by simply cutting it into pieces with a scissors. The word *purse* (in Johnson's Dictionary) is said to be a "*network of reticulated interstices ;*" but what child in all her Majesty's dominions would be a whit the wiser as to the meaning of the word,—after hearing this definition ?

It is quite possible to treat classes of words and whole subjects in the same forlorn way as here befalls *purse*, and to call the process simplification. *Mystification* would probably be a much more correct term.

6. "Reduce the subject," says Wayland, "to its simplest elements." It is most important to bear in mind, therefore, what *elements* really are; they are the primary, essential, constituent parts, by the union or junction of which the whole is made up and exists; *essential*, because without any one of them the body cannot exist as a whole; and *constituent*, because in the whole each part has no separate existence of its own, but, with all the other parts, helps to constitute the whole.

We cannot therefore simplify any—even the simplest—subject by merely picking to pieces a few of the hardest words employed in describing it. We must with no less care analyse and take to pieces the main *idea* which the words were intended to express.

Having done this, it will be no difficult task to obey the professor's last precept, and "see that the pupils understand it."

7. Having thus briefly considered the professor's words, let us add a few general remarks of caution on the whole subject. We must understand a subject before we can teach it, not only because we cannot give what we have not—*e. g.* if we possess but two inches of knowledge, we cannot possibly give away four,—but also because our gift may otherwise be inferior in quality. Nay, more, it may be deleterious, or positively vicious. Our own possession may seem to us as a bright, living spring of water, and yet, if badly acquired, imperfect, or ill-understood knowledge, prove but a cloudy, dull, and worthless gift.

8. The image in the mind of the learner will be precisely reflected from that in the teacher's mind. As the one is so will the other be, bright, well-defined, and graceful, or dull, vague, uncouth, and shapeless. It will be well, therefore, to observe the following short rules by way of caution in giving *vivâ voce* explanations or illustrations of any given subject.

- (a.) If the teacher knows much, the pupils may know nothing of a subject. It may be utterly *new* to them.
- (b.) Avoid, therefore, as far as possible, the use of technical words and phrases.
- (c.) *Connect*, if possible, the *separate* facts of detail, in the fewest possible words.

- (d.) Illustrate your meaning freely with black Board and chalk.
- (e.) The commoner your illustrations, the better will they be understood.
- (f.) Wherever you can, introduce, with the fact stated, some one element of *cause*; e. g., if speaking of some such simple phenomena as *snow* and *hail*, note their resemblance (both being frozen moisture) and yet the cause of their difference.

9. Closely allied to the art of simplifying is that of examining a learner, or a class of pupils, by question and answer.

A mere string of *why* and *because* questions, framed according to a set, formal plan, may be learned by rote, by rote remembered, and even repeated by rote; and yet in no one degree illustrate the subject matter of the lesson read, or explanation given; or in the least strengthen the memory or other faculties of the learner.

There is a book called the Broken Catechism, intended, I believe, to illustrate and explain the ordinary Church Catechism, which I have known to be learned through and through, over and over again, until every *why* and *because* could be repeated as glibly as the common A, B, C. And yet, if but one question was framed from the Catechism itself—not in the usual jog-trot style—a profound silence was the only answer to be obtained for it.

Questioning after this fashion is, most clearly, worse than useless; while real catechising is not only most effectual as a means of examination, but of imparting much new instruction.

Without doubt, it is an art of some considerable difficulty, and not to be acquired without much patience and love for the work, as well as some amount of experience. The following rules have been found useful, as hints towards the attainment of a difficult art.

- (1.) Let all questions on a new subject be at first *general* in their nature.
- (2.) Let all questions, on whatever subject, tend rather to discover the deficiency of the class (or learner) than to display the superior knowledge of the teacher.
- (3.) Let them be so constructed as to lead the thoughts of the learner easily from one to the next; as each link in a chain, separate and perfect by itself, together with the rest, helps to form a complete and connected whole.
- (4.) Let all questions be as varied in form as the subject will permit.
- (5.) Let them be expressed in the fewest, simplest, and commonest words.

- (6.) The elliptical form of questioning will, if carried too far, not only cease to be useful, but become silly. (We need scarcely point out the utter folly of such questioning as, "*What* crew when Peter denied Christ?"—and yet this question is even now in print.)
- (7.) Comment on every imperfect answer, if it contain even the smallest element of truth.
- (8.) Repeat former questions—in other words.
- (9.) An occasional *hard* question will do more than puzzle the class; it will set them *thinking*.
- 10. These short rules will be found useful as mere hints; but the teacher's success in the art of catechising must almost entirely depend on his own patience and love for the work.

Lastly, beware of hunting down an idea, thought, or word, for the sake of its mere carcass, either by excessive illustration or etymology.

Clothe every idea, word, and thought; let it lead beyond itself, because all thoughts, ideas, and words, contain in them an inner, hidden life, higher and greater than themselves. It is for the teacher to attain to, unfold, and breathe fresh vigour into this inner life, and make it grow up into a form of grace and beauty.

EDUCATION FOR THE PEOPLE.—No. III.

Needlework.

It were vain to search the pages of ancient history for information on the subject of female education. A few outline sketches relative to it by Solon, the Athenian legislator, may be found, but they refer more to physical than to moral or even to intellectual training. Young women were to be exercised in running, *wrestling*, throwing darts and quoits, and other athletic recreations, which, whilst tending to destroy that delicacy which in the present day forms so admirable a characteristic of the fair, afforded no real advantage; for although the children of women so educated might possess mere animal superiority, they inherited in no small degree not only the physical prowess and boldness, but also to a natural—but very great—degree the shameless effrontery, recklessness, and vice which, in the decline of Greece, characterised the Athenian women.

Strange as it may appear, it is an historical fact which no one has attempted to controvert, that when Greece was in the zenith of its glory such women as would now be avoided by all who incline to virtue, were better educated than those of unblemished character. This fact has

never been lost sight of by succeeding generations down to the present day, and arguments have been drawn from it to prove the advantages of not *over-educating* the people—in other words, of rendering the education of the poor more industrial than intellectual.

Such arguments are, however, most unfair. History informs us how vigilantly the married women of Greece were watched, and how carefully they were kept from what we regard as ordinary social intercourse. They were trained as slaves, and as such they were treated. Every domestic employment they were taught, but whether they were taught even reading, as a rule, is questionable. Needlework then, as now, was considered indispensable as a feminine employment; in everything female education was practically regarded as subservient to the purpose of securing animal enjoyment to the male sex, and we are told that some of the most distinguished philosophers not only visited those women whose beauty was their bane, but even took their wives and daughters with them that they might profit by the conversation and behaviour of such well-educated females. It should be remembered that many of those who were as conspicuous for learning as for lewdness were from childhood trained to vice, and that so far from being carefully excluded from society they were exposed to the most alluring temptations, and the superior education which they sometimes received was but to render their society more agreeable to those who—from the wealthy and educated classes—sought their society. It may with more propriety be said that the learning of the women of Corinth was the result of their degradation than that their degradation was the result of their learning—the result of their *education* it was, but in the same sense only that our jails are the result of the education of the people. In one sense every person who attains the age of discretion is *educated*; for, as we have before remarked, education does not so much depend upon theoretical instruction, book lore, and schooling, as it does upon the various circumstances in which children are reared—the examples and incidents, and, in short, whatever appeals to their animal senses or to their moral or intellectual faculties.

In Rome's best days the education of women received more attention than was given to it for many centuries. It may indeed be fairly questioned whether, even amongst the Egyptians, woman was placed so near to her proper position in society as she was in the age which, amongst its adornments, had the immortal Cicero, whose encomia of several well-educated ladies afford abundant evidence that female eloquence had charms for that prince of elocutionists. It was to the judicious guidance of women—to maternal influence well directed—that even Roman historians seem to have attributed in some degree the prosperity of the empire. Tacitus emphatically says that the degeneracy of the Romans may

be traced to the period when mothers ceased to educate their children and intrusted the important work to hirelings and slaves.

Time would not permit us, and even if it would, we do not desire, to weary our readers by describing the kind, and tracing the effect, of female education from classic ages to the present time. Our aim is to show that an *intellectual* instruction is no less desirable than an industrial instruction to secure moral education. We might write volumes instead of pages confirmatory of our assertion, that to devote a larger portion of school time to the industrial training of girls than to the industrial training of boys is a remnant of barbarism which it were well to abolish. We argue more especially for THE PEOPLE. It is *the people*—the masses—who suffer most from ill-advised conventionalities. The careful education of the people is of even more importance than that of the higher classes, and the true education of females is of paramount importance to that of males. Educate the females, and you educate the males as a consequence. Educate the lower classes, and as you do this the education of the higher classes will be improved in proportion. "Take care of the pence; the pounds will take care of themselves." Woman will never possess the place in society to which she is entitled until female education becomes general; and female education, in the true acceptance of the term, will never become general until girls in our elementary schools have more time allotted to intellectual instruction. Why should their opportunities be less than that of boys?

Amongst the industrial employments of females we account needlework one of the most important—the culinary art has in all ages been practised quite as much by men as by women, and with regard to various household duties which mainly and almost generally devolve upon women, we may observe that they are no more necessarily connected with needlework than they are with shoemaking. It is no more necessary in the present day to teach girls to make frocks than it is to teach boys to make coats. Dressmakers are even more abundant than tailors.

We are no more disposed to recommend that *needlework* should not be taught in elementary schools than we are to recommend that *accomplishments* should not be taught in schools for the classes who can afford to pay well for education. We contend against *abuses* only. Our heart's desire is that education may do all that it is possible for it to do for the welfare of society, that every domestic circle, whether in the cottage of the labourer or the mansion of the noble, may be gladdened by the virtues, and graces, and achievements, of female influence and female industry; and we feel that, in attacking conventionalities which we are thoroughly convinced, from practical experience, retard the march of social progress, we may haply awaken the dormant energies of

some much more able than ourselves to carry out plans which we submit to their consideration.

We are encouraged in hopes like these by the fact that, month after month, we are favoured with communications from well-known philanthropists, educationists, political economists, and heads of families, who, although differing from each other in many points, are nevertheless agreed in an earnest desire to aid the good cause which our periodical advocates. Our remarks are now prompted by suggestions, not from ill-paid and ill-educated *upper servants* whom it is a burlesque to designate *governesses*, but from ladies of superior intelligence, whose connexion with the work of tuition would alone make it worthy of respect even were it not—apart from such considerations—one of the most honourable avocations to which the superior energies of humanity can be devoted.

Few persons are aware how arduous is the work of an elementary schoolmistress; the work of a schoolmaster is easy in comparison with it. It may be very interesting to go into a girls' school in the afternoon and to see the pupils, clean and neat, engaged in silent industry, or to hear them, with well-tutored voices, sing some school-song to which the "tick" of the thimbles against the needles is an accompaniment scarcely audible, but never discordant; and it may be, and too frequently is, assumed that the afternoon's sewing is quite a relaxation to the mistress. This is—we know from experience—a false assumption. We have spoken with very many schoolmistresses on the subject, and never have we heard—except from a few who were in every way better adapted to the workroom than to the schoolroom—that they considered teaching needlework a relaxation from their professional duties. On the contrary, they find it one of the principal drawbacks in the work of education, and it is attended with numerous incidental inconveniences, which, under the circumstances in which elementary schools are placed, cannot well be avoided.

We repeat that we do not wish to depreciate the practice of teaching every girl needlework; and, indeed, we are inclined to agree with Dr. Johnson, that it would be well if even boys were taught to use the needle. Boys as well as girls should be taught self-reliance as well as self-respect; and we see no reason why a boy should not be taught to mend his jacket as well as a girl should be taught to mend her pinafore. But we contend not only that the school-room is not the place, the school-hours not the time, and the schoolmistress not the person to teach needlework; but that needlework, as generally taught in elementary schools, is subversive of the very object for which it is intended. The daughters of the poor are not taught to mend and alter, patch and

darn, and make the best of everything; and apart from the fact that needlework is undesirable as a part of school-work, there is, perhaps, nothing that is attempted to be taught in schools that is attended with less satisfactory results. This statement will, we know, seem strange to many, but careful investigation will show that, with very few exceptional cases, it is true; it is, therefore, high time that the question of the expediency of setting apart so large a portion of girls' school-time to the teaching of needlework should be discussed. In our next we shall endeavour to show that a plan might, in large towns especially, be adopted whereby needlework might be more effectually taught by adding to—rather than detracting from—the hours usually allotted to intellectual education.

E. C.

THE ACCOMPLISHMENTS TAUGHT AT BOARDING SCHOOLS, AND THEIR REAL VALUE.

We had recently placed in our hands the prospectus of a highly flourishing boarding school, which ran after the following form:—

"T— Establishment, for the education of young ladies upon the most approved system, and by the aid of the first masters. The Misses ———, long devoted to the instruction of young ladies in all the branches of an elegant and refined education, receive a limited number of pupils for the purpose of finishing their studies in the higher departments, &c. &c.

"TERMS:

"For the usual branches of a polite education, 50 guineas a year,

"Laundress included.

"For the usual Accomplishments,

"Music	.	.	.	.	10 guineas.
"Singing	.	.	.	.	10 "
"Dancing	.	.	.	.	10 "
"Drawing	.	.	.	.	10 "
"Fancy-work and Embroidery	.	.	.	.	10 "

"Riding and driving will be added to the above upon the most liberal terms, if required."

Now we must first premise, before we proceed to remark upon that portion of female education to which the term "Accomplishments" is applied, that we have no objection to either the terms or to the subjects set forth in the prospectus alluded to, and our only object in this paper is to point out what "Accomplishments," as they are called, really should be, and to consider their effect upon character in an intellectual and moral point of view.

To say that "music" has no charms for the family circle, that "dancing" has not many important advantages connected with it, that

"singing" is not only a healthy but a very pleasing exercise, and that "drawing" is not a highly useful accomplishment, would be to deny self-evident and well-established facts. Those who love music, and many who do not, are spell-bound by its influence, and their minds are frequently relieved by it, and averted as it were from evil thoughts and acrimonious feelings. In the same way the exercise of dancing is a physical enjoyment of the highest degree, and it has a most powerful and happy tendency to relieve the mind after severe sedentary study, and to brace up the spirits and the animal economy for future labour. Drawing too is not only a most delightful art, but so useful that every one should learn it, not more for the art itself than for our love of art which the knowledge and practice of it engenders. It awakens a perception of the beautiful in the mind, and, withdrawing it from the vexatious matter of idle life, fixes it upon all that is delightful in nature or in art; and, in short, the whole range of accomplishments, if properly *taught*, raises the individual in intellectual refinements, and promotes gentleness, sweetness, and intelligence in women, rendering them more winning, more graceful, and more adapted to the mission confided to them—the civilization of man. Accomplishments, like poetry, impart a delicacy of tone, feeling, and imagination, give an eloquence to the mind, and a grace to the person also; because, by bringing one into perpetual contact with what is graceful, the process communicates grace, which acts as a "perpetual benison." If we consider "accomplishments" in the more elevated view, we may easily see that the mere formal or mechanical process of teaching them, which is (we regret to say) followed in many first-class boarding schools in this country—is, and must be, very inefficient. Take instrumental music, for instance; there is the strumming of the pianoforte, sometimes even rising to gymnastic feats with the fingers, which is without feeling—without mind; the object of the teacher, the "*maestro*," probably being simply that of rendering the young lady brilliant in rapid movements, and mistress of the legerdemain of "extraordinary execution." And here the young lady is left, to be the prodigy of the drawing-room party by her "saltatory flourishing," and she is said to be a most "accomplished" performer. To us, however, this is not enough. Music should be taught on a scientific as well as a sentimental basis. The principles of harmony should proceed hand in hand with the first practical lessons on the pianoforte, according to the system of Mr. Logier, who carried out his plan, many years ago, with so much success, that his pupils—children from seven to ten years of age, who had been learning no longer than four months—solved the most difficult problems. We were present at one of Mr. Logier's exhibitions in this country, and we wrote down on a tablet a triad, and, mentioning the key in which

we wished it to be modulated, one of the youngest girls, after a little reflection, noted down first the figured basses and then the upper notes of the chords. We repeated this proposition in the most difficult ways possible, requiring that the scholars should modulate it into the remotest keys, where enharmonic changes were necessary, and in no instance did they commit a fault. If one pupil hesitated a second wrote down the notes, and her figured bass was again corrected by a third, while at the same time they pointed out to their master the fundamental basses of the chords. At last we wrote down a simple treble, just as it occurred to us by chance, and requested each of the scholars to write the three lower parts on their tablets, observing that we would inscribe it in our pocket-book and carry home as a memorial that harmony which we considered the best. The children all eagerly set to work, and in a few minutes the youngest girl, who had previously distinguished herself both in playing and in solving problems of harmony, brought me her tablet. In her haste, however, a faulty progression of octaves occurred between the bass and the middle parts. We had no sooner pointed out her error than she coloured, took forth her tablet, and with tears in her eyes made the necessary corrections, and the harmony was excellent. The parts written by the other children, which were in four different classes, were more or less good, but all perfectly correct.

We adduce this as a proof that music may be taught even to very young pupils, so as to include the exercise of the reflecting faculties. It should be the business of the teacher of music to train the ear and hand through the reason, not to depend merely upon the memory; and to let the pupil proceed from lesson to lesson through the understanding, and to require her assent to nothing the truth of which she is unable to perceive. It is only thus, we contend, that any knowledge of the principles of music can be acquired; and it is also a matter that should be most sedulously attended to by "Lady Principals" and the "maestro," that the music submitted to the pupils should be of the most classical description; for if information and polish and taste depend, as they must depend, upon the materials submitted to the mind of the scholar, the continued study of only the finest and purest models will absolutely prevent the assimilating of vulgar ideas. In this respect these *musical impressions* will be formed, like the language of those children who, accustomed to good society and elegant conversation from the cradle, may be said to be naturally imbued with the notions, habits, and expressions of superior condition; and although that combination of the faculties which is called genius cannot be created, yet where genius exists, it thus enjoys opportunities to combine with the advantages of education.

To develop more fully our views with regard to teaching the accom-

plishment of music, we will give an outline of the system adopted at a first-class ladies' school in the vicinity of London, and which we have, by the tests of examination, proved to be most effective.

The course of pianoforte practice embraced Mr. Logier's elementary works. In the rudimental departments the pupils were first taught the nature and use of the diatonic scale or musical alphabet, the chromatic scale, enharmonic changes, the method of transposing every scale, major and minor in music, from one to twelve sharps and flats. The scales from seven to twelve sharps and flats were next changed enharmonically, in order to show how to convert each into another scale under a different denomination; thus first proving why double sharps and flats are sometimes used in music, and secondly, why these substituted scales are employed in their stead.

The designation of every key in music, by writing the signature of the sharps and flats with the clefs at the beginning; the various distinctions respecting the designation of time, and the difference between accent and emphasis; these, with the rules for fingering and all the scales, are taught, and each scale performed in contrary and in similar ways through every octave on the key-board. The major scales are all converted into minor, their relative connection pointed out by the signature of their respective majors, and definite rules to distinguish whether a piece of music be composed in a major or minor key.

In HARMONY every major and minor-toned chord, and every dominant, the peculiar connection of the latter to its respective tone, its resolution, and the source whence they arise, are *taught, written, and performed*. The nature of fundamental basses and their application to the scales, the method of linking chords together, of preventing consecutive fifths and octaves, and of diversifying the chords, beside many other important matters relative to composition and the improvement of the memory in music, by means of an excellent system of mnemonics, are taught, with a general course of modulating the harmonizing of airs in close harmony and in four distinct parts; applying the fundamental basses in every way the notes would admit of, are given to those pupils capable of receiving such instruction.

In the course of miscellaneous practice recapitulatory questions are continually put to the pupils, in order to impress the "elements" firmly upon the mind, and observations are continually made on musical expressions, touch, and the art of delivery; and nothing essential is omitted necessary for the development of either theory or practice.

Such is the method in which at least one of the "accomplishments" should be taught in "ladies' schools." The intelligent teacher will perceive that the basis of this teaching is—that which is taught should be taught so as to be understood—the only intellectual method. In a

future paper we shall be able to point out how the other "accomplishments" should be taught, not as merely pleasurable pursuits, but with a view to the strengthening of the mental powers in the first instance, and with regard to social and domestic sympathy. W. M.

"TO PARENTS AND GUARDIANS."

If there are seasons above others when a few remarks on Education might appropriately be made to the many "parents and guardians" who are numbered amongst the subscribers to "THE GOVERNESS," they are such seasons as this, when newspaper columns are day after day replete with advertisements, from the formal official-looking *notice*, to the unmitigated "*puff*," respecting boarding-schools and teachers of various grades and pretensions.

Our professional subscribers are chiefly those who instruct the youth of the higher and middle classes of the community; and we feel assured that they will cordially agree with us when we say, that the education of these important classes has not kept proportionate pace with the progress—slow though it has been—of popular education.

"Parents and guardians" are not ignorant of this, and it is the source of frequent complaint. Now, wherever and whenever recognised evils exist, there are always proposals made to counteract them, and such proposals often to too great an extent involve the self-interested motives of those who make them. It is no wonder, then, that each half year so many "parents and guardians" have, with reference to school matters, vexation, regrets, and disappointments, the result of their fastidiousness, parsimony, thoughtlessness, or gullibility.

The legitimate use of advertising is of essential service to the public; but unhappily it is too often made the medium of the most barefaced and heartless deception; and therefore, in submitting a few remarks to the consideration of "parents and guardians" who meditate "a change" with reference to the education of their children, we feel we are furthering the interest of the cause to which we are pledged; and that, if our "word in season" prove productive of good in but *one* instance, we shall be amply compensated for any disadvantage which may for a time accrue to us by discountenancing and exposing the disreputable practices by which unprincipled persons contrive to get a living, to the injury, not only of qualified teachers, but to the community at large.

Next to the bonds of kindred, none perhaps are so strong as those which bind faithful teachers to their pupils; and thoughtless are those "parents and guardians" who cause needless separation between those

united in this close relationship. Agnes may not appear much attached to her teacher, and Bertha may not appear to make that progress which was anticipated, yet it may be most unwise to remove either from the care of those who have been to them as parents. Hence the utmost precaution is necessary in selecting teachers or schools for children. There is, alas! too much unintentional recklessness in this respect. The specious advertisement, circular, or little book, published by a teacher—the advantages of local position or local interest—the recommendation of a friend or neighbour, and sometimes even mere fancy, may decide to whom the important work of education is to be intrusted. If a doubt arise as to the judiciousness of the choice, it is quelled by the reflection, that, if it should prove at all unsatisfactory, a change can be effected; that it is but a question of money, and perhaps a little extra trouble; the governess can be dismissed; the children can be taken from one school and sent to another, and the course of instruction may be changed, but will not be interrupted by these alterations. Such conclusions are, as well as the premises from which they are drawn, utterly false in nine cases out of ten, or rather in ninety-nine cases out of a hundred. Every change with regard to the education of children is in their life an epoch of an importance which no human mind can comprehend. A change, whether anxiously or thoughtlessly made, may be fraught with consequences, not merely individual or domestic or even national, but universal and perpetual. This is not a poetical, but a common-place view of the matter. From causes incomparably less momentous have sprung effects as important as they have been lasting.

The evil to which we allude is not confined to one portion of the community—it pervades society—it exists amongst the highest aristocracy as well as amongst those who procure for their children an education for little or nothing. In some families the governess is changed on an average every twelve months, in others even more frequently. In some large towns where there are many elementary schools, children can be pointed out who, in the course of a year, have for some short time been on the register of each, no matter whether it belong to Protestants or Catholics, Episcopalians or Nonconformists, Trinitarians or Unitarians, High Church, Low Church, or no church. So much for philanthropic competition!

What, may it be fairly assumed, is the immediate and general result of removing a child from the care of one instructor to another so frequently? The result is, the child acquires a restlessness of disposition: she naturally anticipates a change, and this anticipation operates so powerfully that, however systematically each instructor may teach, her education is unmethodical, desultory, and of course inefficient. Every attachment formed is transient—each intellectual development is but as

a meteor's flash. Progress, after a certain period, is but advance round a circle after having reached the opposite point to that whence the journey commenced. The mind, instead of being *educated*—instead of being a well-finished structure—presents but a fragmentary mass—here a piece of exquisite carving, there a shapeless cumbrous block; much that is valuable there may be—much that is unsightly, and more that is useless, there is sure to be. The task of removing the rubbish from a site is often more laborious than that of raising a new building; but in education—happily compared to building—whatever is once fixed in the mind is fixed for ever. Unhewn masses of stone, rotten timber, "and *untimbered mortar*," may be deposited in the place where the beautiful temple should be raised—they can *never* be removed; their unsightliness may be partially concealed, their injurious effects may be to a greater or lesser extent counteracted, but their existence shall close in eternity only. Solemn thought!

Parents!—Guardians!—the minds of your children are adamantine tablets, on which *you* are required by God himself to write plainly, to engrave deeply and everlastingly, principles which shall be witnesses for or against you on

"That dreadful day,
When heaven and earth shall pass away."

The pens, the graters, you use may differ in kind and in quality—they will not, they cannot differ in effect. *Record*—indelible record—imperishable and impartial witnesses! Remember these indelible records will be attributed to *you*, whether they have been made by your example or by your verbal precepts—whether personal or by deputy. If, then, you feel disposed, for any reason whatever, to intrust the work of education to others, how important is it that you should use the utmost precaution in your selection.

An honest merchant or tradesman will take care that his books are written legibly and well, that his ledgers are duly posted, and that ready reference may be made to them. Unless he can keep his books himself, he will employ, not an incompetent deputy, who would blur and alter, scribble and erase, and make endless confusion—neither would he continually change his clerks; even if he could always engage a competent one, he would know that such a constant change would be quite as likely to cause irregularities in his accounts as the incompetence of one who knew nothing of bookkeeping.

A merchant's accounts are important—his fortune may depend upon those carefully-kept records of his monetary transactions. So far as his heirs particularly, and posterity generally, are concerned, such records may be serviceable for ages, and he feels it to be a duty, even when tottering on the verge of the grave, to have all his business matters

arranged as systematically as if he had just in the freshness of youth or the vigour of manhood commenced his commercial career.

Parents! Guardians!—the mind of every child of yours is a record-book—a ledger—intrusted to your keeping—the interest of posterity even to remotest ages may be involved in the entries you make, either personally or by those whom you employ; omissions, erasures, blots, errors—wilful or neglectful—are each and all proofs of your unfaithfulness—your culpability.

Your natural affection and your sense of duty in your social relationships may impel you to think seriously and to act cautiously on the subject of education, but we trust that a higher consideration will also influence you—a sense of your responsibility to Him who has commanded you to teach his precepts diligently unto your children.

It is, we regret to say, not uncommon for "parents and guardians" to make no inquiries whatever as to the system of religious instruction pursued by those to whom they send pupils; and in very many schools no religious instruction is given.

Some one has said that religion is often used by adults, as is a shuttlecock by children—it is bandied about from one to another; the rich think that it is a good thing for the poor—the poor think that it was designed for the rich. The rich who contribute to Bible Societies and to School Societies would be shocked if the children of the poor were not thoroughly drilled in the very letter of Holy Scripture; and yet how many of their own children are there who are "well-up" in Latin hexameters or French phrases, could not repeat half-a-dozen scripture texts! Many of the more intelligent amongst the poor know this; and what is the impression made upon their minds? Let the plain truth be told—it is that the clergy and wealthy classes wish "*to thrust the Bible down the throats of poor children,*" for selfish motives—that the time spent in religious instruction may lessen that which is supposed to be set apart for the acquirement of useful secular knowledge. Surely the temptations which beset the rich are not less strong or less numerous than those which surround the poor! Surely *religious education* is as desirable for the rich as for the poor!

But whilst we would impress upon parents and guardians the necessity of securing to their children a sound religious education, we would warn them from confiding this important work to those who, eminently pious, may lack the other essentials of good educators.

The art of education is progressive, and its progress calls into action agencies of vast importance and of mighty influence for good or evil. These agencies must be guided skilfully in order that they may be productive of good; and it would be as unwise, and much more dangerous, to intrust the education of children to teachers simply on account of

their piety, as to intrust the cultivation of a beautiful garden to a man simply on account of his sobriety.

It may be said that a *religious* teacher would not promise more than she could perform. This is true to a certain extent; she would not knowingly deceive, but she might do so from the very usual failing—especially amongst teachers—of overrating her own abilities.

Let not parents and guardians imagine, that, because religion forms no part of their children's education, they are receiving a superior secular education, or that a religious education involves any diminution of secular instruction. Let them speak to any teacher who advocates religious education, and if they are not satisfied with the arguments adduced, either they themselves want candour or the teacher wants ability. Let the wisdom of sages and the experience of ages plead for what is required for every class of the community—sound, useful education, based upon religious principles.

We would most earnestly call upon parents and guardians to hesitate ere they "change" governesses or schools; avoid it, if possibly it can be avoided; and if it cannot, make it with that judgment, that carefulness, and, we must add, with that prayerfulness, which its immense importance demands.

DELTA.

THE INFLUENCE OF EDUCATION ON THE BRAIN.

By Dr. J. MILL.

THERE is nothing, perhaps, which it is more easy to distinguish than an educated from an uneducated person. In the glance of the eye, the tones of the voice, the structure of the sentence, the motion of the hand, indeed in the whole manner and deportment, the thing is so plainly visible, that the most casual observer cannot fail to perceive it. There are few, however, who know what the change is that has been effected, or that are conscious that the brain and nervous system is altogether altered, and that the very *materials* of which the body is composed have undergone a transformation.

Our meaning will be more clear if we illustrate our ideas by a reference to the culture of the vegetable as well as the animal kingdom. The apple in its wild state is a crab, requiring a sharp tooth, a keen appetite, and a good digestion to use it at all; but when that same fruit has been subjected to culture, or education, in the proper sense of the term, in the course of a few generations it becomes one of the most delicious fruits that we are acquainted with. It is not simply the increase of size, although this is considerable, but the matter composing it has been so thoroughly transformed, that the sharp acid has become a grateful flavour, and the

nutritive qualities vastly augmented. Nay, the change has become so conspicuous that it is evident to the other senses also: it is admired by the eye, and the fragrance is grateful to the sense of smell.

It is hardly possible to say what human industry has done for the improvement of the world. When the first men wandered over the ground on which we write it was a morass whose atmosphere was laden with the seeds of plague and pestilence, and its fens and covers inhabited by reptiles and beasts of prey. When the fens and bogs had been drained and the wood felled, the atmosphere became pure and salubrious. The sound of the woodman's axe is the note of warning and ejection to the beasts of prey, who always disappear before the spread of industry. The rude culture of the first husbandmen was in process of time superseded by the more advanced agriculturist, and he again superseded by the botanical gardener, until we have as a last result Regent's Park, with its Zoological and Botanical Gardens, its mansions and palaces, which make it one of the most delightful places in the world.

That, however, which has taken place in the Park is only an index of that which has taken place in the people who inhabit it. The first men who lived here were savages and their wives were squaws, in a state closely resembling the condition of the North American and African women. What a contrast between the poor creatures who danced around the altar upon which prisoners of war were slaughtered, and the lady at whose house I shall take tea this evening! And yet they are both women—children of the same origin, inhabitants of the same country, and heirs of the same immortality. What is it that has made them differ so widely? The one was a poor crab growing wild in the primitive forest, the other has been properly cultivated; and it is by comparing such extremes as these that the value of the educator is ever properly appreciated.

Those who have studied vegetable physiology tell us that the plants make their progress by absorption—that, by striking their roots into a genial soil, and throwing their leaves and flowers into a healthy atmosphere, they absorb a nutrition which not only improves their growth but changes their quality—that this process may be carried on in every individual plant until it has attained perfection, so far as its nature is susceptible of being perfected—and that seeds and grafts taken from it will still continue to improve, so that no limit can be assigned to the progress of the species. Hitherto every age has had its triumphs, and it is equally certain that the time will come when the present will be looked back upon as an inferior generation. The most beautiful flower and the most cultivated lady are only announcements of the glories that are to come.

If it be asked what it is that causes one human being to differ so much from another, we may find it in the brain and nervous system.

As in the vegetable everything exists and grows for the flower and fruit, in the animal economy everything is subservient to the brain, the perfection of this organ being the grand consummation towards which nature is ever tending. Now it is the vocation of the educator to appeal directly to, and improve, this organ. The cook, in ministering to the appetite, gratifies the palate and supplies nutrition to the whole muscular system, and the nerves having their roots in this fibrous mass, germinate into a brain, which buds in infancy, grows in youth, and ripens in mature age. Its roots are in the muscles; but its branches are thrown out into the whole universe. It absorbs its nutrition from everything, and thrives upon every species of knowledge.

The intellectual and moral power of every individual is the result of the length of nervous fibre which forms the involutions and convolutions of the brain. On removing the cranium, the whole of the brain appears goffered up, and on cutting it a layer of grey matter is seen to be spread all over its fissurey surface. The depth of this grey matter differs in different individuals, from a quarter of an inch down to the thickness of a half crown. Cuvier is universally regarded as having possessed one of the finest intellects of any man of modern times, and his brain was not only remarkable for its size, but the strata of grey matter was deeper than had been observed in any other individual. In the brain of an idiot which came into our hands the other day, it was scarcely thicker than a shilling, indicating how little that poor soul had been able to absorb from the world without; but in all cases, if we could accurately measure the quantity and quality of this substance, we should be enabled to determine with absolute certainty, what the being had been able to appropriate to itself here.

(To be continued.)

THE LADIES' COLLEGE.

A PLAN has been recently set on foot by an association of philanthropical gentlemen in the neighbourhood of Red-lion-square, which, if attended with the success it deserves, will go far to bring about a most desirable reform in the social relations between the upper and lower classes, while it extends the sphere of social utility and raises the educational standard of the better half of mankind, through whose influence the work of progress is mainly to be effected. The chief promoter and promulgator of this scheme is the Rev. F. D. Maurice. In a pamphlet, entitled "A Plan for a Female College for the Help of the Rich and of the Poor," purporting to be the substance of a lecture, delivered at the Working Men's College, 31, Red-lion-square, to a class of ladies, Mr. Maurice sets forth in what manner the project germinated, what

fair blossoms, what nourishing fruit are expected from its development. So deeply interesting is the subject—so straightforward, simple, and unaffected the language in which it is clothed—that we would wish our space allowed us to reproduce the whole “substance” of the lecture, rather than the mere shadow, to which we must confine ourselves.

The Working Men's College referred to above, Mr. Maurice informs us, was founded by a few persons of miscellaneous avocations—lawyers, doctors, clergymen, &c.—living in the neighbourhood; and while yet the scheme was in agitation, the question presented itself, whether it should include women. It was determined, however, to try the effect of the plan with men only. When the college was fairly started, the members were called together, and the proposal of extending the advantages of the institution to women was submitted to them. This was considered a necessary precaution, as it was feared the men “might have some of those mean jealousies which are often found in what are called the better classes.” Much to the credit of the plain manly sense of the working classes, however, the fear was at once dispelled—no weak horror of blue-stockings was found to exist among the men, no petty desire to swell their lordliness by a monopoly of useful knowledge; on the contrary, the result was a positive and unanimous call from them that their wives and daughters should drink as long and deeply at the Pierian spring as themselves. The council thus found themselves in a manner pledged to carry out this extension; and now came the question, how to make the working women derive precisely the same advantage from the college as the men; for the object in founding it had not merely been to give instruction on certain subjects, but to establish the same sense of fellowship as exists between members of colleges and universities. The intervention of a body of ladies became an obvious necessity, especially as it was remembered that, in the case of other female colleges in London, positive failure would have resulted but for the co-operation of a number of active lady visitors. Moreover, it would be necessary that they should take a more direct part in the education than in the case alluded to; in fact, that the teaching and managing the institution should be almost entirely in the hands of ladies. The opinions of many ladies were canvassed, and concurred in this view: Nay more, it was thought that, for any solid and permanent good, some such body must be formed to conduct the education of the working women as had been established for the men. “But what kind of body could this be?” writes Mr. Maurice. “The ladies whom I consulted thought it should be one in which they were taught to teach. Every one,” they said, “fancies she can teach. It is really the hardest of all tasks—one in which those who have tried most feel that they want help.”

There was evident truth in this. A female college had been set on foot by the Governesses' Society, on this conviction. Our men's colleges were originally designed to produce a class of teachers for the country, and had degenerated only in so far as they had forgotten this. It was accordingly settled as the wisest and plainest solution of the difficulty, that the proper foundation for the Working Women's College would be a college in which ladies should be taught to teach. Not, indeed, that they needed it more than men; on the contrary, women have a special aptitude for teaching, far transcending that of men; and it manifestly could not be otherwise, seeing that the child's physical, intellectual, and moral development depend on the mother's fostering care. But this power may be neglected and undeveloped—may be wasted or perverted. To call it forth—to increase it by exercise—to render it more practical and more extensive in its usefulness, would be one of the results at which this attempt would aim. But in labouring at the achievement of one good, it might be reasonably hoped another would follow—one which it would be worth any amount of toil and sacrifice to attain. A way would be opened for a real living communion between the upper and lower classes—between the lady and the working woman. To accomplish this in London, where the gulf between the two extremes of the social scale seems most impassable, would be fraught with consequences of unutterable good.

Now came the question, what was the working women to be taught?—what, consequently, the ladies were to learn to teach them? It could not be the lore imparted to children at week-day and Sunday-schools. They might, perhaps, even want that; but grown-up women could not be expected to exert themselves much to acquire it, unless it was connected with the duties and business of their lives. There must be some immediate, practical end in view—the teaching must have its application perceptible at once, in the ordinary occasions of life—the things which the working woman must do, if she is ever so ignorant. This necessity suggested the old distinction made by our ancestors between *arts* and *faculties*—the knowledge required by the mere scholar, and that which prepares a man for his profession in life. In the Ladies' College now projected, the *faculties* would be cultivated—that is to say, ladies would be fitted “to engage in certain tasks, which no other persons can perform equally well, or can be so helpful in teaching their countrymen how to perform.” The study of *arts* would not be excluded, however, but rendered secondary and subservient to the main end.

It must not be thought that there is any intention of following the American example, and having ladies graduate as physicians, for instance; on the contrary, it is hoped that by healthfully directing and developing the faculties which belong peculiarly to women, they will be maintained

in their true sphere, and preserved from any such absurd cravings. By marking out clearly the specific work for which women are by their nature adapted, and making it a serious business to be pursued regularly and methodically, and not as a sentimental recreation, a safeguard will be erected against the growth of restless aspirations, which lead some ladies to dream of the doctor's toga or the barrister's wig, and others to sigh for Romish sisterhoods. There are tasks which we know men cannot perform so well as women, and of late the whole nation has been forcibly impressed with the truth. "Englishmen," says Mr. Maurice, "would not have women-surgeons or physicians; they find they must have them as *nurses*." The faculty of nursing, however innate it may be, needs cultivating, like any other endowment. It is given in different degrees to different individuals; but, whether the gift be large or small, education cannot be superfluous. "They need education not only to show them what they can do, but what they cannot do, and should not attempt, to keep them from intruding upon the work which the surgeon or the medical student, in nineteen cases out of twenty, will perform more effectually."

Though, as it has been shown, the College was not projected with any original intention of forming and educating nurses, the natural connexion which thus suggested itself between teaching and nursing led on progressively to the more complete development of the scheme, by clearly pointing out who were to be combined in the formation of the society. It was henceforth clear that the medical man must be one of its chief members. His knowledge must point out the path of instruction, and assign its limits. His experience, likewise, of the poor—of their peculiar sufferings, of the various influences, mental and physical, at work on them—fit him eminently as a guide to those who desire their exertions to be truly beneficial. But as the medical man knows he cannot stand alone; that, in labouring to improve the public health, he has had to seek the aid of the lawyer, the economist, the statist, to clear away the practical difficulties of the subject, so also will these teachers be needful in the College. That this combined teaching, formidable in appearance, is, however, really necessary, Mr. Maurice shows, we think convincingly, in a few words, which we will quote in conclusion of the subject. Speaking of the ladies for whose instruction the College is to be formed, he says:—"Hundreds of questions occur to them, when they talk with any poor woman, and try to help her, through which they cannot see their way—questions concerning the operations of the pawnbroker's shop, of the friendly society, of the law of settlements; questions connected with the history of their country, and with its whole public policy. They might be willing enough to leave these to their fathers, or husbands, or brothers. But they cannot. They are forced

upon them. They must take for granted some conclusion upon them in almost every act which they do. Their instincts may very often lead them right; but they may mix with those instincts judgments which are not right, which are hasty, and sometimes uncharitable both to rich and poor. It is all very well for gentlemen to express their dread of female lawyers or politicians. There is a kind of female politician whom every man and every woman has a right to denounce, because ignorance, and presumption, and party spirit, are most offensive in those who should preserve us from them. But those who wish to prevent the growth of such a class should do all that in them lies to put ladies in possession of the wholesome knowledge which will make them cautious of uttering crude opinions, which will enable them to see how theories may differ, and yet how it is possible to be distinct and firm in action. I am quite sure that there are men of experience and wisdom, on all subjects connected with the condition of the poorer classes, who will gain immensely themselves by communicating to ladies what will do them good. I am sure that they have felt thousands of times how many things there were which females might do, and which they cannot do; how often, on the other hand, women are trying to do what men can do much better; how needful it is to have mutual understandings and explanations, that they may co-operate with each other, and not hinder each other."

We trust we have not wearied our fair readers by this lengthy exposition, but that their interest will have been aroused in favour of a movement which certainly, from its intentions, deserves all their sympathy, and, from the high names of those who are associated with it, all their attention. A course of introductory lectures has already been commenced at the Working Men's College, in Queen Square, embracing such subjects as Dispensaries, Treatment of Surgical Patients, Effects of Health on the Mind, Household Economy, Sanitary Laws, Condition of Country Parishes, &c. The Rev. — Kingsley, Archdeacon Allen Stephen, Dr. Johnson, Mr. Tom Taylor, have already delivered lectures; and several more are to follow until the end of the month. The days on which the lectures are given are Tuesday, Thursday, and Saturday; and the hour is three o'clock P.M.

A SECOND DAY AT THE ROYAL POLYTECHNIC INSTITUTION.

At the present day a new and important element of education has sprung into existence, and its useful merits, though tardily recognised, are now impressed upon all teachers of the rising generation—we mean the knowledge of "common things." This kind of knowledge requires

only the use of observation and constant employment of MENTAL eyes ; and with such a place as the Polytechnic, which is within the reach and means of all classes, and the aid of a good modern Encyclopædia, we cannot understand how a teacher can ever be without some novelty to enliven the tedium, reciprocated by governess and pupils, in passing through the old beaten track of syntax, parsing, spelling, arithmetic, gamut-*ing*, &c. &c. &c. Why, even Mr. Whackford Squeers, immortalised by Dickens, combined the useful with the *belles lettres* when he directed his pupils to spell clothes, and then ordered them to retire to hang out his washed garments.

But we are wasting our time in chit-chat. Let us pass into the old place where so many pleasant holiday hours have been spent by us in absorbing reverence for chemistry, electricity, pneumatics, &c. We have been to the Polytechnic as boys and girls, and may enter it again with profit in the full dignity of manhood and womanly pride. Hark ! there is the old bell ; anon the usual rush ; but we know the place too well to hurry ourselves. We walk quietly to the great centre hall, where we find Mr. Wylde, the obliging and amiable demonstrator, commencing his description of a wonderful piece of apparatus called Runkoff's coil. Dear ! dear ! is it a sort of condensed sea serpent, which is to vomit forth streams of electricity, or what ? Well, we are not very far wrong in our speculation—it is a glass cylinder, or bobbin, around which is wound many hundred yards (somebody near us said, at least a mile), of copper wire covered with silk, coil upon coil ; and we are told that if the harmless current of a small voltaic battery is sent through it and instantly checked, or (as the lecturer technically expressed it) if the current of voltaic electricity is made and broken so many times in a minute, that the peaceful, quiet, useful voltaic or chemical electricity is instantaneously converted into the noisy, cracking, dangerous, storm-flashing lightning, like electricity ; and whilst before the electricity passed into the coil it could *not* force its way through one sixteenth of an inch of air, it is now capable of doing so, it will charge a Leyden jar, and perform all the freaks and vagaries which belong to that high-spirited piece of spirituality and nothingness, so far as weight or materiality is concerned, called electricity of high tension. Indeed Mr. Wylde stated, that whilst the wire of the voltaic battery he then used could be touched with impunity, and the electricity would not, by the passage of the spark, ignite paper, yet after entering the terrible coils of the Runkoff, the electricity changes shockingly—that is to say, it will now give a most violent shock, and easily ignite paper. The whole fact is summed up in the technical expression of "electricity changed from quantity to intensity ;" and we were informed that the greatest electrician of the age, our beloved Faraday, had, on the occa-

sion of Her Most Gracious Majesty's visit to the Polytechnic, personally explained and demonstrated the facts already mentioned to the queen and court; and we heard how gracious and kind his royal auditor and her august partner were to this renowned philosopher, and how they chatted and talked long with him after he had shown the experiments. All honour to science! Faraday is a benefactor to his kind, and long will his name live in the imperishable records of his discoveries.

After the experiments with the Rumcoff coil were ended, the lecturer passed to the explanation of the elaborate series of electro-magnetic engines, which fill the centre compartment of the grand hall; and are all worked at the will of the operator by turning on electricity supplied from a powerful battery kept constantly ready for use in the laboratory of the institution. First we saw the well-known experiment of changing a piece of soft unmagnetised iron into a magnet which would compete most favourably with the wonderful loadstone mountain in the romance, where a doughty knight is most unwillingly held prisoner by the attractive force of the loadstone for his armour; and we were told that if a breastplate was fitted on to any of the spectators, and then attracted to the great Polytechnic magnet, that no human force could possibly extricate the person so caught, and that he must remain a prisoner till the invisible force of the electricity was cut off, when he would be instantaneously released. We also saw a modification of this experiment, and observed that a complete arc or bridge of soft iron nails could be formed from pole to pole of the enormous magnet, each nail sticking (to use the most familiar expression) to the other, attracted and bound together by the magnetic power—at one moment a bridge of many hundred united nails, at another disunited, gone, broken, and the nails fallen to the floor. Who shall say, after witnessing this experiment, that the imaginary force "COHESION" is an impossibility? for we certainly form the best notion of this latent power by the inductive reasoning suggested by the last-named experiment. We now draw near the machine, worked on the electro-magnetic principle; and if our ideas have led us on to suppose, from the great attractive power of electro-magnets, that here is the system to overturn the now triumphant but most willing slave to man, viz., steam, we are grievously disappointed in the result. Electricity will not yet propel our boats or carriages, pump our water, or work our thousand and one manufactories. No; it represents power in the single case of the electro-magnetic attraction; but try to put that principle in any motive machine, and it most signally fails. Human ingenuity is great and untiring, and the beautiful models at the Polytechnic show what mechanical skill will effect; but there is not one of the machines made by Messrs. Watkins and Hill, of Charing Cross, which a child might not stop by holding the fly-wheel; and

perhaps the best principle displayed here is the invention of Mr. Allen, of the Adelphi. This engine, which confines its action chiefly to the primary principle of direct attraction, is certainly the most powerful, and opens up the best anticipation of ultimate success yet realised.

We must not forget that, although we have not yet electro-magnetic locomotives, we have electro-magnetic telegraphs, which will convey our thoughts and wishes almost as quickly as they are conceived. This useful and now indispensable instrument, the invention of Professor Wheatstone, is another modification of what has been explained; and we pass to the upper gallery to learn our electric alphabet—and tried (must we tell the truth?)—yes, tried, but could not, in the time we devoted to the instrument, learn more than our A B C—literally three letters—and we were told that the clerks at the Electric Telegraph Office are put upon their probation for one month, and if they fail in that time to read a message they are dismissed as hopeless scholars. In the same gallery with the electric telegraph we found Wheatstone's pseudoscope—a singular optical instrument, constructed with two prisms, which has the curious property of apparently changing a relieve surface to one in intaglio; thus, one of Wyld's globes is turned into a hollow cupped hemisphere, and when the globe is turned round whilst we look through the pseudoscope, an impossible motion appears to be realised, viz., a hemisphere always turning round, but never showing its convexities. Here also are some of Fenton's best stereoscopic pictures—this latter instrument being likewise the invention of the gifted Wheatstone; and we were much interested in observing also the models of the comparative size of the sun and the various planets, which are arranged very nicely near the pseudoscopes. But we keep our programmes in view, and perceive that it is time to visit the new and beautiful addition to the Polytechnic, in the unique and unrivalled collection of Arctic curiosities, kindly lent to the institution by John Barrow, Esq., of the Admiralty. This is certainly alone a complete exhibition in itself, and contains not only a great variety of Esquimaux dresses from the different tribes inhabiting the north coast of America, but also canoes, an Esquimaux in his kyea, and a large collection of spears, bows, nets, lamps, and other utensils belonging to this interesting people, such as knives and small hand adzes—being about the only tools they get from the tribes which are in immediate communication with the Hudson's Bay Company; also a beautiful collection of Arctic drawings, illustrative of the different stages in the late search, and showing the imminent dangers to which these hardy explorers are subject, and how great must be that merciful Providence which can permit human beings to escape from such perils. There are also great numbers of models of Esquimaux canoes; the English exploring boats, sledges, cooking gear, and

tents used by the different Arctic travellers in the late search, which enable the most ignorant to form a capital idea of the mode of living in these inhospitable and freezing regions. We were happy to learn that lectures are given on the Arctic collection every evening at half-past seven, and we were present at the inaugural lecture to this collection, given by the venerable Arctic explorer, the Rev. Dr. Scoresby. It appears that the reverend gentleman's father was the celebrated Arctic navigator, and that he himself was engaged in the whale fishery during the summers of twenty-one years. He observed that, previous to the beginning of the last century there had been perhaps one hundred expeditions fitted out to *find* the *North Pole*! but it was reserved to those who engaged in the same pursuit in the course of the present century, to discover the North Pole and the North-west passage. The collection is furnished with a splendid chart, the largest and most complete ever published, and it was expressly drawn at the Admiralty Hydrographic Office, for Mr. Barrow. Upon this chart the reverend lecturer traced out the course pursued and discoveries made by the various Arctic navigators, commencing with Baffin, Davis, &c. He exemplified, by various drawings, the marvellous phenomena produced in those regions in respect to optical illusions caused by the peculiar character of the atmosphere, &c. Some beautiful pictures were exhibited in illustration of those facts, and amongst them were drawings of crystallised snow, presenting the most gorgeous and beautiful diagrams. He dwelt in very eloquent terms on the sufferings which had been endured by Arctic navigators, but at the same time referred to their unprecedented patience and fortitude under the most appalling circumstances. These men, in recording the fact of their being encamped with only a piece of canvass over them, with the thermometer at 80 and 40 degrees below freezing point, merely stated that "*they could not sleep*," but that they arose with alacrity to proceed on their voyage "*in order to keep themselves warm*." Many persons asked what was the use of sacrificing human lives to the discovery of the North Pole or the North-west passage, inasmuch as the knowledge was useless when obtained, and could not be available in a commercial sense; but in answer to this, the Rev. Dr. Scoresby pleaded that this country and great maritime nation would never have permitted any other country than England to make these discoveries, and hence it was that "*the navigation of the Arctic Regions had been promoted by Englishmen exclusively, for a series of many, many years*." These patriotic sentiments were loudly responded to by the audience, and the reverend gentleman then paid an eloquent encomium to the memory of that ill-fated and much beloved commander, Sir John Franklin and his party. Looking to the number of that party, he could but

think that there were still some *eighty* or *ninety* persons whose deaths were by no means accounted for, and he trusted that these gallant fellows would at some future day be heard of and restored to their native land. The collection has been the work of many years; and it may be fairly stated that such another does not exist in the world. Mr. Barrow, from his official appointment at the Admiralty, his great love of northern enterprise, and his never-ceasing kindness towards all Arctic officers, has created for himself a name and reputation as great as his eminent father, the late Sir John Barrow.

Almost all the objects exhibited were presented to Mr. Barrow as tributes of respect and regard by the officers, on their return from the icy regions. On the centre table are some deeply interesting relics of the Franklin expedition; the principal are a pair of gloves found by Lieutenant Sherard Osborne at the winter quarters of Sir John Franklin; canisters of preserved meats and soup, and the only cylinder which has hitherto been picked up, dated June 30th, 1845, from on board the *ERNEST*.

Among the company at the inauguration were Sir James Ross, Captain Collinson, Captain M'Clure, Captain Inglefield, Captain Kellett, Captain Beechy, Captain Hull, Dr. Rae, Mr. Barrow (of the Admiralty), and others interested in Arctic discoveries. Since this lecture was delivered, another has been given on the same collection by Mr. Weld, the Secretary of the Royal Society, which was exceedingly interesting and instructive; and whilst going to press we perceive a card of invitation from Mr. Pepper to a lecture at the Polytechnic, by DR. RAE, "On his recent Arctic journeys, with special reference to the probable fate of Sir J. Franklin." Of this we shall hope to speak hereafter; and, wishing all prosperity to Mr. Pepper, the zealous director, we take our leave, for the present, of the Royal Polytechnic Institution.

WAX FLOWER MODELLING.*

BY MRS. MAKEPEACE.

HAVING demonstrated a few of the advantages arising from a practical knowledge of the art, in a moral point of view, I would *en passant* also invite the attention of those who are desirous of cultivating their art of drawing and painting flowers to the facility the modelled flower presents for study. Unlike the natural and often quickly-fading flower, a well modelled wax flower may be referred to at any time—placed in any position—or adapted to any design of which it is wished to form a

* As the communications of our correspondent, Mrs. Makepeace, appear so acceptable to many of our readers, we have recommended her to let them be written in the form of articles instead of letters to ourselves, as heretofore.—[Ed. "Gov."]

part; and now that the Fine Arts are being made so necessary to the successful production of articles of use, wherein we see a growing taste for elegance of form and proper disposition of colouring, it would seem highly desirable that this branch of the plastic art should enjoy a prominent position; indeed its advantages in this respect appear to me so obvious that I need not enlarge on the subject, and I have been only tempted to proceed thus far in consequence of the remarks addressed to me by several distinguished artists who have requested permission to sketch from our modelled flowers for various purposes, and who have expressed perfect confidence as to their truthful representation of nature—a compliment the value of which we can fully appreciate.

At the commencement of my correspondence I requested it to be understood I was not actuated by any selfish motive in giving you some of the results of my experience as a modeller of flowers in wax; and as I am aware of the existence of several small works which have been written on the subject, I trust a liberal construction may be placed on this correspondence, believing as I do that greater advantages are more likely to arise to other modellers by the art being made more familiar to your readers and its tendencies better appreciated. The period has long since passed away (thanks to the march of intellect and the continual desire for improvement) when it was considered so necessary to keep one's knowledge to one's self. Its universal diffusion has been the raising many an enterprising spirit. Our continental neighbours are fully aware of the benefits arising from a free and unrestrained intercourse in all that appertains to arts and sciences, and now that circumstances have brought about a friendly and kindly feeling of honest and enlightened interchange of knowledge hitherto unknown, between the two most favoured nations of the earth, we may fairly hope that the encouragement thus given to all who assist in the developement of art and improvement of taste in the elegancies of life may be responded to by our own countrymen; that we may cease to be servile copyists, and assert our ability to run alone in matters of taste and refinement; for it cannot be denied that we are yet in French leading-strings; and the idea is so humiliating, so utterly devoid of that spirit of independence and love of nationality that should guide us even in those matters. I have seen much of this morbid prejudice in favour of foreign articles, either of ornament or use, engendered by a want of common sense and common honesty to our own native producers. I have, however, digressed from my subject, and, resuming it, I will merely state, that as those modellers who aim at excellence in their avocations are more likely to be benefited than otherwise, it is my intention as I go on to give a few simple directions to enable the student to proceed in the right course.

In so doing I shall state my own plans and the articles requisite for pursuing the art, which are as follows:—

A strong pair of scissors, for cutting out patterns, &c. A pair of scissors, light, very fine, and even-pointed, and which are made expressly for cutting the wax sheets, and should not be used for any other purpose. From four to six curling pins of various sizes; those commonly used with glass heads are not so suitable, as they give the surface of the wax a glazed appearance. A set of the prepared powder colours for tinting the flower. A few good sable brushes of various sizes and peculiar make. An assortment of wax sheets of various colours. Three sizes of wire, in green and white. An earthenware palette and mullar. A small palette knife. A bottle of wax medium. A bottle of bloom. A bottle of frosting powder. A bottle of prepared permanent white.

Having procured the above articles, which should be the very best quality, particularly the wax and colours, failing in which you will encounter all manner of obstacles and vexation, proceed to cover that portion of the table you require with a clean sheet of paper, to prevent the dust from clinging to your work; for it is requisite that you be very cleanly, particularly with those flowers that are white; then select some one simple natural flower, as perfect a specimen as you are able to procure, and with your fine scissors or sharp penknife carefully cut off the petals close to the calyx, laying each size separately before you. Procure some thick drawing-paper or card-board; place the petal flatly on to it; and cut close round the edge exact to the shape. One paper pattern of each size petal must be cut, and the number of petals in the natural flower written on your paper pattern; each of these patterns when done with should be placed in an envelope, and the name of the flower written on for reference at any future time. Having obtained a perfect copy of the petals of your flower on your paper or card-board, you will proceed to cut out the wax flower thus: Lay the paper shape lengthways or with the grain of the wax, and having dipped the blades of your fine scissors in warm water, to prevent the wax sticking to them, cut out the requisite number of each size petal, leaving the wax a trifle longer at the base to allow for fastening on, as I shall presently show. In cutting these petals out, care must be taken that you keep each size and shaped petal to itself, or your flower will be incorrect.

(To be continued.)

NOTES AND QUERIES ON THE REIGN OF HENRY VII.

(Continued from page 263.)

PUBLIC OFFICERS IN THE REIGN OF HENRY VII.

SIR,—The following information, arranged mainly from Haydn's "Book of Dignities," may be of service to some of your readers. I have no doubt that many *notes and queries*, relative to the worthies named, will be forthcoming.

I am, sir, yours, &c.,
R. M. M.

Secretaries of State.

84. 1485. Dr. Richard Fox, made Bishop of Exeter in 1487; probably succeeded by
1487. Dr. Oliver King, who was certainly secretary in
1489. And in
1492. When he was made Bishop of Exeter; probably succeeded by
1500. Dr. Thomas Ruthal, or Routhall, who was certainly secretary in 1500, and to
1509. When he became Bishop of Durham.

Masters of the Mint.

85. 1485. Giles, Lord Daubeney and Barth. Rede, Goldsmith.
— Robert Bowley, "Maister of the Cunage and Mynt, within the cities of Dylelyn and Waterford."—*Rolls of Parl.*
1491. John Shaw and Bartholomew Rede.
1492. Robert Fenrother and Rede.

Lord Chamberlains of the Household.

86. 1485. Sir William Stanley, Knt., *beh.*
* * Sir Charles Somerset, Knt. (afterwards Lord Herbert, and Earl of Worcester).

Lord High Chancellors.

87. 1485. John Alcock, Bp. Winchester,
Ely.
1487. John Morton; Archbp. Cant. Aug. 8.
1500. Richd. Nikke, Dn. of the Ch. Roy.; Sept. 16 (*Keeper*).
1502. Hy. Deane, Bp. Salisb.; Oct. 13 (*Keeper*).
Abp. Cant.
— Wm. Barons, Mr. of the Rolls; July 27 (*Keeper*).
— Wm. Warham, Bp. El. of London; Aug. 11 (*Keeper*).

1504. William Warham, Bp. Lond. and } Jan. 21, *Chancellor*.
Abp. El. Cant. }

Lord High Treasurers.

88. 1485. Sir Reginald Bray.
— Sir Wm. Stanley, Knt., Ch. of the Exch.
1486. John, Lord Dynham.
1601. Thos., Earl of Surrey, aftwds.
D. of Norfolk.

Earls Marshal.

89. 1488. John Ld. Howard.
1486. Wm. Ld. Berkeley, E. of Nottm.
1497. Hy. Tudor, D. of Yk. (after Hy. VIII.)

Lord High Admiral.

90. John de Vere, E. of Oxfd.

Chief Justices of the Common Pleas.

91. 1472. Thos. Bryan, May 29.
1501. Thos. Wood, Oct. 28.
1508. Thos. Frowyk, June 9.
1507. Sir Robt. Read, Knt., April 26.

Chief Barons of the Exchequer.

92. 1483. Sir Humfrey Starkey, Knt., June 26.
1487. Wm. Hody, Oct. 29.

(ANSWERS TO CORRESPONDENTS, under "HISTORY," will appear in our next.)

[We have received several interesting papers on various subjects, which are so similar that we must beg to "defer judgment." The best on each subject will appear in a future number.—ED.]

EDUCATIONAL AND SCHOOL LITERATURE.

THE ENGLISH LANGUAGE.

(Continued from p. 308.)

- XII. * "LIVE AND LEARN." A Guide for all who wish to Speak and Write correctly. Shaw.
XIII. * "HARD WORDS MADE EASY." Groombridge & Sons.
XIV. * "THE SCHOOLMASTER AT HOME." Cornish.
XV. * "MISTAKES OF DAILY OCCURRENCE IN SPEAKING." Shaw.
XVI. * "SCOTTISHMS CORRECTED." Shaw.

We propose to examine the five useful little works—of which we give the titles—in connection with some of those already briefly noticed in a former number of "THE GOVERNESS."

* See "THE GOVERNESS ADVERTISER" for August.

"Live and Learn" is an incomparably superior work to that of Mr. Justin Brennan, in which the glaring inconsistencies, which we shall have occasion to notice, afford striking evidence of the partial view taken by mere verbal critics of the structure of sentences.

"Hard Words Made Easy" professes to give "rules for accent and pronunciation, with instruction how to pronounce French, Italian, German, Russian, Danish, Dutch, Swedish, Norwegian, and *other* foreign names!" We do not intend to give more than a passing notice of each work on this occasion; but we hesitate not to say that numbers of persons who are well read in "Walker" and "Webster" will—as well as the unlearned—derive advantage from a perusal of this *brochure*.

"The Schoolmaster at Home" is a work which is likely to become popular; more than one half of it is devoted to *Familiar Synonymes*, the explanation of which (according to "Crabb") forms its chief characteristic.

"Mistakes" is a great improvement on Mr. *Blunder* Smith's *imitation* of preceding works; it points out upwards of *four hundred* "common blunders."

"There is nothing new under the sun," said an ancient moralist, who pointed out common blunders and mistakes many centuries since. We have before us two little books, one called "The Colloquial Guide" (published by Mr. Limbird)—the other, "The Grammatical Omnibus" (published by Messrs. Allman), which appear to contain the material from which no inconsiderable portion of works recently published have been compiled. We mention this just to remove the impression which many young teachers have, that the shoals of monitorial pamphlets on language which have lately issued from the press, will tend to avert the attention of many from the more solid study of grammatical language. We are quite of a contrary opinion—they will convince thousands of their *deficiencies* and ignorance, and thus a great point is gained. "A knowledge of the disease is half the cure," says a homely proverb.

"Scotticisms Corrected."—We were not aware, until we received this manual, that there are nearly six hundred erroneous expressions in English, peculiar to, and commonly used by, the natives of "the Land o' Cakes." The writer (anonymous) has shown much ability—he relates several amusing anecdotes, and a vein of quiet humour pervades his book. We presume that he has been "far north," and, like Abraham of old, he has "journeyed towards the south." If his journey were merely to publish his "Scotticisms Corrected," it was not in vain.

REVIEWS AND NOTICES OF BOOKS.

JOYCE'S SCIENTIFIC DIALOGUES, with Pinnock's Additions. Revised and completed by J. W. Griffith, M.D., F.L.S., &c. Cl., 8vo. pp. 583. Henry G. Bohn. 1855.

THE Scientific Dialogues, by the Rev. J. Joyce, have been so long before the public, and all interested in the work of education are so well aware of their merits, that in noticing the "new and enlarged edition" before us, we need only state briefly the point of difference between it and the numerous *trade* or cheap editions, which are, like "Walking-hame's," everywhere met with.

The first peculiarity to which our attention is directed on opening the volume, is that "QUESTIONS FOR EXAMINATION" are appended to each *conversation*. These interrogatives were, we are informed, prepared by the late Mr. William Pinnock, of catechism celebrity. It was, we believe, almost his last literary effort. Be this as it may, the questions afford proof that with Mr. Pinnock, as with many who have profited by his little works, the school-boy maxim, *experientia docet*, has been illustrated. They are altogether of a different stamp from those in the *Catechisms*; and we do not attribute this fact altogether to Mr. Pinnock's improvement in the art of questioning; for we find by Mr. Bohn's advertisement that this was left by Mr. Pinnock *ready for the press*—

"But, circumstances having retarded its publication, it has been deemed advisable to have the whole re-examined and completed to the present time. This task has been entrusted to men eminent in science, and of acknowledged ability in its several departments."

The present edition reflects much credit upon Dr. Griffith, who, besides carefully revising the entire work, has added a chapter on recent discoveries, comprising the rotation of the earth, as shown by the pendulum; the screw propeller; the electric telegraph; the stereoscope, and the aneroid barometer.

The book is well printed upon good paper, and is in every respect so superior to any other edition of Joyce's Dialogues that has come under our notice, that we are confident that no mother or governess will, after seeing it, waste money upon the tawdry and inaccurate editions, which are published more with regard to trade profits and competition, than to educational purposes.

EXPOSITION OF THE PARABLES, intended chiefly for the Use of Teachers in Elementary Schools. By the Rev. John G. Lonsdale, M.A., Reader at the Temple Church, and Secretary of the National Society for the Education of the Poor. Cl., 12mo. pp. 188. John W. Parker and Sons.

To those teachers who either cannot afford the expense of voluminous and various commentaries, or who cannot afford time for collating, analyzing, and epitomizing learned expositions, so as to bring them before their pupils in simple language, Mr. Lonsdale's little book will, we think, prove an invaluable help.

Mr. Lonsdale says:—

"The plan which has been adopted is to state shortly the occasion on which each parable was delivered, as in many of them this will be found to bear materially on the lesson intended to be taught; to give an explanation of every difficult word or expression in the parable itself; and to add some practical remarks on the moral to be drawn from it. The various explanations offered of several of the parables have not been discussed; that interpretation which seemed on the whole to be preferred, has been alone given. The practical remarks have been confined as much as possible to a single definite point, as the writer is of opinion that the Divine Author of the parables intended that one simple truth should be enforced by each, not that two or three distinct lessons should be given from it. It is hoped that the moral selected in each case will be found such as writers of repute have sanctioned."

Mr. Lonsdale repudiates the "ingenious, though for the most part fanciful and far-fetched" meanings attached by some to every term and incident used in the Parables. Our own idea is, that when such meanings are in accordance with truths enunciated by Him who "spake as never man spake," they often add much interest to a commentary, and tend to edification. Indeed, everything is capable of being *spiritualized*; but, on the other hand, we consider it injudicious in teachers to allow themselves too much latitude this way. It is better, for many reasons, to keep as near as possible to the very letter of Holy Scripture, and not to be wise above what is written. Amplification of exposition is too often fraught with distinctive tenets non-essential to salvation, and provocative of those unhappy differences which make too many a Christian house divided against itself.

We intended to have given a longer notice of Mr. Lonsdale's work. There are points in it which we think should not be passed over in silence, and for this reason we may take an early opportunity of referring to it again. In the meanwhile we can conscientiously recommend it to all who desire to see their pupils Christians, rather than Controversialists.

THE FRENCH LANGUAGE.

- * "A 'BON CHAT BON RAT,' 'TIT FOR TAT.'" By Chrisostome Dagobert. Whitfield.
- * "THE RIGHT WAY OF LEARNING, PRONOUNCING, SPEAKING, TRANSLATING, AND WRITING FRENCH." Shaw.

BOTH these little books—although published by different booksellers—are by the same author, who with much sprightliness of expression combines great teaching tact. He not only tells his pupils what (in learning the French language) they *should* do, but also what they *should not* do—no unimportant feature this in a teacher's mode of proceeding.

"Bon Chat Bon Rat" is a unique production; the author styles it "A New and Idiomatic Course of Instruction in the French Language," and this it undoubtedly is. Our curiosity was excited by the cover, which has the representation of a large but not umbrageous tree, against which a musket is grounded; in the distance is seen the attentive or rather *pensive* eye of an animal of the genus *Canis* directed towards a diminutive specimen of the genus *Homo*, represented in the foreground. The little man wears a large spotted collar, and is attired in the *outré* gear of a cockney sportsman. He is carefully examining, with the aid of an eye-glass, *something*—the nature of which we inferred from the four objects pendant above his head from a bough of the tree, and which, in our simplicity, we mistook for *haddocks*; the biped on the top branch is intended for an astonished *thrush*, and the object of *suspended animation* on the left hand bough pertains, we presume, to a Gallic *cuisine*; it appears to be a defunct frog, and through the gap in the fence our imagination traces the rather unprepossessing but nevertheless delighted features of the garrulous practical joker, *Murphy*, who was so cleverly outwitted. "Well," say our readers, "what is it all about?" Really we have not time to explain; but if the picture and the explanation—the tale—the joke—and the *instruction* to boot—are not worth a shilling, they are worth nothing.

"THE RIGHT WAY," &c. is a very excellent, and very cheap little manual. We advise every English teacher of French to procure at least one copy of it. Their judgment will decide whether they will require copies for pupils' use.

FIRST LESSONS IN DRAWING AND DESIGN. By George Carpenter. C. H. Law, Darton and Co., Relfe, Brothers. 1855.

THESE lessons are to consist of twelve separate numbers. No. 9, which has just been published, and the preceding numbers, have been forwarded to us, and it affords us much pleasure to observe that Mr. Carpenter's teaching tact is manifestly equal to his artistic taste and talent. He has not, like many other compilers of school books, published his

work without a knowledge of what has been done and what is doing in the department to which his labour is mainly devoted. His aim is to prepare young children for the drawing master. It is easy to say that drawing should from the first be taught from models; but every teacher of experience knows how difficult it is to teach model drawing in an ordinary school, where perhaps not two out of twenty could be found who could take their lessons together with advantage. A teacher must under such a circumstance neglect some pupils; and it may be that those who receive little or no attention might, under a better regulation, become more proficient than those who had engrossed the teacher's time and attention, simply on account of having had more practice.

Mr. Carpenter says that

"Until the elementary schools of the nation furnish pupils properly prepared, much of the time and the labour of the professors at Marlborough House must be uselessly incurred. Half-trained candidates enter the classes only to clog the efforts of the enlightened teacher of higher art. This defect will never be remedied until drawing is taught in all preparatory schools. *As soon as children are able to write, they are able to draw.* When children begin early, their ideas of Form become correct—the eye and the hand acquire the habit of working in unison, almost without effort."

Our opinion is, that children should be taught writing by lessons in drawing, and that *with models*, copies such as Mr. Carpenter's should be presented to young children. We have tried the experiment, and found it to answer exceedingly well; and we believe that it is the only efficient plan for teaching model drawing in a school where there are many learners and few teachers. Where model drawing is not taught, a better series of drawing-books could not at present be introduced than those of Carpenter, which our readers will find described in "THE GOVERNESS ADVERTISER." The cheapness of the series is a great recommendation, although a secondary one.

LIFE ASSURANCE.

"THE LADIES' GUIDE TO LIFE ASSURANCE." By a Lady. Partridge and Oakey.

"POVERTY PREVENTED AND AFFLUENCE ACQUIRED, or Social Economics explained." By John Thoughtful. Effingham Wilson. 1855.

THE subject of Life Assurance is one which, we fear, receives too little attention from ladies in general, and from professional ladies in particular. It has been suggested to us by gentlemen whose families have derived benefit from Life Assurance that the subject should be brought under the notice of our readers, not in a few remarks about a book, but in a series of short papers, wherein every information might be afforded and inquiries, received during the month, answered. We may possibly adopt such a plan—it is at least worthy of consideration. In the meantime we cannot offer a better introduction to the subject than is sup-

plied in the two little works to which we now call attention. The writer of the "*Ladies' Guide*" very justly observes:—

"Many pious, well-meaning persons, more particularly ladies, make an objection to this mode of investment on the score of religion, to which they think it is in some way opposed, looking on this branch of assurance as a speculation on life. Now this charge, upon a reasonable consideration, cannot be substantiated; for, in point of fact, money, and not life, is made the object of transfer or barter. No commercial or other speculations can possibly affect the individual or average duration of life, which proceeds regularly on well-known definite principles, according to certain laws of nature, irrespective of all human agency; and while, in accordance to the will of 'Him who ordereth all things,' a certain number are appointed to die yearly out of any given amount, it is obvious that a life cannot be affected by the circumstance of its being assured; nor can any *Christian* man or woman of the least reflection or observation offer a reasonable objection to the performance of an action which would place their character in such a favourable light. For, in assuring his life, either for his own or others' benefit, the individual guarantees to the society a proper course of conduct, and that he intends to live according to the dictates of reason and prudence, setting a good example, it may be, by an economical expenditure of restricted means, and practising the virtue of self-denial, patience, and industry. To say nothing of the feeling of independence such an individual would acquire—independence, not of society, which always has claims necessary to be attended to, but independent of the accidents and changes of life; as he would feel that, let what will happen, he has provided some resource either for himself or those he loves. Religion is continually enjoining us to 'remember our latter end.' He who assures his life does so; therefore it cannot in any way be considered as an attempt to interfere with the prerogatives of Providence, or as setting the individual free from a due dependence on the divine will."

This point is ably discussed by *John Thoughtful*. As to the superstition he says:—

"Its absurdity may be seen in the fact that, in one company where there were about 1100 lives insured, *not one of them died during the past year*. This would have been a marvel in any year; but in such a year as the one just concluded, when cholera and typhus fever were raging, when separations in families were taking place on account of the war, and when the ordinary causes of mortality were aggravated by great nervous excitement, such an exemption from death for so great a number of assured lives ought to convince every rational man that a happy, mental calm, most favourable to the prolongation of life, is the inheritance of the assured."

John Thoughtful appears quite at home in his explanation of social economics; he gives information about "*The Funds or Government Securities*," "*Benefit Clubs or Societies*," "*Penny Banks*," "*Savings Banks*," "*Building Societies*," "*Freehold Land Societies*," but before all these he prefers "*Life Assurance*." Let him speak for himself:—

"All the preceding modes of investment which, with anything like certainty, promise benefit to the industrious and frugal workman and to his survivors, proceed on the assumption that the man's life is prolonged for some considerable period after he has commenced the saving process. And this is a very serious, if not a presumptuous assumption. Nothing is more uncertain than human life. The opesque vigour, the active energy, and the sound health of to-day, form no certain guarantee for the life of

to-morrow. A man may acquire a competence for his comfort in old age, and a provision for the support of his surviving widow and orphans by his savings, by his success in business, by accumulations in the savings bank, by the results of a prosperous building society, or by advantageous sales or re-sales of plots of freehold land, if his life is spared long enough to secure these benefits. And while we advise all our readers, and especially those of the operative class, to avail themselves of as many of the different societies as they possibly can with advantage, to invest the *surplus* of their savings; yet we cannot suppose that any man in the healthy possession of his reason would venture to risk his own future comfort and the future condition of his family on the momentous hypothesis—if life continue. Life Assurance provides against this uncertainty; and many are the instances in which men have assured their lives by paying a sum so small as would have been entirely unproductive if invested in any other way, but which has by this means secured a large amount to their survivors. Illustrations of this statement are numerous and striking. One may be sufficient for our present purpose. Our readers will understand the purport of the following letter, which contains a fact more powerful than a hundred arguments:—

“ ‘ 4, New Park Street, Southwark,

“ ‘ November 1st, 1851.

“ ‘ SIR,—I beg to inform you that my husband died on Monday, Oct. 13th, 1851. This is of itself a severe trial and affliction; and had not my husband been induced through you to insure his life for £100 with your “Assurance Company,” my fatherless child and myself should have been left in comparative destitution.

“ ‘ I therefore beg to thank you for your kindness, as being the indirect cause of my preservation from many difficulties, as, after paying but £1 15s. 10d., being three quarterly premiums, I am entitled to the sum of £100 from the above Assurance Company.

“ ‘ I am, yours respectfully,

“ ‘ ROSALINE HUGHES.

“ ‘ To R. Benthams, Esq., M.D., Medical Referee to the Company, 11, Bedford Place, Commercial Road East.’

“ ‘ Every one will see, that had not this small sum been invested in a life assurance, Mrs. Hughes would, in all probability, have been among that multitude of widows who have to appeal to the benevolence of the public for help for themselves and for their children; and giving emphasis to their application by adding the oft repeated phrase in such circumstances that they have been left *‘entirely unprovided for.’* Accident, infection, or latent disease, may produce sudden death. No one has a title of exemption from any of these and other unexpected and unsuspected causes of death.”

As the price of both works is so small, we should recommend all who have no present interest in a Life Assurance Company to procure them and give them a careful perusal.

“ BLUNDERS IN BEHAVIOUR CORRECTED.” Groombridge & Sons.

We well remember calling upon a literary gentleman, who is also a bookseller. Whilst he was engaged with a customer we were amused by looking at what Lord Byron would call his “spruce books,” when our attention was directed to a little gay looking book, with which a gentleman seemed much interested, but which he did not purchase—no, nor did he even offer the worthy bookseller *conscience money* for the information he had obtained, or for the satisfaction his curiosity had received; but as shopkeepers appear to take but little notice of such conduct, we suppose that they are as *used to it* as the cockney’s eels are

to being skinned. At all events, on the occasion to which we refer, we were not inclined to moralize on the subject, and no sooner had the gentleman replaced the book upon the counter than we took it up; but before we had time to look even at its title, our *bibliothécaire*, with a bland smile said, "That is a book, sir, which *you* do not require." Who can describe a moment of thought? We shall not attempt it—suffice it to observe, that the words themselves, without the significant emphasis on the pronoun, would have been a sufficient preventive of our curiosity. We know not whether we blushed, but we are certain that we felt somewhat abashed, and that we averted our eyes from the book, as if the very sight of it were pollution. The gentlemanly bookseller must have observed our confusion—which he immediately removed by saying, "Oh, pray don't misunderstand me—pray look at it; I meant only that it would be but a mere child's primer to you."—Its title was "*Etiquette for Gentlemen*." Need we add that we made one of our best bows in return for so handsome a compliment?

We hope that Messrs. Groombridge do not suppose that our fair and talented readers make many "blunders in behaviour," or that as parents or teachers they require sixpenny-worth of information as to how such blunders may be corrected. By the way, we think that *Blunders Avoided*, would be a better title than *Blunders Corrected*. With regard to etiquette, the most awkward thing next to a *blunder* is an apology, or its equivalent, an attempt at correction. As stale jokes are tolerated in periodicals of much greater pretension than "*The Governess*," we venture the following: "A gentleman at a dinner party was requested to carve a fowl; by some unexplained but unfortunate movement he cast it into the lap of a lady who sat next to him. Who shall describe the blank consternation which ensued! Silence reigned—but its reign was of short duration—the gentleman arranged the dish before him—held the knife and fork as if waiting to commence operations, and turning to the lady, with a polite smile and inclination of the head, said: 'Ma'am, when you have done with that fowl, I'll thank you for it.'" This cool request set the company in good humour again—no apology could have done it so effectually in the first instance.

"*Blunders in Behaviour*" is, after all, a very pleasing *brochure*, and one which we think will be found useful to many. There are many ways in which unintentional vulgarities might be obviated by those desirous

"To teach good manners and to curb abuse."

And although it would be a *very* "broad hint" to place "*Blunders in Behaviour*" in the hands of a friend or an acquaintance, there are ways of introducing it to notice without in the most remote way giving offence. Its object is well stated in the "Introduction" which we subjoin:—

"Books on Etiquette generally confine their attention to the usages of exclusively fashionable life, and are useful only in forming the habits of youth, or those who, suddenly elevated to a status higher than their natural reach, wish to adapt themselves to a kind of society to which they are more frequently allured by vanity than sense; for there is nothing more really hollow than the life termed *par-excellence* FASHIONABLE. The middle ranks of life are acknowledged to be most tinged with virtue, manliness, and religious feeling; for the vanities of wealth, and the debasements of poverty, are alike destructive of that uprightness of heart which civilization professes to insure. Not but that there are many estimable personages to be found in the highest walks of fashion and distinction; and many, ay, more than would be believed, who adorn the rugged paths of penury with the noblest examples of gentleness of manners and moral rectitude. Still, between these two extremes, what an enormous mass of individuals we find, who, immured in trade, hurried along in the anxieties of commercial life, find but few opportunities for the acquisition of the higher kinds of knowledge, and the refining usages which rob life of its harshness, and soften the heart in its communion with the world. Here we find the deficiencies of good-breeding mostly manifested; and here, too, the most laudable desire prevails for the attainment of those polishing touches which make us more congenial in our social intercourse, and which, by giving our better feelings their proper shape, by moulding our sentiments into elegance of expression, help us to resist all temptations to petty dealing, and even to check vice by making it unfashionable. Virtue and religion are not only compatible with elegance of manners, but are strengthened in their exercise by them; and every man who is not a misanthropist, every woman who is not a nun, must feel the necessity of attention to forms and usages, and to those elegancies of manner which characterize good-nature and uprightness of heart as much as they do a fashionable education. Politeness is as essential to the man of business as to the haunter of gaming-tables and west-end saloons; it is even more so to remove that reproach against trading influences in which the wealthy so often indulge. Good feeling is not improved by roughness of manner, nor is hospitality heightened by a negligent display. Friendship is more acceptable when its salutations and kindly offices are well-timed; and religion herself delights to be clothed in vestments of elegance and purity. Every man must account it a boon to enjoy admission to the best society, to mingle with those who, by learning, by polite accomplishments, and by the exercise of philanthropic and moral feelings, have lifted their lives out of the dull round of days and hours into a region of social sunshine; and none would willingly mar the perfection of such circles by carrying boorish manners into their midst, or destroy his enjoyment by the exhibition of an inaptitude to elegant society; nay, elegance should go with us to our homes; we should exercise politeness at the fireside to our wives, our husbands, our children, and our kindred generally, and not keep our good-manners exclusively as articles of exhibition to strangers. Many heart-burnings, many foolish indulgences in temper, many unkind words and deeds would thus be avoided; and while elegance of manner served frequently to check us in the pursuit of wrong, it would often prompt us to the culture of goodness, so long as we maintained that necessary distinction between the refinement of the heart and the mere outside show of feigned courtesy. Such hints as are offered here are intended to help in this direction, and are addressed to such as have not had the advantage of polite education and example in youth, and who may have formed their habits under adverse circumstances, and are not too vain of them to seek for improvement."

"TURRELL'S FRENCH PHRASEOLOGY" in our next.

NOTICES OF MUSIC.

DR. MARX'S Musical Instruction.—Novello's Analysis.—Guy's Catechism of Music (Purday).—Litanei (Molique).—Mourn Warriors of Israel (Molique).—The Lord will provide.—Speak gently (Lindsay).—Speak gently (Glover).—Longfellow's Psalm of Life (Lindsay).—Longfellow's Psalm of Life (Glover).—He prayeth best, &c.—Lady Clara de Vere.—Still thou fliest.—The Lady of my Love.—Music and Tears.—Two merry Girls are we.—The Cantanieres.—There's Fortune on before us, Boys.—*Il Trovatore*.—I think of Thee.—Come to the Gipsy Maid.—Hope's bright Star.—Wandering away.—The Gitana's Song.—Home to our Mountains.—Ah, yes, thou'rt mine.—*Fantasia* (Marks).—*Deux Nocturnes* (Lawrence).—Bonnie Breast Knots Polka.—Dover Express Galop.

To those of our professional friends who have not seen Dr. Marx's excellent work we would say, procure it at once. We know of no other book of the same size which contains so much information in so few words and so well arranged. It is surprisingly cheap, being less than half its former price, which was *fifteen shillings*. Dr. Adolf Bernhard Marx, the author of "General Musical Instruction," (*Allgemeine Musiklehre*) is professor of music in Berlin. The translation was made by Mr. George Macirone expressly for "Novello's Library for the Diffusion of Musical Knowledge." The revision of the musical portion was by Mr. Josiah Pittman, organist of Lincoln's Inn. We are informed that

"Of this work five large editions have been printed in Germany, besides being reprinted in the United States and in England. It comprehends minute explanations of every musical matter from the simplest rudiments, through the various elaborations of rhythm, doctrine of tones, instruments, elementary and artistic forms of composition, artistic performance, and musical education in general."

In addition to the general table of contents at the commencement of the work, there is at the end

"A very copious index to every subject, technical term, or sign used in music, by which is obtained the convenience of a complete dictionary of musical terms."

The Index comprises about 1500 items! The book is "dedicated in faithful sympathy by the author" to parents, conscientious teachers, and others concerned in education, by whom it is considered a matter of duty to see that the musical education of youth be real, refreshing to the heart and senses, and elevating to the mind; who are anxious and watchful that art be not perverted and debased into a source of enervating dissipation and vanity.

Novello's ANALYSIS of Vocal Rudiments, by Question and Answer.—By the indefatigable exertions, undoubted talent, and enterprising spirit

of Mr. Alfred Novello, the public have of late years gained much. He was one of the first to give an impetus to the diffusion of musical knowledge and the cultivation of musical art, and we are happy to find that the public have by their patronage recognized, even if they have not rewarded, his endeavours. He has catered to the musical requirements, not of a class, nor of a few classes, but of every portion of the community; and his *Analysis* is, though one of the last, not one of the least, of his efforts. At its commencement, he quotes the following from the Bard of Avon:—

"I must begin with rudiments of art,
To teach you gamut in a briefer sort,
More pleasant, pithy, and effectual,
Than hath been taught by any of my trade:
And there it is in writing fairly drawn."

A happier quotation could scarcely have been made under the circumstances, and we think that the object of Mr. Novello's books thus set forth has been effected by his

"So arranging the order in which the information is conveyed, as that the mind would be expecting the solution of continuous parts of the same problem *at the time each is supplied.*"

Guy's Catechism of Music.—This addition to the series of Guy's Catechisms, published by Messrs. Allman, is edited by Mr. C. H. Purday, who evidences considerable musical knowledge, but with it a sad deficiency of teaching power. It is no enviable task to write a catechism with a view to practical utility. A good catechism is at the best an indifferent substitute for an inefficient teacher. Although we have a great aversion to catechisms, they are, in many cases, not only very useful and really indispensable, and we know that good teachers, who, like ourselves, object to them, and never use them themselves, allow them to be used by their subordinate teachers in the junior classes, not only because committing answers to memory is calculated to fix the attention, but mainly because so very few teachers are proficient in the art of questioning. We have frequently heard well informed teachers ask their pupils most ridiculous questions—questions to which the far-famed one "*Who dragged whom round the walls of what?*" is a model of perspicuity; for instance, in a grammar lesson we heard a pupil asked, "What is *cold* a part of?" He was expected to reply "*speech*," instead of which, as he stood in mute perplexity, another pupil volunteered an answer, which was *weather*! Of course the teacher deprecated his hard fate in having such dull pupils. Another teacher giving a lesson on the History of England, asked "*Who was the longest king that ever sat on the throne?*" Lest our readers should suppose that he was referring to Edward I., it is necessary to state that he wished to know which king

reigned longest. The following is a fair specimen of Mr. Purday's questioning :—

" Q. *How many* do you count to a minim ?

" A. Two.

" Q. How do you represent the duration of a quarter of a semibreve ?

" A. By a note called a *crotchet*, thus: J, counting one to it. Write it on your slate.

" Q. How an eighth of a semibreve."

The idea of the pupil directing the teacher to write it on his (or her) slate is novel. We suppose, however, that the command is intended to be *from* the teacher; but that, to economize paper, it has, like several other similar injunctions, been placed in the same paragraph as the answer. Surely it would have been better to have printed these directions apart from either questions or answers, or to have italicised them. At the end of a subsequent answer we find, "Write them *all* down." What *!them all* refers to may be guessed. Grammatical construction offers no key to the solution of the problem involved.

Mr. Purday very complacently insinuates that several well-known catechisms of music, such as Clarke's, Wilson's, &c., are *incomplete*, for he says (p. 62) :—

" A catechism of music would be *incomplete* without an explanation of the ancient mode of writing music."

This is a new and valuable piece of information certainly. Had Mr. Purday done in his "Chapter XXI." what Mr. Novello has done in his "Chapter I.," we should have awarded him the praise which he would have deserved; as it is, we are compelled to say that, by an awkward endeavour to depreciate Mr. Hullah's system, he has introduced into one of the smallest catechisms of music which we have seen, a very disproportionate amount of controversial detail, more suitable for the pages of an educational periodical than for those of a lesson book for children. What good teacher would think of requiring a child to learn an answer, consisting of words enough to fill more than a page of a Pinnock's catechism? We hope that if a second edition of Mr. Purday's catechism should be required, he will bear in mind that a good musician is not necessarily a good teacher; and that, as his catechism increases the variety, without supplying a real want, in instruction books, he should endeavour to make it what it is not now—*attractive*. A *governess* or a schoolmaster might render him much service.

Litany.—No. 4 of Op. 48 of *Bernhard Molique*, is a beautiful production. It is in B major, C time, voice compass from F to F. The words, which are in German as well as in English, are those of the well known hymn :—

" By thy birth and early years."

Four verses are given, one of which is so seldom found in the ordinary versions that we are tempted to quote it. It is a singularly beautiful specimen of hymnal poetry.

“ By the sympathy that wept
O'er the grave where Lazarus slept ;
By Thy bitter tears, that flow'd
Over Salem's last abode :
By the troubled sigh that told,
Treason lurk'd within Thy fold.
Jesus ! look with pitying eye,
Hear our solemn Litany.”

It is published by Messrs. Scheurmann and Co.

Mourn, Warriors of Israel, another gem from *Molique* (Op. 49), is also published by Messrs. Scheurmann and Co. It is a duet in B major, C time ; compass (first soprano) F sharp on the first space, to F natural on the fifth line ; and (second soprano) C below the stave to D on the fourth line. The words, by Samuel Jackson, Esq., are by no means equal to the sublime strains to which the master spirit of *Molique* has allied them. The words are accompanied by a German translation. We quote the first verse :—

“ Mourn, mourn for Saul and Jonathan,
Upon the mountain top they lie ;
Of all your hosts they led the van,
Resolved to conquer or to die :
Mourn, Warriors of Israel, mourn !”

The Lord will provide, a sacred song, the words from Holy Scripture ; the music, composed by Miss M. Lindsay, and published by Messrs. R. Cocks and Co., well deserves a place in the library of every Christian pianist. The touching incident recorded in Gen. ch. v., verses 7 and 8, can, when thus beautifully set to music, scarcely fail to impress the mind with sacred feeling. The willing and emblematical obedience of Abraham's only beloved son ; the strong and unfaltering faith of “ the father of them that believe ;” and the prophecy and foreshadowing of that “ dear dying Lamb” provided by God for “ a sacrifice of a sweet-smelling savour,” are in the Christian's mind ever associated with “ *Jehovah jireh*.” Miss Lindsay's composition consists of recitative and air in B major : the former in C, the latter in $\frac{4}{4}$ time compass, from B below the stave to E (flat) on the fourth space.

Speak gently.—These well-known words have been set to music by Mr. Stephen Glover and by Miss M. Lindsay. Mr. Glover's is published by Mr. B. Williams. It is a *duet* in E flat, C time ; compass of first voice, E (flat) on the first, to F on the fifth line ; second voices from D to D. Miss Lindsay's is in the same key and time as Mr.

Glover's. It is published by Messrs. Cocks. The compass of the first voice is E to C; of the second, from B flat below the staff to E flat on the fourth space.

Longfellow's Psalm of Life has also been set to music by Miss Lindsay and Mr. Glover. Miss Lindsay's (published by Messrs. Cocks) is a vocal duet. Mr. Stephen Glover's is published by Mr. Charles Jefferys. We must say that we prefer it to that of our fair composer; but "comparison is odious" sometimes.

He prayeth best who loveth best.—These homeletic words of Coleridge's *Ancient Mariner* have been admirably adapted to music by Henry Schallehn, of Sydenham celebrity. It is in D major; voice compass from C sharp below the staff to E on the fourth space. The words of Tennyson, "Lady Clara Vere de Vere," have also been adapted by Herr Schallehn. It is published (in the same piece as the former) by Messrs. Scheurmann and Co. It is in F major; voice compass, C below the staff to F on the fifth line.

Moore's Posthumous Songs.—We have received, in addition to those noticed in our last number, three other posthumous songs of the charming warbler Moore. They are published by Mr. B. Williams, who by some mistake has attributed the music to *Sir John Stevenson*, whereas it is—as is that of those published by Mr. Jefferys—by the late Sir Henry Bishop.

Still thou fliest, and *The Lady of my love*, are suitable for gentlemen. The former is in C major; the latter in A flat major.

Music and Tears will, we think, be much liked.

"Though lightly sounds the song I sing to thee,
Though like the lark's its soaring music be;
Oh! listen yet, thou'lt feel some note that tells,
How near such April joy to weeping dwells.
'Tis 'mong the gayest scenes that oft'nest steal
The sadd'ning thoughts we fear, yet love to feel;
And music never half so sweet appears
As when her mirth forgets itself in tears.
Then say not thou this Alpine song is gay,
It comes from hearts that, like their mountain lay,
Mix joy with pain, and oft when pleasure's breath
Most warms the surface feels most sad beneath.
The very beam in which the snow wreath wears
Its gayest smile is that which wins its tears,
And Passion's power can never lend the glow
Which wakens bliss without some touch of woe."

It is in C major, C time; voice compass from C below the staff to F on the fifth line. The accompaniment is simple and expressive.

Two merry Girls are we is a vocal duet, written by Mr. J. Carpenter, composed by Mr. S. Glover, and published by Mr. B. Williams. It is a lively song, well adapted in every way to a family evening party.

The merry Cantanieres is another vocal duet by Messrs. Carpenter and Glover (B. Williams). It has been well received. The composition is one of Mr. Glover's happiest efforts. Mr. Carpenter is in his part considerably below the mark. Here is a specimen of his words:—

"Merry cantanieres are we,
With our plume and jacket gay;
Who so happy, who so free
As we boldly march away?
Through the camp we glide along," &c.

Every poet is not a ballad writer; and it is a still more evident truth that every ballad writer is not a poet. Mr. Carpenter is both; and although we do not expect to find anything very florid in the style of a ballad, we do not expect such *commonplace* wording and puerilities from such a writer as Mr. Carpenter.

There's Fortune on before Us, Boys, is a new song and chorus, written by Mr. Charles Sheard, and composed by Mr. George H. Russell, a nephew of the well-known composer, Mr. Henry Russell. There is nothing lachrymose in the sentiments, and the words are pleasingly free from either bombast or bathos.

The Bonnie Breast-knots Polka and *The Dover Galop*.—Both these novelties in dance music are by Mr. T. Browne, the composer of the *Agnes Polka*. They possess considerable merit. They are published by Mr. H. White.

Il Trovatore de Verdi. Fantasia par G. W. Marks.—Messrs. Duff and Hodgson have done well in publishing an English edition of this favourite from Marks's *Collection de Fantaisies, en forme de Pot-pourri, pour le Piano*, of which it is the seventh number. The name of *Marks* is now deservedly amongst those of the most celebrated modern composers on the continent; and if all his "fantasies" are equal to that of *Il Trovatore*, we have no hesitation in saying that they will be increasingly in demand by the lovers of good music.

We have been favoured with Nos. 2, 3, and 4 of *Il Trovatore* from Mr. Charles Jefferys. They have the Italian and English words, the latter by Mr. Charles Jefferys. The arrangement is by Mr. Charles W. Glover. No. 2, "*Ah! yes thou'rt mine (Ah sì, ben mio)*", is in F \sharp time; voice compass from lower D to upper F. Nos. 3 and 4, *The Gipsy Duet* and *The Gipsy Song*, form one piece. They are in G \sharp time. The compass of the part taken by Madame Viardot Garcia is from B below to G above the stave; that taken by Signor Tamberlik is from G to G.

ANSWERS TO CORRESPONDENTS.

. To economise space this month, we must beg our friends to excuse us from classifying our answers.

The Pianoforte. (Alice M.) It is said to have been invented by *Bartolommeo Cristofali*, a harpsichord maker in the service of the Grand Duke of Tuscany. The pianoforte that was first introduced into England was made by Father Wood, an English monk at Rome. It was sold for a hundred guineas; and although for years after its introduction it was the only one in the country, it attracted but little notice.

Arithmetic. E. D. W. will reply by letter to the large number of communications forwarded this month. We would suggest that, as his examination and correction of exercises, instruction, &c., are gratuitous, stamps should be enclosed with exercises, sufficient to defray the expense of *re-postage*.

Errata. (L. C. H.) We are much obliged to you for your very encouraging communication, and also for noticing the *errata* (p. 310 infra. "The French Language" for *elevees* read *élèves*. P. 317, for *Effingham & Wilson* read *Effingham Wilson*.)

Interesting. (X. L.) By good speakers, the accent on this word is generally placed on the *first* syllable.

Mr. Müller's Institution. (L. C. H.) We would gladly have availed ourselves of your suggestion, but, by a letter from Messrs. Nesbit & Co., we are informed that the work to which you refer has been out of print for some years. We shall have much pleasure in meeting your wishes in our next, if possible.

The Kinder Garden. (L. H. M.—L. C. H.—J. W.—F. M. C., &c.). Our correspondents will receive the required information by reference to "THE GOVERNESS ADVERTISER." We omitted the publisher's name quite unintentionally, and we did not know the price of the book and appliances. An advertisement of the book was intended for our last number.

Prospectuses. (L. C. H.—Ada.—J. F.—"A Sincere Well-wisher."—A. Z.—"Two Friends," &c.) We should have forwarded packets to you sooner, but we were waiting for another edition, the former one having been circulated (we trust, advantageously). We cordially thank our numerous friends for their kind exertions.

Catholic Clergy. (Rev. E. L.) We suppose you mean *Roman Catholic* clergy. We do not use the word *Roman* offensively, but for distinction. We never inquire to what denomination our subscribers belong. We know not to what particular church you belong, but we sincerely trust that you are a *Catholic*. We should not on any account give up the names of our subscribers, clerical or lay. We know that we have subscribers of almost every Christian denomination, and as you appear to be aware, we have many Catholic subscribers in the three kingdoms. We may say, that amongst our list of *reverends* we do not observe the name of any *popular* minister of the church to which we presume you belong.

Drawing-books. (M. C.) Nos. 1, 2, and 3 will, we think, be great assistance to you. We know of none better. Many ladies complain of the difficulty and unavoidable loss of time to which you allude.

French Genders. (C. L.) M. Vallet's little work is the best we have seen. It was noticed (p. 311) in our last number, and it was also advertised. We do not think that you will gain anything by procuring a more expensive and elaborate work.

Terrier's Phraseological Dictionary. P. Q. wishes to know whether any of our subscribers or readers has a good copy to dispose of; she would be glad if they would address, stating lowest terms, "P. Q., Governess Office."

French Syntactical Parsing. M. J. wishes to know what is the best text-book or class-book on French syntactical parsing.

Received. Rev. C. B. T.—Rev. D. L.—Rev. J. B. P. (In our next.)—Hon. Mrs. C. (many thanks).—F. H.—C. W.—*Alpha Beta*.—Anna Maria (Hastings).—Clara.—An Assistant (Cheltenham).—A Teacher of Music.—X. Y. Z.—A.—W. M.—E. J. B. &c. &c.

CORRESPONDENCE on various subjects in our next.

THE GOVERNESS.

NOTES OF LECTURES ON METHOD IN LEARNING AND TEACHING,

DELIVERED AT QUEEN'S COLLEGE, HARLEY-STREET, LONDON.

(Continued from page 329.)

LECTURE VI.

WE have already alluded, in a former lecture, to a large class of persons who profess to be interested in and anxious for the education of young people, who strongly object to the use of fiction for the purposes of education—talking of the subject after the following fashion:—" *Fairy stories?* Surely you never allow children to read works of fiction, filling their heads with a parcel of trash about genii and yellow dwarfs, talking lions and enchanted birds! You must be well aware that all you are now allowing them to read is *fiction*—that is to say—*falsehood*; and of what possible use can it be to make children thus in early years so familiar with matters of untruth and unreality." (ante, p. 186.) As we before observed, such objections as these apply with equal force to all subjects under the sun, and may be everywhere used with equal consistency and success.

Those who advance such objections do so on specious but false grounds; the fallacy of which we hope to demonstrate without difficulty.

1. Fiction has been used for the purposes of instruction from the earliest ages. The great, the good, and the wise of every age and of every nation have adopted it with success. Long before His time who was the greatest of all teachers, Fable, Allegory, Myth, and Story, whether in rude verse or still ruder prose—in the melodious dialects of sunny Greece, or the barbarous jargon of the frozen

North—were listened to and received with delight and profit. Under the wildest fable, or the most fanciful legend, oftentimes lay hid some deep spiritual truth—truth which in fact was as a soul to the fiction which enshrined it, and preserved it from decay through successive ages, in spite of many a change from its original outward garb. And thus we find, that many a nursery tale which delighted us in our childhood was no less a delight to children in the days of good Queen Bess; when Alfred was driving the Norsemen across the northern seas; or, still further back, when the Roman legions lay camped above the heights of the City of waters. We therefore clearly have antiquity on our side. If fiction has been used for the inculcation of evil, that is no reason why it should not be used with at least equal success for the inculcation of what is true and good.

The evil results of *abuse* are no argument against fair and proper *use*.

The line which divides History from Story is a very narrow one; and if we once set out with receiving nothing but what can be mathematically proved to be true, we shall probably end with believing nothing at all.

"But," interrupts Miss Religious Morality, "surely you are never going to teach children that the history of Tom Thumb is as worthy of credit as that of King Alfred or Queen Elizabeth?"

By no means, my dear Madam: we at once give up the credibility of Mr. Thomas Thumb's history as utterly indefensible; Jack the Giant Killer never existed; the giants are apocryphal; Goody Two Shoes, it is known, wore boots; and beans were not invented until long after Jack the famous sower was dead and buried. Nevertheless, there is much good moral truth to be drawn from these and a hundred other such stories. As it is with nations and people, so is it with individuals—each has to pass through an age of infancy, during which support and nourishment are demanded and profitably used, of a kind that may be little necessary for the life and growth of future years. When the imagination and the fancy first begin to dawn into life, they must have food not only of an abundant but a varied kind. Mere facts, however important, and however true, will not alone either feed or stimulate the Imagination and the Fancy into bright and cheerful life.

2. But let us examine the positive objections against the use of fiction somewhat more in detail. One grand objection is, that in

order to make children receive the moral truth of a fairy story or fable, you oblige them to swallow falsehood with the truth. To this we reply, that fiction is not necessarily all falsehood. "If," says a wise man, "a writer puts abstract virtues into book clothing, and sends them upon stilts into the world, he is a bad writer: if he classifies men, and attributes all virtue to one class and all vice to another, he is a false writer. If he makes man's welfare consist in immediate happiness; if he means to paint a great man, and paints only a greedy one, he is a mischievous writer, although a juvenile audience may think his picture a grand one."*

Moreover, are we quite sure that the History of which you speak is itself truer than Poetry or Fiction? History, you say, tells everything that has really happened: whereas Poetry and Stories deal only with fictions, as they are called; that is, in plain English, with lies.†

"Gently! gently! very few histories tell us what has really happened. They tell us what somebody or other once conceived to have happened—somebody liable to all the infirmities, physical, intellectual, and moral, by which man's judgment is distorted. Even this seldom comes to us except at third, or fourth, or it may be twentieth hand; and a tale, we know, is sure to get a new coat of paint from every successive tenant. Often, too, they merely tell us what a writer is pleased to think about such a tale, or about half-a-dozen or a dozen of them that pull each other to pieces." Thus it happens that Goldsmith's poems are truer than his histories. Nothing, I grant, can well be truer than Defoe's "History of the Plague," unless it be his "Robinson Crusoe."

3. But you urge again—Why should a child be taught that birds and beasts talk? We reply, without hesitation, that in nine cases out of ten little Harry or Mary never trouble their heads to think whether Mr. Reynard, or the Ugly Duck, or the Good-natured Bear do talk like bipeds or not. They listen with delight to what is said by Bruin & Co., but take little heed of who the speakers are. They are content to fill the cup at the fountain, with little thought of where the spring rises. Perhaps if they were a little wiser, better informed, more cautious, less ready to take things upon trust—in short, if they were a little more like what you would have them—

* "Friends in Council," p. 103.

† *Vide* "Hare's Guesses at Truth," p. 368, where this subject is fully and ably treated.

they would abstain from drinking at a bright, free, and healthy though vagrant stream, and quench their thirst out of *that unmistakeable and orthodox fact—a leaden cistern at home.*

We do not believe that little Tommy or Harry, or Mary or Jane, however wickedly inclined, are at all too likely to believe that diamonds and pearls did in reality fall from the mouth of the little girl who spoke kindly and gave drink to the little old woman at the well. Nor should we think any worse of them if they did believe it. But of this we are sure, that, with all their simplicity, they may have wisdom and true feeling enough to learn from this awful fairy story that gentle words are of more value than pearls, and that kind actions shine more brightly than diamonds.

So also with the adventures of that worthy Cornishman, Jack of St. Michael's Mount. We are not careful to inquire whether they do or do not believe that Giant Blunderbore had two heads, and ate a whole bullock for his breakfast; but we feel convinced that the courage, patience, and endurance of valiant Jack are fully appreciated, and not seldom imitated, even in that little world, the nursery.

There must be some chaff with all corn, and if the chaff predominate, we believe that Tommy and Harry will thresh and winnow for themselves. The whitest flour is not always the purest; and brown bread is to many more wholesome than white.

4. The objection, that the use of fiction unfits children for the reception of truth, is at once palpably fallacious. We might with equal truth assert, that no one is able or fit to eat pure wheaten bread after taking a slice of brown.

5. We are aware that many well-meaning persons assert that they consider that the Bible itself, the only fountain of all truth, is the book best suited for the instruction and education of young children. In reply, we beg to affirm that we most vehemently decline instituting any comparison between the Bible and any other book—such a comparison appearing to us not only wanting in respect to The Book of all books, but as silly as it is undignified. The Bible stands alone, and *per se*. We have neither right nor reason to compare it with any other book. Let it teach in its greatness what God intended it should teach; but do not let us infuse into it or attempt to draw from it any of our own little notions, however wise, however clever, however profound they may appear in our own eyes.

Thus far for the present.

MATERNAL EDUCATION; OR, MUSINGS FOR MOTHERS.

CHAPTER I.

It has been suggested, that as we insist so strenuously on the importance of Female Education, we ought to have a monthly chapter addressed particularly to mothers, especially as "THE GOVERNESS" is subscribed for and perused by many non-professional female educators.

We have expressed an opinion that all women are, in a certain sense, educators. It requires no lengthy or learned argument to prove that women who are mothers are also, in a peculiar sense, educators. A talented writer on education observes: "Could the biographers of illustrious men attain a perfect knowledge of all they had received from early education, I am fully persuaded that it would shed a lustre on the maternal character, conspicuous as glorious." To this we would say, that enough is already recorded in history to shed a conspicuous and no less glorious lustre on the maternal character; we want now a generation capable of appreciating not only the lustre, but also the important truths which it illustrates. There are thousands, tens of thousands, who appreciate the lustre of the maternal character theoretically; but we want *practical* appreciation of it. We want to see more exertion in the cause of female education, we want more *illustrious men*—men illustrious for virtue, if for nothing else; men whose moral superiority shall raise our country to the highest in the scale of nations. Such men we may expect when we have trained our juvenile female population as the mothers of the succeeding generation. Napoleon said one day to Madame Campan, "The old systems of education seem to be worth nothing. What is there yet wanting in order to train up young people properly in France?" "Mothers!" replied Madame Campan. This word struck the Emperor. "Well," said he, "therein lies at once a complete system of education. It must be your endeavour, Madame, to form mothers who will know how to educate their children." To educate female children as mothers, is one of the surest ways of raising the moral tone of society and of diffusing domestic and social happiness throughout the world; but our hopes should not, with reference to maternal education, rest with school-girls; we should endeavour so to influence the mothers of the *millions*, that they may vie with each other in becoming good educators. We do not despair of doing this. "A mother's love" rises so nobly over paltry pride and prejudice, that we feel convinced that where the welfare of her children is concerned, she will neither quibble about theories nor raise imaginary objections; nor will she be so self-confident of her ability to fulfil her important mission, unaided by the experience of others, as to turn a deaf ear to friendly councils, no matter whence they emanate.

A French writer, remarking on the words of Napoleon: "The future destiny of a child is always the work of its mother," says that the great

man took a pleasure in repeating, that it was owing to his mother that he had raised himself so high; and he adds, "A reference to history, and without supporting our argument by the memorable examples of Charles IX. and of Henry IV., of the pupil of Catherine and that of Jeanne d'Albret, we may ask, Was not Louis XIII., like his mother, weak, ungrateful, and unhappy?—always in contradiction, and yet always submissive? Do you not recognize in Louis XIV. the passions of a Spanish woman—the gallantry, at the same time sensual and romantic—the terrors of the bigot, the pride of the despot, who requires the same prostration before the throne as before the altar? It has been said, and I believe it, that the woman who gave birth to the two Corneilles possessed a great soul, an elevated mind, and a dignified manner; that she resembled the mother of the Gracchi; that these were two women of the same mould. On the other hand, the mother of the young Aronet, *spirituelle*, jesting, coquettish, and of loose manners, impressed the genius of her son with all her peculiarities; she excited in his soul the fire which, while it gave light, consumed; which produced so many *chefs d'œuvre*, and dishonoured it by so many immoral tales."

Twenty volumes would not suffice to collect all the prominent examples of maternal influence. A child of the people, Kant, loved to repeat that he owed everything to the pious care of his mother. This good woman, though herself without instruction, had nevertheless instructed him in the greatest of all sciences—that of morality and virtue. In her walks with her son, she explained to him, with the aid of good sense alone, what she knew of the wonders of nature, and she thus inspired him with the love of God his Creator. "I shall never forget," said Kant, in his old age, "that it is she who caused to fructify the good which is in my soul."

Not less fortunate was the illustrious Cuvier, who received from his mother the first lessons by which his genius was developed. With an instinct peculiarly maternal, she directed his tastes towards the study of nature. "I used to draw under her superintendence," says Cuvier, in the MS. memoirs which he left to his family, "and I read aloud books of history and general literature. It is thus that she developed in me that love of reading and that curiosity for all things, which were the *spring* of my life." This great man attributed to his mother all the pleasures of his studies and the glory of his discoveries.

The same writer (M. Aimé Martin) alluding to two celebrated poets, Byron and Lamartine, speaks of the mother of the former as "foolish, mocking, full of caprice and pride, whose narrow mind was only expanded by vanity and hatred: a mother who pitilessly made a jest of the natural infirmity of her child, who alternately irritated and caressed him, and at last despised and cursed him. These corrosive passions of the woman became profoundly engrafted in the heart of the young man; hatred and pride, anger and disdain,

boiled within his breast, and, like the burning lava of a volcano, suddenly overspread the world with the torrents of a malevolent harmony." How different a temperament was that of the mother of Lamartine! "Tender without weakness, and pious without formality—one of those rare mothers which exist to serve as a model. This woman, young, beautiful, and enlightened, shed over her son all the light of love, the virtues with which she inspired him, the prayers which addressed themselves, not merely to his intellect, but, by becoming implanted in his soul, elicited divine sounds—a harmony which ascends unto God." What was the result? "Thus surrounded from the cradle with examples of the most touching piety, the child walked in the ways of the Lord under the tuition of his mother; his genius resembled incense—the perfumes of which are diffused over the earth, but which only burn for heaven." Well may it be said, "Come then, now, with the morality of a college or the philosophy of a pedant, and modify these maternal influences; try to re-form Byron and Lamartine; you will always arrive too late; the vessel is soaked through; the cloth has acquired its fold;* and the passions of our mothers have become to us a second nature."

British biography abounds in instances of maternal influence. We need not adduce names, as many will naturally occur to the minds of our readers; but we need reiterate the assertion, that in order to greatly augment the number of names illustrious in our annals, we require well-educated mothers—not merely good scholars or good teachers or good nurses, but a combination of all these, and something more—in a word, good educators. Realize in your mind the idea of what an educator should be, and you have a standard of female education, high indeed, but not too high, considering the importance of the work for which woman's education is a preparation. Nature teaches a mother to love, but she does not teach her to *educate*, in the best sense of the term. Some mothers may be naturally better adapted to the work of education than others, just as some may be said to possess a natural talent for any art, science, or occupation; but such a natural aptitude is never of itself sufficient—cultivation is necessary. A field, naturally fertile, may be less productive than one naturally sterile, if there be neglect of culture.

The greatest difficulties in tuition arise from a want of knowledge of the human mind; and we hesitate not to say, that from these difficulties—that from want of this knowledge—thousands of affectionate mothers err;—

"Thus do the blind mislead the mind,
E'en with a mother's love."

Now, although the education of female children as mothers is of the

* "Certain age accompli
Le vase est imbibé, l'étoffe a pris son pli."

LA FONTAINE.

highest importance, it is not to be supposed that the mothers of the present day, who feel that they are not good educators, are incapable of becoming such. So far as personal piety and intellectual acquirement are concerned, there are thousands of mothers whose adaptation to the educator's work is unquestionable; but their want of metaphysical knowledge is more than a counterpoise to the good work they effect. How many a zealous governess has to deplore this! An unintentional—but not the less dangerous—want of co-operation on the part of the mother, too often neutralizes the most strenuous efforts of the governess to form the mind aright. To this subject we shall, in a series of chapters, draw the especial attention of mothers.

By metaphysics, we do not mean theories involving conjectures and speculations of either a frivolous or profound, and, withal, unsatisfactory character; but we mean every-day *common-sense* knowledge of facts applied to the study of the human mind—that knowledge of children's various capabilities, propensities, and idiosyncracies, which can by a well-educated mother be valued at just what they are worth—so far, we mean, as human judgment can decide.

The best metaphysical knowledge is that which is acquired by experience and observation; and on this account we say, that women possess an educational superiority. Who, except a mother, can perceive and interpret every perceivable and interpretable emotion and expression of a human mind, at a period when it is most plastic and tenacious, and when the observation of it is more practically useful than all the metaphysical and philosophical moralizing works that have been written?

Let us not undervalue metaphysical researches and disquisitions, but let us not over-rate their worth; neither let us imagine, that, to have a thorough knowledge of the nature and properties of the human faculties, it is necessary to become a learned professor, or to be conversant with a host of technicalities and terms. Such knowledge may be a useful auxiliary, but it is by no means a requisite.

Our observations in our chapters on Maternal Education shall be of a practical nature; and we desire to impress upon the minds of our readers the fact, that we do not recommend mothers to discontinue availing themselves of the assistance of professional teachers, but to do that which none can do so well as mothers—develop the infantine faculties, watch every apparent emotion and passion, and correct every inclination to a perverse growth. It needs no erudition to do this. Every good teacher and every educationist now recognises a fact which is either not generally observed, or practically ignored, namely, that education and instruction are not one and the same thing; the latter should be included in the former: the two blend so harmoniously that it is almost impossible to discriminate between them when once they are united.

We have frequently observed in parents a propensity to *instruct* their children, combined with an indifference to *educate* them, that on first thought appears unaccountable. On this subject, however, we deem it necessary to treat more fully in another chapter.

BOARDING-SCHOOL ACCOMPLISHMENTS AND THEIR REAL VALUE.

No. 2.

HOW DRAWING SHOULD BE TAUGHT.

IN our last number we recommended an intellectual method of teaching "music"—one of the chief of boarding-school accomplishments—pointing out somewhat in detail the best plans for cultivating the understanding as well as the fingers, and showing how the most fascinating of all studies might be made both mental and mathematical. The next important subject of boarding-school instruction, after music, is no doubt "drawing;" and we shall therefore proceed to make a few remarks upon the "teaching of drawing in boarding-schools," and give suggestions for its being taught in a proper way.

The human mind has faculties of observation, and also a desire for analysis. The child is not naturally a mere copyist, although a great imitator. At the earliest period of a child's existence he will not be content with imitating your looks, words, or actions, but he will add something of his own, either in word or act. It is the duty of the skilful teacher to seize hold of these manifestations of the intellect as they present themselves, and watch for their development. It has been justly said, that the child is the father of the man. He brings into the world the germ of what he shall be. The work of education, therefore, is to see the man in the child, and to develop those better principles which regulate his moral conduct, and to control his intellectual and moral powers in such a manner as may be serviceable to this great end.

But what has this to do with the teaching of drawing? A vast deal, my young teacher, or more sober lady governess. Drawing is not a mere sensual study, any more than music. It is a study that incorporates itself with our finest and grandest emotions, as well as with our tenderest sympathies. It calls forth also some of the higher qualities of the mind—observation, comparison, and judgment. The greater the mind of the artist, the greater the artist; and the greatest artists have been those who have combined with the artistic touch the philosophic tone. This breathes out in all the works of the great masters, whether painters of history or landscape; for there is philosophy in both. Hence drawing should be taught philosophically and scientifically too.

But this is rarely the case in boarding-school instruction. In nine cases

out of ten the youthful pupil is put down to her "drawing" with some indifferent paper, bad pencils, and a drawing-book from which she is taught to copy pig-styes, barn-doors, gate-posts, various whimsical personifications of hedges, trees, banks, and foliage, sometimes so badly drawn and engraved as to exhibit no likeness to anything in nature, or at other times so exquisitely finished as to render the mere copying of them absolutely impossible. To these landscape sketches are sometimes added heads in "crayon," and the wretched young lady, with "stumps" and various mechanical contrivances, is taught to copy a head, which, after some year or two's labour, she effects in such a manner as to astonish her pa and ma, her brothers and sisters, and all her young friends and acquaintances. She is thought to have made astonishing progress—the extra ten guineas a-year are in no way begrudged for such a wonderful performance.

But this is not the way to teach drawing, as our intelligent readers have already perceived. Drawing can only be taught properly by an analytic and progressive method; and it ought to commence at a very early period of the young lady's exercise, and should be taught to all, not so much for the art itself, as for the sake of calling forth the powers of the eye, the hand, the imagination, and the reasoning faculties.

If we go back a little towards the earliest period—for there is nothing like beginning with the beginning—we observe that the first thing which strikes the eye of a child is that of form. The first form that makes a visible impression upon it is that of its mother's face, which he soon distinguishes from that of other persons; and long before he knows anything of colours, forms thus impressed upon it become to him a little world of a thousand sensations, beautiful and new. The expression of a frown is a little tempest to the child, and that of a smile is a little burst of sunshine, piercing to its very heart. Soon as the mind begins to dawn under these circumstances, the babe learns to distinguish not only form and colour, but the effect of light and shade. Children of a very early age—at four or five years—will choose forms and colours according to their different gradations, arrange and assort them, separating those that do not match; and thus, from the age of four years, a child may be made to distinguish and to contrast both forms and colours—an exercise in which he feels much pleasure, and which is of the highest advantage to him, as it tends to the formation of his incipient judgment and taste. As he proceeds, he marks the larger and then the smaller and more minute shades of difference or verisimilitude. The study of forms and dimensions is necessarily far greater than that of colours, because it depends in great part upon observation in combination with action of the hand, which verifies and rectifies that of the eye.

The child, then, having forms and colours presented to him, gradually and progressively learns to recognise, distinguish, and appreciate them, at

an early age. When he becomes accustomed to analyse them under the relations of their modification, he is really making the most substantial progress in the art of drawing. It is thus that, without fatiguing him or wearying him, the true teacher of drawing develops in his pupils the germs of his art, and thus the eye and the taste, and finally, as we have before intimated, the reason or judgment is developed, strengthened, and improved. From the age of six years, therefore, the child might begin to learn to draw—to imitate, at first partially and then entirely, the objects submitted to his view. But at first it will be necessary to proceed by the gentlest methods. It will be some time before he has sufficient power of conception and execution, and must continue to exercise the faculties of observation and comparison, in copying or making copies in outline, of objects and figures whose forms are not too much complicated. Thus he or she may copy the outlines of various familiar objects, such as stones, crosses, leaves, fruit, &c., from drawings as well as from the objects themselves.

Pestalozzi pre-eminently directed his pupils to Nature for their models; and not till they had some converse with Nature did he introduce them to Art, by which means they became critics in their youth; and the success which followed this method of instruction was evidenced by the fidelity and faithfulness of the copies made by his pupils. A course so simple, so evidently indicated by Nature, so suited to the faculties and wants of the pupil, could have no other effect. He interrogated Nature from the depths of his heart, and she answered him from the recesses of her spirit.

The teacher, before he allows his pupil to draw a line, should teach him to compare and judge of the accuracy of some copy of a natural object presented to the eye; for, to have an idea of design and to appreciate its object, the child should have at least some idea of its utility, which will immediately strike him upon seeing the resemblance of an object formed on a plane. Draw before him objects which most interest him, and he will snatch the pencil from you, and will force you to let him try himself. Such is also the opinion of Condorcet, who averred we ought never to teach anything to children without we could, in some degree at least, feel the utility and motive.

Drawing is the education of the eye and hand, but of the eye especially; and one of the earliest lessons to be given to it, as preliminary to "drawing lessons," properly so called, is that of teaching it to measure size and distance comparatively. The eye should be accustomed to discern distinctly at different distances, both near and remote. We should also teach the child to observe all particulars of colour, form, size, and every peculiarity belonging to surrounding objects; and we should teach him also from these intuitions, as they ought properly to be termed, to form conceptions in the mind, to be reproduced on the paper by the aid of the pencil.

Such are a few preliminary observations relating to the teaching of drawing. We make them here because the theory should precede the practice, and because just principles should be established before the details are carried out. It will be for us, on a future occasion, to reduce these principles to practice, and to afford suggestions as to the best methods of teaching drawing to young ladies, with a view to the development of their minds and the cultivation of sentiment.

Drawing, thus taught and practised, becomes no longer a mere mechanism of lines and curves, of light and shade, of elaborate finish and exquisite detail, a dead automaton, or a dressed-up doll, but a thing with a soul in it—full of life, of grace, of animation, and speech; for the painter speaks by the pencil, and the painting speaks to the heart with a universal language; and it is to make our pupils acquainted with this language, this life, this soul, that our attention in education should ever be directed.

W. M.

THE INFLUENCE OF EDUCATION ON THE BRAIN.

By Dr. J. MILL.

(Continued from p. 343.)

A CAREFUL investigation of the progress of thinking has enabled us to comprehend something of the *modus operandi* of this accumulation of the grey substance. About one-seventh part of all the blood in the body—about twenty-eight pounds—passes through the head every five minutes: this large quantity being necessary to afford the requisite stimuli to the organs of thought. Gall has clearly demonstrated that the brain is composed of a great number of organs or faculties combined within the circumference of the skull, and that these powers are called into activity by the stimulant above referred to. This, which was only a matter of opinion to Gall, is one of absolute certainty to us: for in several cases in which the skull has been injured, and consequently a portion of it removed, so that the brain became visible, the whole process has been felt and seen, not only in a state of wakefulness, when the organ may have been called into activity by some excitement, but in sleep also the same thing has been frequently observed. In sleep it is well known that the brain becomes dormant and takes rest, in consequence of having less blood in it than when we are awake. Now, dreaming is partial wakefulness, the blood circulating in some organs and being absent from others. When the stimuli is withdrawn from the surface of the brain the sleep is sound and perfect, and when the whole brain is excited, we awake; and it is this change in the circulation of the fluids which determines our sleeping, waking, and dreaming.

It must be observed also that every evolution of thought calls this rush

of the fluids into the organ exercised. Thus, if an instrument be played, that portion of the brain exercised in musical attainments is stimulated by the sounds, and not only is there this excitement, but it results in a fresh deposit of matter on that particular convolution. The more powerful the excitement, the greater will be the quantity of this matter which will be generated by it. This is the reason why that which powerfully excites us is seldom or never forgotten. As the letters are printed on the paper to indicate our thoughts, so every idea that we have in our minds is printed on the brain; and coat after coat is there lithographed, which contains the record of our daily life. The educator is therefore a manufacturer of brains; and his daily lessons not only add to quantity, but they improve the quality also. And as the brain directs and governs the whole body, it lights up the eye with intelligence, modulates the voice, softens the manner, and purifies the heart; but the whole of this is effected by the transformation of the nervous matter, or rather by absorbing into it a new and purifying substance.

Taking this, then, as our basis, we may here get an insight into the true conditions under which education may be pursued with advantage and certain success. All tuition is dependent upon memory. It is not the quantity that is set before us, but what we can appropriate to ourselves and retain, that properly educes our faculties. As at table, it is not the number and quality or the dishes that feeds us, but only that portion which we are enabled properly to digest and absorb into the system; so in matters pertaining to the intellect, it is only that which stimulates the faculty to which it is addressed, so strongly as to be laid on or printed upon the brain that ever properly becomes our own. Hence the first condition of all teaching is, that the brain should be in a healthy state to receive it. Now, the healthy action of the brain depends upon the amount of pure blood that passes into it; and this again depends upon the quality and quantity of the food, the purity of the air that we breathe, and the general healthy condition of the body. Mr. Hill, in his admirable little pamphlet on "School Discipline," says, relating to his own experience, that he has often found that a cold bath has produced a wonderful change in a lad's temper and feelings. The reason for this will be found in the fact, that the external irritation had drawn off the excitability from the brain, and rendered it incapable of receiving impressions; but the bath, having restored the healthy action of the nerves, had rendered the brain again capable of resuming its functions and adding new layers to its previous stock of knowledge.

At some future time we may explain more fully what the external physical conditions are which are essential to success in teaching: for the present we limit ourselves to the remark, that knowledge once obtained can never be obliterated, or abstracted from the brain again, unless

it be by disease, when the organ may partially perish. It often happens that things are forgotten; but by some accident or excitement, it may be in a dream, when the portion of matter in which they were deposited is vivified, the memory is restored, and we often hear the exclamation, "I remember it as well as if it were but yesterday." Neither is this restoration of consciousness confined to any one faculty. Every idea that has ever been realised in our mind is subject to the accident of recall, whenever the brain is sufficiently excited. People, when drowning, generally see their whole life presented to them in one minute, when every circumstance, no matter how long forgotten, is brought vividly back. What, therefore, is once lodged in the mind is there for life, perhaps for ever; and the knowledge of this fact should make us careful not only of what thoughts we cherish ourselves, but what ideas we impart to others also.

Let no one suppose that these ideas are associated with a material or negative philosophy, or that they are in any way made the ground of questioning the higher spiritual existence of man. They belong purely to the physiology of education, and must be properly understood before the true conditions of human culture can be attained; when, however, those conditions are arrived at, it will be found that instead of bringing the celestial down to earth, they will have raised the human up to the divine.

THE DIET OF MAN.*

"300. Food is taken by man to *support the waste* of his body, and to *keep up its heat*.

"Every vital action that is performed in the animated frame is effected at the expense of some portion of its structure. It is wasted by its own actions, as surely as the moving machine is worn away by its own operations. Hence, new structure has to be built up as fast as the old is destroyed, and the material of this new structure is furnished from time to time, as it is required, by the introduction of food. But, in order that the vital actions of the human body may be effectually carried on, it is necessary that its organs shall be kept in a temperature that is warmer than the atmosphere. This warm temperature is provided by a constant, slow consumption of fuel within the frame. The fuel so consumed is furnished from time to time by the food.

"301. The different organizable principles contained in the food possess *different powers* of nourishing and warming.

"Some kinds of food, therefore, *nourish* more than others; or, in other words, repair the waste of the organs more promptly. Other kinds *heat* more.

* See page 313.

" 302. The *glutinous* principles contained in food are the *most nutritious*.

" Gluten, albumen, caseine, and lean meat, are all classed together as glutinous principles, in consequence of their being all nearly of the same nature. They all contain nitrogen, are of a highly plastic character, and are converted into organized structure in the living body.

" 303. The *oily* principles contained in food are the *most heating*.

" They are so, because they are almost exclusively composed of carbon and hydrogen, which are both very combustible elements, and convertible into carbonic acid and water, with the production of free heat, by union with oxygen. The oily principles of the food are chiefly consumed in the system as fuel, and in the heating service of the body, without having first been made into organized structure.

" 304. The oily principles of the food are, however, *nutritious in a degree*.

" The illustrious German chemist, Liebig, asserts that the plastic nitrogenized principles of the food are exclusively nutritive; and the other principles exclusively combustible, and employed in the heating service. There is no doubt that, in the main, these diverse principles are thus differently used; but it is also known that some heat is set free when the plastic principles or the structures are decomposed, although very much less in amount than that which is procured from the burning of the same quantity of oil; and so, again, that oil is used in some constructive purposes, although generally of much less service *plastically* than the nitrogenized compounds. The heating power of the plastic principles is instanced in the case of carnivorous animals, which keep up a high temperature within their frames, when they get nothing but lean flesh for their food. The constructive power of oil is shown in the influence of cod-liver oil in restoring the wasted flesh of consumptive people. The fact therefore is, as stated above, that the glutinous or plastic principles of food are the *most nutritious*, and the oily principles the *most heating*.

" 305. The farinaceous and saccharine principles of the food are *chiefly heating*, although in a less degree than oil.

" *Farina* is the Latin name for Starch, and *Saccharum* the Latin name for Sugar. Hence starch and sugar are termed farinaceous and saccharine principles. Sugar and starch are less combustible than oil, because there is already some oxygen combined with their combustible elements—carbon and hydrogen. They are converted into oil in the system, before they are burned, as will be hereafter seen.

" 306. The glutinous, oleaginous, and farinaceous principles are *all necessary* for the sustenance of life.

" When animals are fed for a long time on any one of these principles alone, they die of starvation, just as they would if they were kept from food altogether.

" 307. The best diet is that which *combines these several principles* in itself, in the proportion in which they are required by the system.

" In most of the substances employed as food, these several principles are naturally combined together, but some foods have more of the one than of the other. Hence, some foods are more nutritious, and others more heating, according to their constitution. *Diet* means food, viewed in relation to its character and effects on the living body. The word is derived from the Greek term *diaita*, which signifies 'rule of living.'

"308. All the several principles are contained in *milk*, in the relative portions required for the formation of a perfect food.

"Milk is nature's own compound, prepared for the support of young animals, before they undertake the business of foraging for themselves. It contains all the principles that are needed for nourishing and warming their frames. It has in itself glutinous matter, oil, and sugar (the representative of the farinaceous principle.) The glutinous principle is caseine, which is separated from the other ingredients in the process of cheese making. The oil is churned out of it as butter. The sugar is held in solution in the whey, and is at once detected by the sweetness of the taste. One hundred ounces of cow's milk consist of ten ounces of solid matter held diffused in ninety ounces of water. Of the ten ounces of solid matter about two and a half are glutinous matter (cheese), and seven and a half butter and sugar (oleaginous saccharine principles.) Human milk contains a larger proportion of oil: there are in it two ounces only of cheese (caseine) to every eight ounces of butter. Hence it may be inferred that four to one are about the proportions in which the combustible and the plastic constituents need to be mingled in the food of man.

"309. Wheat flour contains *glutinous and farinaceous* principles, mingled together in very nearly the same proportions that similar principles are in milk.

"Wheat-flour consists of starch and gluten mixed together, in the proportions of four and a half of the former to one of the latter. It differs from milk chiefly in the solid and crude condition in which these stored-up constituents are, and in the absence of water. When water is added, it is sufficient for the support of human life for considerable periods of time. Hence, bread is in such general use among mankind, and hence, in strict accuracy, it deserves the name that is commonly given to it, of 'The Staff of Life.'

"310. Many of the commonest admixtures of different kinds of food are judicious, on account of their *mingling together opposite principles*.

"Thus butter is added to bread, because in flour the combustible principle is in the fixed state of starch, which requires to be converted into oil before it can become serviceable. Potatoes and rice (which are principally composed of starch) are eaten with meat because it is deficient in farinaceous matter. The addition of butter to bread augments its sustaining powers. The addition of meat to potatoes increases their nutritive capacities. A mixed diet of bread, butter, meat, and potatoes, furnishes all the ingredients required by the animal frame, and hence possesses the sanction of science as well as of custom.

"311. Different kinds of diet are required by *different habits* of life.

"Under some circumstances, men need a more than usually *nutritious food*; under others, they need a more than usually *heating diet*.

"312. Great exertion calls for *very nutritious* food.

"Since all activity is attended by waste of structure, it is clear that the more exertion there is made, the more nourishing material must be furnished to keep the organs in a working state; but this nourishing material must be of a plastic, rather than of a heating kind. If large quantities of oily matter were taken under these circumstances, the system would become either oppressed with combustible matter, or

with the heat resulting from its burning, instead of being strengthened for the increased labour. The best addition that can be made to the ordinary diet to meet this requirement is lean meat. One pound of meat contains as much plastic matter as two pounds of bread or four pounds of potatoes. Lean meat is the most nutritive and the least heating of all the substances employed as food. A plentiful meat diet has the same effect upon a hard-working man that a corn diet has upon a hard-working horse; it fits him to bear the constant strain made upon his muscular structures, and it does this without overloading his body with combustible matter at the same time.

" 313. Absolute repose necessitates the employment of a chiefly *farinaceous* and a *very sparing* diet.

" When very little exertion of either body or mind is made, the waste of the organized structures is proportionally slow; and hence very little plastic food is called for. The farinaceous materials of the nature of rice, potatoes, and tapioca, then, contain as much direct nourishment as the inert system requires for its sustenance; and they have the further recommendation, that they are at the same time not of a very heating nature, because their starch needs to be converted into oil in the system before it can be burned or produce heat.

" 314. Exposure to great degrees of cold is best borne when a *very oleaginous* diet is used.

" The Esquimaux, who habitually brave the extreme cold of the arctic winter, live almost exclusively upon seal oil. Two ounces of oil produce as much effect in heating the body, when consumed as food, as an entire pound of lean meat.

" 315. Farinaceous foods are most suitable for *hot climates and seasons*.

" In the hottest regions of the earth, the mean temperature of the air is not sufficiently high for the purposes of the animal body; hence the internal furnace is kept burning in them as well as in the colder climates. But less fuel, of course, needs to be consumed. Under such circumstances, starch forms a better fuel than oil, because it is less combustible and burns more slowly. Oil differs from starch principally in containing ten times less oxygen: it therefore has a greater attraction or thirst for the corrosive element, in this degree, and of necessity gives out more heat when burned. Two ounces of oil produce as much heat in the body as five ounces of starch; but the heat produced by the burning of the starch is also set free more gradually, because this principle has to undergo a preliminary process of conversion into oil before it is ready for use. It is on this account that the natives of India and China find rice so suitable an article to form the chief bulk of their food.

" 316. In temperate climates the diet is best *varied with the seasons*.

" The remarks made in relation to the various heating and nourishing powers of different kinds of food apply as much with regard to seasons as they do with regard to climates. More oleaginous principles are required in winter than in summer. It frequently happens that persons who take cod-liver oil through the winter, in England, get so oppressed by it in summer that they are constrained then to refrain from its use.

" 317. Animal food is not *absolutely essential* for the support of life.

" This may be inferred from the fact that there are many animals which feed exclusively upon vegetable matters. The ox, that supplies beef to man, eats only grass and

turnips. Many individuals of the human species take nothing but vegetables as food, and yet preserve vigorous health for long periods of time. There is no nutritious principle in meat that is not also found, although in a more sparing and less condensed form, in vegetable substances.

"318. A *mixed* animal and vegetable diet is the best adapted to the general wants of man.

"It is a debated question whether man is designed by nature to feed on vegetable or animal substances. It is not difficult, however, to find a satisfactory answer to this. He is intended by nature to live on both. He is omnivorous ("devouring all things") in the widest sense of the term. He eats and thrives upon all kinds of food, and may be restricted to an exclusively animal or vegetable diet with impunity, provided only a due proportion of plastic and combustible principles are supplied, in the condition in which they are available for use. In tropical lands, man luxuriates in delicious, sugary fruits, and in other productions of the ground; in temperate climates he mingles bread and meat in various proportions; on the wide prairies, he can get nothing but buffalo beef and venison; and in the dreary arctic waste, fish and seal oil are his sole resources; yet under all these variety of circumstances he still manages to keep his frame in healthy vigour, and fit for its work. Man, in reality, is enabled to exist upon a great diversity of food, in order that he may dwell in great diversity of conditions; his omnivorous capacities have been conferred upon him, in order that he may "subdue the earth" and cover its surface, from the luxuriant tropics to the desolate poles, with his race. In civilized and densely peopled lands, where mouths multiply much faster than the natural productiveness of the soil, a mixed diet of animal and vegetable substances is invariably adopted, because in practice it is found more economical and convenient. It proves to be easier to make the land yield an augmented produce under the application of science to its culture, when that produce is taken out in mutton, beef, and grain, than when it is procured in the form of grain alone. Every possible advantage has then to be sought out and seized upon, in order that the rapidly increasing numbers of the people may be comfortably and sufficiently fed. But the employment of the mixed diet by highly civilized races of mankind has another very important advantage. It enables a larger quantity of plastic substances to be thrown into the system at any time, to answer a special purpose, without increasing, in the same proportion, the quantity of fuel present in the frame. It furnishes a means for strengthening the body of the hard-working man for extraordinary exertion, without its being heated in a corresponding degree. The natural food of the horse is grass, but so soon as the horse is taken from the pasture and set to drag heavy loads, it is found that its muscular powers must be sustained by the addition of a certain quantity of corn to its daily fare; for the corn has much more plastic nourishment in it than an equal quantity of grass. Meat is added, for the same reason, to the toiling man's daily fare; that is, in order that the excessive waste of plastic substance, entailed by his labour, may be promptly and easily repaired. These remarks apply as much in the case of mental as of bodily exertion. The best physiologists are of opinion that, although there can be no doubt an exclusively vegetable diet is sufficient for the production of a full and perfect development of the bodily frame of many, it is equally clear that the addition to it of some animal food favours the formation of the highest power of mind.

"319. The food of man becomes more easily digestible by being *cooked*.

"Man may be distinguished as the cooking animal. The savage, in his rudest state,

makes a fire, and prepares his food, by roasting or baking it, before he eats it. No other species of animal performs this operation. All the diversified processes of the cook's art have one object in view (so long as they are confined to their lawful province)—the reduction of the various nourishing principles of the food to their most soluble condition. Cooking, indeed, imitates many of the actions that are naturally brought about in the digestive canal, and may be viewed as a preliminary stage of digestion. It breaks the films of the starch grains, and converts them into a sort of sugar or gum; it softens and opens out the texture of the glutinous and albuminous matters, and it changes the oily principles into bland milk-like emulsions. It is best that no uncooked food, excepting ripe fruits, should be eaten, and they can hardly be viewed in the light of an exception, for they have really undergone a sort of cooking in the heat of the sun.

"320. Savoury admixtures of food are addressed more to *tempting the appetite* than to rendering the food easy of digestion.

"On this account, the refinements which modern luxury has introduced into the cooking art, are evils rather than benefits. The mingling of savoury foods into varied dishes that gratify the palate, replaces natural and healthy appetite by unnatural and disordered craving. All the appetites are given to animals to insure the fulfilment of certain actions that are essential to the well-being of the body. Eating, in common with many of the other ordinary operations of life, has been made pleasurable, in order that the creature may be induced to take the food that is necessary for its sustenance, for the sake of the enjoyment that is attendant upon the act. When, however, numerous different kinds of food are offered to the palate in succession, and when highly-seasoned and richly-flavoured dishes are presented in the place of simple fare, men are apt to continue eating, for the prolonged gratification of the sense of taste, long after the real wants of the system have been satisfied; and so the stomach is oppressed with a load that is far beyond its power of management, instead of being only fairly tasked with the work it is easily able to accomplish. Persons who value the blessings of uninterrupted health, should always train themselves to make their meals consist of at most one or two dishes of simple and plainly-cooked food. All indulgence in the pleasures of the table beyond this is playing with temptation, and planting seeds that are almost sure to ripen into future suffering and evil."

THIRD DAY AT THE ROYAL POLYTECHNIC INSTITUTION.

We resume our diary of this well-conducted place of amusing instruction with a few notes culled from Dr. Rae's original and admirable lecture, with special reference to the probable fate of Sir John Franklin and his party. The brave Doctor commenced by referring to the lectures delivered on the beautiful collection of arctic curiosities made by Mr. Barrow, which formed the ornament and attraction of the room he now lectured in, and apologized (as it proved, unnecessarily) for any want of fluency on his part. He had made notes of journeys anterior to his own performed by others, and referred chiefly to those undertaken by bont and sledge parties.

The first exploring journey seems to have been undertaken by Churchill in 1771, who proceeded as far as the Copper-mine River. A canoe-voyage, by M'Kenzie, was made in 1789, for the purpose of exploring the north-west coast of America.

Franklin, in 1821, accompanied by Back and Richardson, proceeded to the Copper-mine River, returning by Hood River, two hundred miles south of their previous winter quarters. The whole party experienced the greatest privations—half of them perished, and the remainder were saved only by Back proceeding forward and obtaining assistance from the Indians' settlement. In 1826 Franklin again proceeded northwards, accompanied by Back and Richardson. They divided their men into two parties—one proceeding north-west to within one hundred and forty miles of Point Barrow, and the other to an opposite direction, down M'Kenzie River. On returning they wintered on the north-west coast of the river, and were attacked by Esquimaux. On their return in the following spring the Esquimaux again opposed them, and the rapid stream of the Copper-mine River afforded great obstacles to their progress. They eventually reached the Bear Lake, and succeeded in surveying altogether the coast from one hundred and forty miles east of Point Barrow as far as Copper-mine River. In 1833 Ross undertook a voyage, and was detained by the ice for a long time in Regent's Inlet. He had to abandon his vessel, and proceed to Fury Beach, where he wintered, and at last met with the *Isabella*, a whaling vessel which he had, some years previously, commanded, and by her he returned to England.

Ross having been so long away, occasioned a journey in search of him by Back, in the autumn of 1833. Back went by canoe as far as the Slave Lake, wintered at Fort Reliance, and, hearing in the spring of 1834, of Ross's safe return, and having the survey of the coast near Point Hearne completed, returned at once to England.

In 1837 the Hudson's Bay Company sent an expedition under Messrs. Dease and Simpson, who surveyed the coast from Point Barrow, north-westward, returning by Bear Lake, where they wintered. In the spring of 1838 they crossed the Copper-mine River, coasted eastward, and arrived at Franklin's quarters of 1821. Leaving their boats, they returned in 1839 by coast to Castor and Pollux River, retracing their steps to Copper-mine River. During this expedition, Simpson died in the spring of 1840. No expedition was sent out again till 1844. Dr. Rae, then coasting on Hudson's Bay, reached Repulse Bay, so as to complete the survey of unexplored coast in that direction.

He had first to learn surveying, and to accomplish this had to perform on foot a journey of twelve hundred miles to Canada, carrying all his clothing, &c. during the whole journey, and going quite alone, with the exception of one servant. On one occasion they were caught by a snow-

storm, and lost their path. After resting for the night, and finding all traces obliterated by the snow, they ingeniously re-discovered their path by carefully trying under the soft snow for that which had been previously hardened by footsteps, and they proceeded on their journey.

On their return journey, Dr. Rae could not obtain men to assist in dragging boats; no inducement whatever could persuade them to engage in the laborious and hazardous journey. The Doctor was much discouraged by *soi-disant* friends, but having at last procured men, he coasted to Repulse Bay, crossed the land towards the north-west, and—obstructed by the ice—returned to Repulse Bay and wintered there. The cold was so great as to freeze together even the leaves of the books; they thawed them by sleeping on them. They killed about one hundred and fifty deer and two musk oxen in two months, had but a meal a day, and—having no fuel—spent much of their time in bed, although all their time was not wasted, as Dr. Rae kindly established schools for the men. On the arrival of spring, in 1845, Dr. Rae prepared sledges to complete their survey, left winter quarters 5th April, surveyed the Gulf of Boothia, running north-west, and, taking afterwards the north-east coast, they returned to Repulse Bay and met Esquimaux, who received them kindly, and seemed to be an epitome of moral excellence.

In 1848 Rae and Richardson proceeded in search of Sir J. Franklin, and—going north-west to Bear Lake—descended M'Kenzie River in boats, and returned by the south-east coast towards the Copper-mine River; but meeting with ice they abandoned their boats, and went to winter quarters on Bear Lake, where they underwent great privations, and suffered much from cold; yet Richardson, although sixty years of age, shouldered his *traps* like a man, and shared work with the rest. Rae and Richardson parted in the spring of 1849. Rae descended the Copper-mine River and lost his boat, which was swamped by a rapid, and after this proceeded to Bear Lake. Here Dr. Rae inculcated the necessity of abstinence from wine, &c., both on their own and on account of the Indians—a drunken man making a bad trader. Tea and coffee *only* were used as their beverage. Pullen, having passed by boats from Behring Straits, met Dr. Rae at Bear Lake; and they afterwards proceeded to M'Kenzie River, wintered there, and returned to England.

Dr. Rae having received instructions from the Admiralty to proceed in search of Sir J. Franklin, the choice of course being left to his own discretion, started to Bear Lake in the spring of 1851, ascended the Copper-mine River, proceeded north-east to Prince Albert's Sound, and there left his boats. It is a curious circumstance that Collinson and Dr. Rae never met, although on May 21st they were within about sixty miles of each other. He now descended the Copper-mine River, and passed north-east to Victoria

Strait, and there found two pieces of drift-wood and rope, evidently part of the stores of Sir J. Franklin. Here he met the Esquimaux, who could give no trace or information of any white men, and Dr. Rae returned by Bear Lake, &c. to England.

In 1853 Dr. Rae desired to complete the survey of the coast between Peel Sound and Victoria Strait, and started with two boats from the coast of Hudson's Bay, accompanied by fourteen men, on the 26th of June. Proceeding northwards, and being overtaken by a fog, the party went up a river by mistake, and had to return through a dangerous and rapid stream. He then proceeded, after dividing his party and choosing the most able, to Repulse Bay, with seven men and three months' provisions, and arrived there the 15th August. Whilst suffering great privation from want of food, Dr. Rae eulogises the conduct of the men; no murmuring, but rather a cheerful desire to share and meet all dangers, and all volunteered to stay and winter; and although their prospects were very bad, most providentially some reindeer were found and killed. These animals are only to be obtained by intercepting them during their migrations, and the chance of obtaining food from them is so slight as to leave but two winter's quarters tenable in these parts, thus destroying the hope of Sir J. Franklin's having obtained food by such means.

But spring returned. They had lived in snow houses during the whole winter, the cold being fearful, reindeer skins only serving for clothing, bedding, &c., and their flesh for food. To keep the men's minds employed Dr. Rae established a school, and between that and bed they spent their time at a temperature of twenty-seven degrees below Zero!—Zero being thirty-two degrees below the freezing point of water.

Not discouraged, they started north-west, and met the Esquimaux whom they had seen in previous expeditions. On making inquiries of one, he stated that a party of white men had been seen some time previous. On Dr. Rae pressing him to accompany them in their search for them, the man declined, urging the necessities of his family; he being out hunting for their support.

The man stated that all the whites were starved to death, and showed their number by causing four to hold up their ten fingers, counting thus forty souls! Rae still proceeded, and met more Esquimaux. They also spoke of white men, and sold to Dr. Rae spoons, sovereigns, gold bands, watches, silver plate, a fork, and knives, the greater part of which had engraved on them the initials of some of Sir J. Franklin's party; he also bought Sir J. Franklin's order of Hanoverian distinction, and the Esquimaux stated that the white men had proceeded south by Victoria Strait from Peel Sound.

On collating all information obtained, Dr. Rae fixes 1850 as the year in

which the white men died; and stated that even the Esquimaux sometimes die of starvation owing to the scarcity of food, and some years ago lost several of his own party owing to the same cause.

The Esquimaux depend much on seals for food, and have great tact in catching them. White men can never succeed in this. The Esquimaux watch by the seal holes, and listen till the seals come up to breathe, and they then spear them with great dexterity.

Dr. Rae considers, that although graves of Franklin's officers were found on Beechey Island, Franklin proceeded westward of Barrow Strait, and that the vessels were lost at the north-west end of Peel Sound. From drift-wood having been found in Victoria Strait, he presumes that the party had proceeded southward towards Back River, and "from the slight chance they had of meeting deer, they, in the absence of any means of support, died of starvation!"

In the course of his lecture Dr. Rae complained of the misrepresentations of Mr. Lester Buckingham; he defended himself from such aspersions, and said that he relied on his extensive experience as a justification of any opinions or inferences which he advanced.

Finally, he referred to the expedition which is now on its way to explore the part described by the Esquimaux as the place where the white men are to be found. He fervently hoped that their journals may be discovered; for although the Esquimaux stated that many of the books had been destroyed, yet he believed, from the knowledge he has of their careful character, the books may yet be found hidden under stones, according to the custom of Esquimaux in concealing things. Dr. Rae concluded with thanks to the audience for their indulgence, as his lecture had lasted two hours, and he retired amid the plaudits of the large assembly, who evidently admired and respected him for his modest, unassuming, brave, and learned deportment.

Since these lectures have commenced, Mr. Pepper has had the good fortune to receive a present from his Imperial Majesty the Emperor of France. The present is truly an imperial curiosity, which all should go to see, being the largest bar of the new and remarkable metal, aluminium, in existence. It is a metal made from any earth, clay, bricks, or matter containing aluminium, and, from its highly valuable properties, both chemical and physical, it will probably take one of the most useful positions yet attained by a metallic substance. Mr. Pepper is now lecturing daily on this *gracious present*, and we shall give our readers the benefit of his information in our next.

ILLUSTRIOUS MOTHERS.

MADAME DE CHANTAL.*

At the time of the massacre of St. Bartholomew and the wars of the League, there lived in the ancient town of Dijon a president of the Parliament of Burgundy, named Benigne Fremiot. He was a faithful adherent of Henry IV. the Protestant king, an enemy of the League, and yet a staunch Catholic. Though he took no share in the persecutions directed against the Huguenots, he detested their religious opinions. This gentleman was married to a lady of good family, who had already given him one daughter, when a second was born to him on the 23rd of January, 1572. This was the festival of St. John the Almoner, and, after him, the child was named Jane. Monsieur Fremiot proved a kind and attentive father. To preserve his children from the doctrines of Luther or Calvin, he instructed them carefully in the points contested between Catholics and Protestants. Little Jane relished such teaching exceedingly; for she was a precocious child, deeply impressed with a sense of religion, and ardent and impetuous in her faith. Even when about five years of age she evidenced such intemperate zeal as might have degenerated into bigoted intolerance but for the indulgence her father inculcated, and which her own kindness of heart led her to feel. She rejected the addresses of a gentleman of rank and wealth because, as he was a Huguenot, she considered him an enemy to the church.

It was her wish to enter a cloister, but to this her father would not consent. "Christian virgins," he said, "should remain in the world and edify it with their virtues." Jane dutifully yielded, and left the choice of a husband to the president, who married her, in her twentieth year, to the Baron de Chantal, a distinguished officer, high in favour of Henry IV., rich and noble, and no more than twenty-seven years of age.

A few days after the ceremony had been solemnized, the baron took his bride to his seat at Bourbilly. As a proof of his confidence, he insisted on giving up to her the management of all his property. She shrank from so heavy a responsibility, which would not, she conceived, leave her sufficient time for her devotions; but her father-in-law very sensibly objected, that piety was not incompatible with the daily tasks of life. He quoted the case of his own mother, a lady of many virtues, reared in a court, and who had yet found it possible to become the most notable woman in the province.

We reluctantly pass over the many instances recorded of the active charity of Madame de Chantal. Doubtlessly many of them were prompted by the peculiarity of her religious sentiments, and savour much of fana-

* This sketch is, with a few verbal alterations, abridged from Miss Kavanagh's "Women of Christianity."

ticism ; but we cordially agree with Miss Kavanagh, who, in commencing the biography of this excellent woman, says, "The religious women of the seventeenth century bear the mark of their age—earnestness." In England, Germany, and France we may trace in them, whether Protestant or Catholic, the same high and austere character. They are not always liberal or tolerant, but they are at least ever earnest.

Madame de Chantal loved her husband tenderly, almost passionately ; for it was not in her nature to love by halves. Her example influenced him so much, that he at length spoke of retiring wholly from court, and fixing his residence at Bourbilly. Whilst cherishing that project, he fell ill. Madame de Chantal attended him devotedly ; his recovery was slow, and, as she sat by his bedside, the baron and his wife discoursed together of religion and death. He wished her to enter into the agreement, that, should one happen to survive the other, that one should embrace a religious life. Devout as she was, Madame de Chantal would not hear of this ; for she said that it implied a separation, of which she could not endure to think. The baron at length fully recovered, but he did not appear much more cheerful. He told his wife that in a recent dream he had seen himself clad in a crimson garment, which he took as a sign that he should be badly wounded. Madame de Chantal had a free, generous spirit, wholly removed from superstition, even in that superstitious age. She laughed at her husband's fears, and gaily said, "I might as well think that I am going to become a widow ; for the other night I dreamed that a long crape veil enveloped me from head to foot."

A few days after this, the baron went out shooting with one of his friends. He wore a fawn-coloured habit. His friend, seeing him moving through the bushes, fired, and wounded him mortally. Madame de Chantal, though recently confined of her last child, was soon on the spot. She found a doctor doing for him all his art could do. "You *must* cure him !" she exclaimed in the passion of her woe. She offered to heaven all she had that was precious—her children and her wealth—for that one life ; but the sacrifice was not accepted. The baron survived this sad accident nine days. He died like a Christian ; his chief anxiety was to console his wife and the unhappy man who had caused his death. He repeatedly declared that he forgave him freely, and caused the pardon to be recorded in the register of the parish church, in order to secure him from any annoyance or trouble.

In the same noble and generous spirit Madame de Chantal afterwards became godmother to the child of the man who had made her a widow.

She was in her twenty-eighth year when this sad accident happened. She had already lost two children, but four—one son and three daughters—remained to her. Her grief, though tempered with resignation, was great, and she took a solemn vow never again to marry. Prayers, alms,

and her children divided her life. Her old longing for the cloister returned to her, and but for her children, she afterwards said, that she thought she should have gone and buried herself in the Holy Land. This confession shows that her ardent temperament needed wise control. She was peacefully residing with her father at Dijon, when her father-in-law, M. de Chantal, then seventy-five years of age, wrote to her, that, if she did not come and reside with him, he would marry again and disinherit her children. Maternal affection induced her to comply, and accordingly she with her children left Dijon for the seat of M. de Chantal—Montelon, near Autun. She might have lived there happily enough had not her father-in-law been provided with a shrewish housekeeper, who had ruled his establishment despotically for many years, and now beheld with displeasure the presence of one, whose near relationship and rank threatened to interfere with her own authority.

Madame de Chantal, who quickly saw that her father-in-law's interests were not always cared for by the woman in whom he trusted implicitly, did indeed attempt to interfere, but love of peace induced her to relinquish the attempt. She bore every annoyance with exemplary patience and forbearance, and her charity, exercised to all in her neighbourhood, involved acts of self-denial and austerity almost incredible.

In the year 1606 Madame de Chantal went to her château of Bourbilly for the gathering in of her vintage. She managed the estate and property of her children, and the task was never neglected. She was detained at Bourbilly in consequence of a fatal epidemic, which appeared amongst her vassals. Her assiduity in ministering to the sick and dying was most remarkable. It is computed that for seven weeks consecutively she laid out from two to five corpses daily. At length she became ill, literally from fatigue.

Francis of Sales wrote her a letter of amicable reproof, warning her not to yield too much to the promptings "of that strong heart of hers, which loved and willed mightily." Her friendship with this prelate, which commenced in 1604, proved in many respects very advantageous to her, although it resulted in her taking a step which exposed her to the severe censure of the world, and which her biographers are evidently at some trouble to explain.

Francis of Sales had long wished to establish a religious order, mild in rule, but evangelical in spirit, to which ladies of feeble health and unable to bear austerities might be admitted. He purposed calling it the Order of the Visitation of the Virgin Mary. Its members were to reside under the same roof, but neither to be cloistered nor required to take the vow of poverty. Practical charity was to be their great aim.

Madame de Chantal had often expressed to her friend her passionate desire of entering some religious community, and thus fulfilling the early

aspirations of her youth. He objected to her, that she could not desert her young children, and forbade her to think of anything of the kind whilst they needed her care; but when he thought that she could conscientiously do so, he suggested that she should become one of the community he meant to found in his native town of Annecy, in Savoy. With joy she embraced the proposal; but she felt strangely perplexed to know how to inform her family of her determination. She was then in her thirty-eighth year. She had lost one of her youngest daughters, and married the eldest to M. de Thorans, the nephew of Francis of Sales. Her son was fifteen years old; and in those times the sons of the nobility were launched into the world, far from the control of pious provincial mothers, at an age still earlier. Her strongest tie was therefore with her father and her father-in-law, both very aged. They gave their consent to her project, but with the deepest reluctance, and raised numerous objections, which Madame de Chantal overruled.

The education of her son, she said, no longer needed her presence—the guardianship of her father would suffice until he entered the world. Her married daughter would, on the contrary, be much benefited by her sojourn at Annecy, as she was still very young, and required the advice and direction of a mother. Her youngest daughter she proposed taking with her and keeping under her own care until she married her in a manner befitting her rank. In short, she prevailed.

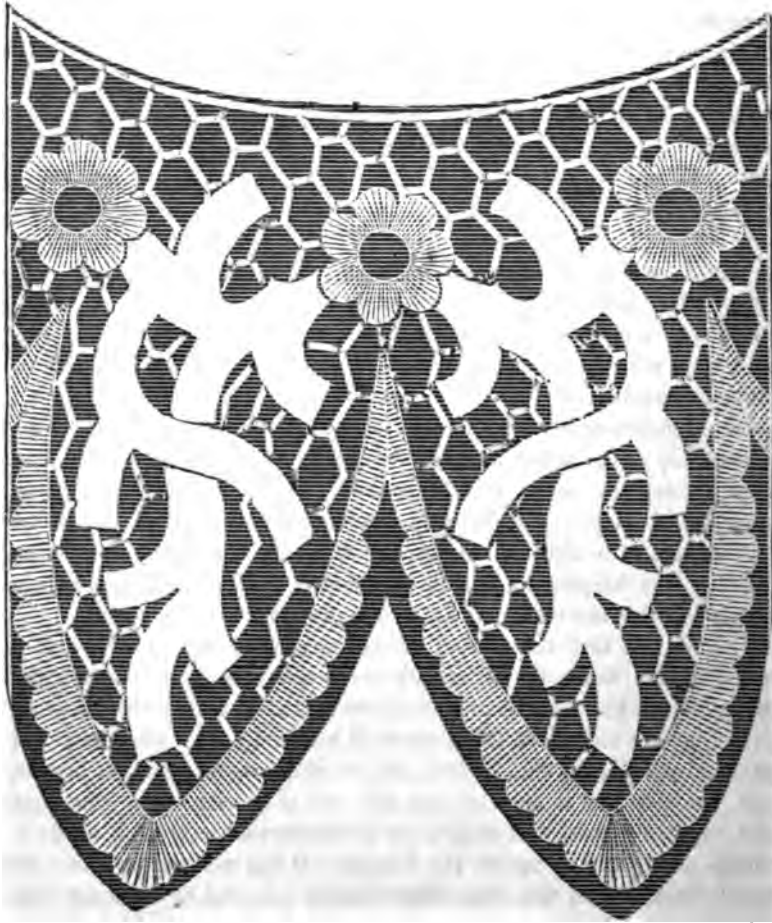
Nothing less than the fervour of religious enthusiasm could enable a woman, whose heart was all charity and tenderness, to go through the parting, which her early biographers have related as taking place between herself and her kindred at Dijon, where all her family had assembled to bid her a solemn adieu. She knelt at the feet of her father, and, not without tears, besought him to bless her and take care of her son. For some time both wept in silence. At length the president said, "Oh, my God! it belongs not to me to oppose thy designs. It will cost me my life. To thee, O Lord, I offer this dear child; receive her, and be Thou my comfort." He raised and blessed her as he spoke.

Madame de Chantal was a kind mother, full of tenderness. Her children loved her passionately, and none loved her better than the young son whom she was going to leave in order to become the help and comforter of strangers. He cast himself at her feet, he twined his arms around her neck and entreated her not to go. Seeing at length that his prayers would not avail, he laid himself down on the threshold of the door and said, "I cannot detain you; but if go you must, pass, then, over the body of your child." She stepped over him, then returned weeping. A clergyman, tutor to her son, thought that he saw her constancy waver, and reproved her. Her answer—"I AM A MOTHER!"—might have softened a harder heart.

(To be continued.)

FANCY NEEDLEWORK.

By MRS. PULLAN.

**COLLAR IN GUIPURE DE VENISE.**

MATERIALS:—Fine jaconet muslin, with the royal embroidery cotton, No. 30, of Messrs. Walter Evans and Co. of Derby, and either a piece of guipure net, or Evans's Mecklenburgh thread, No. 80.

As the section given of this design is of the full size, it will be easy for any of our readers to trace an entire collar from it. It may be worked either with guipure net underneath, or by working, in button-hole stitch, the bars which form the ground.

When this latter is the case, and the bars are worked in Mecklenburgh thread, they must be done before any other part of the embroidery. The branch of coral is merely edged in button-hole stitch. The flowers are overcast from the centre, which is pierced with a stiletto.

WAX FLOWER MODELLING.

BY MRS. MAKEPEACE.

(Continued from page 354.)

HAVING cut out your petals, &c. in wax, we proceed to the uniting and formation of the flower, and I shall therefore select a simple one, as that which I presume you to have cut out. For example:—

THE WHITE JESSAMINE.—This flower, though simple in its construction and easily imitated in wax, requires some skill and taste to give it that elegantly easy and graceful appearance the natural flower always presents. I shall infer that previously to commencing your work you have selected the necessary materials—some extra thick white, a little medium yellow, and two shades of green wax, one for lining, the other shade for the darker or face of the leaf, some fine silk wire (white), a bottle of white, a casting pin suitable to the size of the petals, and a sable brush. Now commence the tinting. Take upon your palette as much white as you consider will be necessary for the quantity of blossoms you have cut out, granulate it with your muller or palette-knife, and with the sable brush, brush it lightly over both sides of the wax, always bearing in mind you must never go near to the base of the petal with the tinting powder, or you will be unable to fix them. After having tinted them all, begin to curl them, which is accomplished by simply placing the petal in the palm of the left hand, and with the curling pin in your right with a gentle pressure cup them slightly. Having completed this part of your work cut a length of green silk wire, and with a small piece of yellow wax turned over the wire two or three times, that the wire may not slip out, form a pointed knob of the wax round this knot; fix your stamen, which is a piece of yellow wax cut very fine to resemble fringe; having attached this fix on your petals: these must be placed in the form of a star. The tube must be hollow, which, if you carefully examine the natural flowers, you will readily perceive. Holding the wire in your left hand, with your right attach the petals and fix them firmly to the base with the thumb of the left. The more careless and easy the petals are curled the more grace your flowers will acquire. For the calyx use the darker shade of green wax—cut it from your paper pattern; for the stems prepare some slips of pale green, place the wire down the centre of the strips, and with the forefinger and thumb of the right hand twist it until it is *perfectly smooth and round*. Your flowers are now finished. Truss or place them on the stem with a due regard to the natural tendencies of the flower; for, although you may have modelled your flowers perfectly correct, a disregard to the minute, however trifling it may seem, will render your flower stiff and formal. Do not be afraid of putting plenty of foliage to your flowers—the great mistake

into which modellers generally have been led, in the absence of this beautiful appendage. It is thought by some, to group together a quantity of glaring coloured flowers with but few leaves is better suited to the general taste, whereas for true elegance, beauty, and harmony, one handsome flower with its expanding buds, surrounded such plenty of foliage, would seem far more preferable.

Nature has arrayed all flowers in green. Then why, when we profess to imitate, should we divest the flower of its greatest adornment? Our next flower for illustration shall be a

SCARLET FUSCHIA.—For the sepals of this you will also require extra thick wax, and for the petals medium. The pistil is a slip of wax twisted round a piece of white silk wire, in the same manner as the preceding flower; the stamen, of which there should be eight, narrow slips of wax twisted between the finger and thumb of the right hand until perfectly round; cut some small square pieces of wax, and twist round the extreme point of the thinnest end of the stamen; these should be first damped slightly with the medium, and dipped into a dry powder composed of a mixture of white and a very small portion of yellow No. 1. The four small round petals are tinted first with carmine, the second shade carmine purple; for the sepals use a small portion of scarlet mixed with carmine, the carmine predominating. Be very careful these colours are well mixed, or the sepals will show two shades at the end of the pistil; roll a small piece of green wax, on which will be attached the stamen, then place the petals about half an inch from the bottom of the stamen; the sepals should be put at the *bottom* of the stamen. The tube of this should be hollow; for the seed-pod roll a small piece of pale green wax till it becomes egg-shaped, finish with a stalk in like manner as the fuschia flower; tint the latter and the seed-pod with a little crimson colour dry.

POETRY.

THE ANGELS' CALL.

By CHARLES SWAIN.

To the green grave newly made,
Sisters come!

To the churchyard where she's laid,
Sisters come!

When the ninth day downward dips,
Will the spirit leave her lips;—
Bear her home:

Earth and shroud may then be spared,—
Angels have her house prepared,—
Bear her home!

She was lovelier than the morn,
 Sisters come !
 Purer than a flower new born,
 Sisters come !
 All who saw her ne'er could part
 Till her image fill'd their heart,—
 Bear her home !
 Never Death kiss'd maiden's eyes
 Fitter for Our Father's skies,—
 Bear her home !

There is grief with her to part,
 Sisters come !
 Anguish in the father's heart ;—
 Sisters come !
 Teach the mourner's faith to rise
 To that mansion in the skies,
 Where she's gone ;
 Teach the father's lips to say,
 'Mid the tears that must have way,
Thy will be done !

THE QUEEN'S VISIT TO FRANCE.

By M. ST. PÉRE.

Air—Partant pour la Syrie.

Lève ta tête altière,
 Paris, ville des rois,
 La rein d'Angleterre
 Touche ton sol Gaulois,
 Tressaille d'allégresse,
 Terre des troubadours,
 Grandeur, beauté, jeunesse,
 Ont droit à nos amours.

O reine, ta présence
 Près d'un Napoléon
 Consacre l'alliance
 De France et d'Albion ;
 De leur lutte insensée
 Perdons le souvenir ;
 N'ayons dans la pensée
 Qu'un heureux avenir.

Opposant leur bannière
 Aux projets des pervers,
 La France et l'Angleterre
 Régiront l'univers ;
 La science féconde
 Les arts, enfans du ciel,
 Enlaceront le monde
 De leur bras fraternel.

Guerriers des deux patries,
 Quand la paix nous rendra
 Vos enseignes unies,
 Chacun vous bénira.
 Les fils de notre terre
 Disent : Vive l'Anglais,
 Hourra ! dit l'Angleterre,
 Pour ces braves Français.

Et nous, sur le passage
Des deux grands souverains,
Que nos chants soient le gage
De triomphes certains.

A la muse immortelle,
Empruntons ce doux chant :
"Amour à la plus belle,
"Honneur au plus vaillant !"

NOTES AND QUERIES ON THE REIGN OF HENRY VII.

(Continued from page 356.)

LEeks ON ST. DAVID'S DAY.

I SHOULD like to be informed what arguments can be brought to prove that leeks were worn by Welshmen prior to the reign of Henry VII. On what authority does the story about Cadwallader rest? Can it be proved that leeks were known in Britain before the Tudor dynasty? If it cannot, may we not assume that the leek was adopted by the Welsh as a national emblem out of compliment to Henry VII., the Welsh king, or his family, especially as the Tudor colours were green and white?

A CAMBRIAN.

PUBLIC OFFICERS IN THE REIGN OF HENRY VII.

93. *Lord Stewards of the Household.*
— Robert, Lord Brooke.
1502. Sir Gilbert Talbot, Knt.
94. *Treasurers of the Household.*
— Sir Richard Croft, Knt.
1500. Sir Thomas Lovell, Knt.
95. *Comptroller of the Household.*
? Sir Richard Edgecumbe, Knt.
96. *Captains of the Yeomen of the Guard.*
• 1486. John, Earl of Oxford.
1488. Sir Charles Somerset, Knt. afterwards Lord Herbert and Earl of Worcester.
97. *Speakers of the House of Commons.*
1485. Thomas Lovel, Northampton or Oxfordshire.
1488. John Mordaunt, Bedfordshire.
1489. Sir Thos. Fitzwilliam, Yorkshire.
1492. Sir Richard Empson, Northamptonshire.
1496. Sir Reginald Bray, Bedfordshire or Northamptonshire.
— Robert Drury, Sussex.
1497. Thomas Englefield, Berkshire.
1504. Edmund Dudley, Staffordshire.

98. *Chief Justices of the King's Bench.*
 1504. Sir William Husse (or Hussey), Knt.
 1496. Sir John Fineux, Nov. 24.
99. *Puisne Judges of the King's Bench.*
 1485. John Salyard (or Sulliard).
 1488. Thomas Tremayle.
 1496. Robert Read.
 1507. Robert Brudnell (or Brudenall).
100. *Junior Barons of the Exchequer.*
 1485. John Holgrave.
 1489. Thomas Golderburg (or Goldsborough).
 — Nicholas Lathelle.
 — Thomas Roche.
 1495. Thomas Barnwall, 2nd Baron.
 1497. Andrew Dymoché.
 1501. Bartholomew Westby, 2nd Baron.
 1502. William Bolling.
 1504. John Alleyn.
101. *Masters of the Rolls.*
 1485. Robert Morton, Nov. 13.
 1487. David Williams, Nov. 26.
 1492. John Blyth, May 14.
 1494. William Warham, Feb. 13. (*Note 87*).
 1502. William Baron (or Barons), Feb. 1. (*Note*).
 1504. Christopher Bainbrigge, or Benebrigge, Nov. 13.
 1508. John Yonge (or Young), Dean of York, Jan. 22.

CORRESPONDENCE.

A MAGAZINE FOR YOUNG LADIES.

To the Editor of "THE GOVERNESS."

SIR,—Your excellent periodical is so well suited to its purpose, and, so far as I can judge, gives such universal satisfaction, that it may be great presumption in me to suggest what I think would render it additionally attractive and interesting to those of my profession; as, however, I have mentioned the subject to several of my friends who are on your list of annual subscribers, and they are quite of my opinion, I have less hesitation in addressing you.

We think that instead of "THE GOVERNESS" being addressed exclusively to Educators, it might, with very little difference as regards its general tone and character, be made a serviceable Monthly Magazine for Young Ladies. The important truths so ably enunciated and advocated by yourself and your talented coadjutors should be impressed on the minds of those who in a few short years will in all probability be "Female

Educators." But we cannot put "old heads on young shoulders." However interesting "THE GOVERNESS" may be to teachers and parents, it would, we think, require a *little* alteration to make it a favourite with young people. Could you not devote a few pages especially to the young? I do not mean that they should be for junior pupils, but for those who, if attracted by a little light literature, might take as lively an interest in, and profit as much by, a perusal of "THE GOVERNESS" as those for whom it is specially intended. French, Italian, or German translations, Enigmas, Questions, or themes on various branches of Education, Historical Tales, and so on, would, I believe, be counted an improvement. I quite like your plan of rejecting *verses* mis-called poetry. I wish that many other editors would act so; bad prose composition is objectionable enough, but doggerel rhyme is insufferable. Now, I think that if youthful efforts in poetic composition were encouraged by you, it would be productive of good, and I do not think that your subscribers would object to a page being occasionally occupied by young lady contributors. I have named this subject to my pupils, and they appear quite delighted with the idea. Five or six are willing to become yearly subscribers; but if, as I am an original subscriber for three copies, you will allow my pupils the privilege of having "THE GOVERNESS" at the reduced price, I believe that nearly all my senior pupils would become subscribers. If you consider this letter worthy of insertion, you are very welcome to publish it. There may be objections to the alteration I propose, which have escaped the observation of my friends and myself. We must defer to your better judgment.

I am, Sir, your obedient servant,

A GOVERNESS.

Clifton.

EXERCISES FOR PUPILS.

To the Editor of "THE GOVERNESS."

SIR,—During the recess I had the pleasure of meeting with several ladies of my acquaintance, who, like myself, are engaged in tuition, and, strange to say, they are all subscribers to "THE GOVERNESS." Allow me to congratulate you on your success. I can testify that "THE GOVERNESS" gives the greatest satisfaction to persons whose views on religious doctrinal points differ very much, but who are equally earnest in the work of education.

I believe that my friend Miss ——— of Clifton intends to write to you on the subject of adapting "THE GOVERNESS" somewhat more to young ladies, without altering so materially as to detract from its present usefulness. I have much pleasure in saying that I fully concur with her. I assure you my pupils have taken great interest in the "Notes and Queries on the Reign of Henry VII." and also on the very excellent "New System of Arithmetic." I think that if exercises *not too difficult* were given on various subjects in each number of "THE GOVERNESS," to be answered by pupils only, and that the best answers were published *with the names of the young ladies*, it would cause "THE GOVERNESS" to be a welcome Magazine in the school-room. I may add, that several other ladies think as I do on this subject; and, should you adopt the plan, I think you may depend upon a large augmentation of your subscription list, for a large number of young ladies will, I am sure, become subscribers.

I am, Sir, Yours truly,

M. A. S.

SELECTIONS FROM OUR SCRAP BOOK.

TRUE POLITENESS.

POLITENESS is best to be known by description, definition not being able to comprise it. I would, however, venture to call it "benevolence in trifles," or the preference of others to ourselves in little, daily, hourly occurrences in the commerce of life. It is a perpetual attention to the little wants of those with whom we are, by which attention we either prevent or remove them. Bowing, ceremonies, formal compliments, stiff civilities, will never be politeness: that must be easy, natural, unstudied, manly, noble. And what will give this but a mind benevolent and perpetually attentive to exert that amiable disposition in trifles to all you converse or live with?—*Chatham*.

THE MAN.

THE lover who dares to be a man, and to "hint a fault, and hesitate dislike," even though the happiness of his whole life seem to him at stake—one who may forget a bouquet, or neglect a compliment, arrives a few minutes too late, or be disinclined for a waltz or polka, not admire a fashion, or disagree with a sentiment—such a lover, despicable and indifferent as he is pronounced to be by astounded mammas and indignant aunts (jealous for their daughters and nieces as for themselves), and, far as he falls short of romantic sisters' and young friends' exacting notions—may turn out the best of good husbands after all. If he dared to be a man when he had everything to gain, he will not be a coward when he has (in the world's opinion) nothing to lose.—*Courtship and Wedlock*.

MARRIED LIFE.

DECEIVE not one another in small things nor in great. One little single lie has, before now, disturbed a whole married life—a small cause has often great consequences. Fold not the arms together and sit idle. "Laziness is the devil's cushion." Do not run much from home. One's own hearth is of more worth than gold. Many a marriage, my friends, begins like a rosy morning, and then falls away like a snow wreath. And why, my friends? Because the married pair neglect to be as well-pleasing to each other after marriage as before. Endeavour always, my children, to please one another; but at the same time keep God in your thoughts. Lavish not all your love on to-day, for remember that marriage has its to-morrow likewise, and its day after to-morrow, too. Spare, as one may say, fuel for winter. Consider, my daughter, what the word "wife" expresses. The married woman is the husband's domestic faith; in her hand he must be able to intrust to her the key of his heart, as well as the key of

his eating-room. His honour and his home are under her keeping—his well-being in her hand. Think of this! And you, sons, be faithful husbands, and good fathers of families. Act so that your wives shall esteem and love you.”—*Fredrika Bremer*.

DOUBT.

It is the business both of religion and philosophy “to prove all things,” and, therefore, to doubt all things until we have proved them, or otherwise satisfied ourselves of their having a reasonable basis. Let us shrink, not from doubt, but from that moral degradation which is involved in the act of simulating a devotion not felt. Let us direct our abhorrence, not against atheistical confessions, but against those atheistical hypocrites, too common, we fear, in the conventional state of society in which we live, where doubts of the existence of a Divine Being are often cherished, and not acknowledged; where religion is worn as a mask; where, with the name of God upon the lips, the heart is set upon the attainment of rank or wealth, and the only God really worshipped is “the god of this world.”—*Westminster Review*.

HINTS TO “MISSES.”

WOMAN cannot be too cautious, too watchful, too exacting in her choice of a lover, who, from the slave of a few weeks or months (rarely years) is to become the master of her future destiny. What madness, then, to suffer the heart to be taken captive by beauty, talent, grace, fascination, before the reason is convinced of the soundness of principle, the purity of faith, the integrity of mind of the future husband. It is not always the all-enduring, devoted, and impassioned lover who makes the kindest, the most attentive, and forbearing husband. We have often seen the coldest inattention, the most mortifying disparagement, the most insulting inconstancy follow even in the first months of matrimony, on the most romantic devotion and blindest adoration of courtship. The honeymoon seems to exhaust every drop of honey, and leave nothing but stings in the jar.—*Courtship and Wedlock*.

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 Woodward's (H.) *Glory in its Fallacy*, p. 8vo., cl.
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VARIETIES.

NEWTON'S INDIFFERENCE TO FAME.—The following anecdote is recorded by Conduitt, as showing Sir Isaac's indifference to fame:—"Mr. Molyneux related to us that after he and Mr. Graham and Dr. Bradley had put up a perpendicular telescope at Kew, to find out the parallax of the fixed stars, they found a certain nutation of the earth which they could not account for, and which Molyneux told me he thought destroyed entirely the Newtonian system; and therefore he was under the greatest difficulty how to break it to Sir Isaac. And when he did break it by degrees, in the softest manner, all Sir Isaac said in answer was, when he had told him his opinion—'It may be so; there is no arguing against facts and experiments;' so cold was he to all sense of fame at a time when, as Tillotson

said, a man has formed his last understanding."—*Sir D. Brewster's Life of Newton.*

"**ENGLISH HISTORY AND COMPOSITION.**"—The *Overland Mail* says, that the two following were exercises in English composition proposed by Sir James Stephen, at the late examination of candidates for the Indian civil service :—(1). "Let it be supposed that in the commencement of the year 1674, Clarendon then being in exile at Rouen, receives a visit in that city from Gilbert Burnet, the future bishop and historian, and that a dialogue takes place between them there on the results of the Restoration, as far as they had already been developed, and so far as the further development could be then foreseen. Write such an imaginary dialogue, adhering as closely as may be to the modes of thought characteristic of each of the speakers." (2). "The earliest intelligence of the arrival of the Pretender at Derby reached London on the 5th of December, 1745. Let it be supposed that on the 5th of that month, and before any further account of his proceedings had arrived there, a secret Jacobite in that city, connected with the court of George II., wrote to a Jacobite friend in the country a letter (1), descriptive of the effect produced by this intelligence, both on the minds of some of the more eminent members of that court and on the public mind, and (2), expressive of the hopes entertained by the writer of a successful issue of the enterprise. Write this imaginary letter."

REVIEWS AND NOTICES OF BOOKS.

"**BEAUMONT AND FLETCHER.**" By Leigh Hunt. Cl., post 8vo., pp. 363: H. G. Bohn. 1855.

THE title-page of this work announces it as containing Beaumont and Fletcher's finest scenes, lyrics, and other beauties, "now first selected from the whole of their works, to the exclusion of whatever is morally objectionable, with opinions of distinguished critics, notes explanatory and otherwise, and a general introductory preface." From the latter we shall make such quotations as will, we think, convey to our readers' minds the views of Mr. Hunt, which, on the subject of poetry, so fully accord with our own :—

"It is not customary, I believe, to write prefaces to books of selection. "Beauties" are understood to speak for themselves; and the more they deserve the name, the less politic it may be considered to dilate on the merits of the writings from which they have been culled. A wit who was shown the collection of detached passages called the *Beauties of Shakespeare*, is reported to have said, 'Where are the other nine volumes?'

"There are such especial reasons, however, why a selection from the works of Beaumont and Fletcher is a thing not only warranted but desirable (to say nothing of the difference of this volume from collections of merely isolated thoughts and fancies), that it is proper I should enter into some explanation of them; and for this purpose I must begin with a glance at the lives of the two poets."

With the outlines of the biography of Francis Beaumont and John Fletcher most of our readers are doubtlessly acquainted. Mr. Hunt very advisedly narrates all that, worth narrating, is known of them. He observes:—

“It might be asked by those who know Beaumont and Fletcher by name only, or by little else than modern adaptations of one or two of their plays, whether this view of their offences against decency is not exaggerated, and whether it was possible for any British court to set so low an example?

“It is not pleasant to be under the necessity of satisfying doubts of this nature, especially with a book full of beauties before us, taken from the authors who are found so much fault with; and it is impossible, for obvious reasons, to produce proofs from the authors themselves, and to do the very thing we object to, and quote what is not fit to be read. Nevertheless, it is proper to show from what an amount of depravity those beauties have been rescued; and it will be sufficient for this purpose to bring the testimony of two witnesses, who may fairly represent all the others, and both of whom would far rather have found the poets faultless than blameable. The first is Schlegel, one of the fondest as well as ablest critics of our national drama; the other, (the latest edition of the works of Beaumont and Fletcher,) Mr. Dyce.

“‘There is an incurable vulgar side of human nature,’ observes Schlegel, ‘which the poet should never approach but with a certain bashfulness, when he cannot avoid allowing it to be perceived; but instead of this, Beaumont and Fletcher throw no veil whatever over nature. They express everything bluntly in words: they make the spectator the unwilling confidant of all that more noble minds endeavour to hide even from themselves. The indecencies in which these poets allowed themselves to indulge exceed all conception. The licentiousness of the language is the least evil; many scenes, nay, whole plots, are so contrived, that the very idea of them, not to mention the sight, is a gross insult to modesty. Aristophanes is a bold interpreter of sensuality, but like the Grecian statuary in the figures of satyrs, &c. he banishes them into the animal region to which they wholly belong; and judging him according to the morality of his times, he is much less offensive. But Beaumont and Fletcher exhibit the impure and nauseous colouring of vice to our view in quite a different sphere; their compositions resemble the sheet full of pure and impure animals in the vision of the Apostle. This was the universal inclination of the dramatic poets under James and Charles the First. They seem as if they purposely wished to justify the Puritans, who affirmed that the theatres were so many schools of seduction and chapels of the devil.’”

From Mr. Hunt's remarks on this subject many passages might be selected which deserve a place in the memory of the lovers of English literature. We select a few:—

“With rare and beautiful exceptions they degrade love by confining it to the animal passion: they degrade the animal passion itself, by associating it with the foulest imperfections; they combine, by anticipation, Rochester and Swift—make chastity and unchastity almost equally offensive by indecently and extravagantly contrasting them; nay, put into the mouths of their chastest persons a language evincing the grossest knowledge of vice, sometimes purposely assuming its character, and pretending, in zeal for its defeat, to be intoxicated with its enjoyment.

“And these fatal mistakes occur not only in one, two, or six, or twenty, or thirty of their plays, but more or less in all of them—in every one of the whole fifty-two; sometimes in patches and small scenes, sometimes in great ones, often throughout a great part

of the play, frequently as its foundation and main interest, and almost always in some offensive link or other with the very finest passages, from which you are obliged to cut it away."

Adverting to Mr. Dyce's words, "Even in the pages of Addison, who did so much towards the purification of English literature, there are passages which may occasion some slight uneasiness to one reading aloud in a family circle," Mr. Hunt says:—

"If caution has become necessary in reading Addison, who is justly designated as one of the purifiers of our literature, and whose name has been held synonymous with propriety, it may easily be supposed how abundant the necessity is rendered in the case of the two most licentious writers of a licentious age. Fortunately they wrote much and beautifully; and it has been still more fortunate for them that genius and purity go best together, so that my selection has not only been enabled to be copious as well as spotless (thanks to the facilities afforded to excision by the authors themselves), but with the exception of a few of their sentences, not so easily detachable, and of the equally few incidents connected with them, contains, I think I may say, the whole of their finest writing, and every presentable scene that has been deservedly admired."

We shall, in our next, continue this notice, and extract a specimen, which will perhaps induce some of our readers to know more of Beaumont and Fletcher.

"THE CHURCH OF ENGLAND SUNDAY SCHOOL QUARTERLY MAGAZINE." 169, Fleet Street.

"THE ELEVENTH ANNUAL REPORT OF THE CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE. 1855."

It gives us much pleasure to notice such publications from any Christian community, but especially from one that has done—and has the means of doing—so much for Christian education as the established church of the realm. In our editorial capacity we wish to know as little as possible of distinctive religious tenets or party principles—the sound religious education of the rising generation is our object in view, and we regard Sunday-schools amongst the foremost of the appliances at present available to the Christian philanthropist. As we shall have occasion to revert to this subject in a future number, we shall now content ourselves with commending to our readers the publications of which we have been favoured with copies. With the Annual Report is published the eloquent, and, we trust, effective sermon, preached before the friends of the Institute, at St. Dunstan's, Fleet Street, by the Rev. J. B. Owen, whose labours to promote the social advancement of the people have long since attracted public notice. The "Quarterly Magazine" is replete with interesting matter. We are unwilling to defer our notice of it, or we should enter into detail.* This we may do in the next number we receive, but we must express our disappointment with regard to the

* This notice was, with several others, in type last month.

Correspondence, under which title one letter only appears—one which, we hope, will prove useful to many who trust too much to themselves in the work of Sunday-school teaching. We should have expected to find many other useful communications in such a Magazine. We hope that their non-appearance is not an index of lukewarmness or selfishness on the part of the Church of England Sunday-school teachers.

"KALON OINON: 'GOOD WINE,' OR, TEETOTALISM." R. Bulman. THIS is a critical examination of the Miracle at Cana, "with a view to check the revival of an old heresy." It forms an appendix to the works of Dr. Lees, the Teetotal Advocate and Controversialist. The pamphlet will well repay perusal; much ingenuity is displayed; but—without saying a word either for or against total abstinence—we must say that we consider Dr. Lees' laboured arguments very inconclusive.

"GENEALOGY OF OUR SAVIOUR." Rivingtons. 1855.

To those who, as all Christian teachers should, make the Holy Scriptures a part of their pupils' study, this little work will prove a valuable acquisition. It comprises a "chart of the genealogy of our Saviour from Adam." It is about three feet in length by two feet in breadth, and contains coloured maps and plans, and a larger amount of useful information than is usually found in so small a space in similar works. The design and execution are admirable. The chart is folded in a strong and neat cover to the size (8vo.) of a *Companion to the Chart*, which will be perused by every biblical student with interest. Sunday-school teachers and Christians of every denomination will welcome this new work as cordially as we recommend it.

For school-room purposes we should like to see the chart mounted and coloured, for which it is well adapted.

"THE GAME OF THE CHESSE."

UNDER this title one of the most interesting books we have ever seen has been published, as "A tribute to the memory of William Caxton," and in aid of an excellent charity, "THE PRINTERS' ALMSHOUSES at Wood-green, Tottenham." The publishers are Messrs. Figgins, the type-founders, who have had the type of the first work printed by Caxton at Westminster carefully imitated, and the twenty-three wood-cuts traced from the copy in the British Museum. The paper has also been made expressly, as near as possible like the original; and the book is accompanied by a few remarks of a practical nature, by Mr. Vincent Figgins, which have been suggested during the progress of the fount, and the

necessary study and comparison of Caxton's works with those of his contemporaries in Germany. The price is *two guineas*, suitably bound in calf, or *three guineas* in morocco, with silver clasps and bosses in the style of the period.

Messrs. Figgins say, that, as they have supplied gratuitously the punches and matrices and the fount of type, besides devoting their personal attention to the work, they think that they may with confidence ask the bookseller to relinquish the usual trade allowance upon the sale, so that the full benefit of the public patronage may be available for the almshouses. We can assure our readers that the book is well worth the money as a literary curiosity. It would be capital for a present; for there is little or no probability of its becoming common. Possibly its value may increase.

"DARTON'S NEW MAP OF LONDON." 1855. Coloured, with Visitors' Guide through London.

WE have received from our publishers a copy of their useful *vade mecum*, "The London Guide." Visitors to London, and even Londoners, will make a profitable investment by obtaining, as "change for a shilling," this faithful guide; it is the only plan of London in which—so far at least as we are aware—the omnibus routes are accurately denoted and described.

NOTICE.—Amongst the numerous works forwarded to us, we have selected the following for early notice:—"Memoir and Remains of the Rev. J. G. Pike;" "The Sequel to the Roving Bee;" "Address, Sermon, and Memoir" (Sunday-school Union); "Collective Lessons;" "French Phraseology;" "Our National Sinews;" "Bible Emblems;" "Lancashire;" "Yorkshire (West Riding);" and several others.

NOTICES OF MUSIC.

"FORGIVE ONE ANOTHER." (Duff and Hodgson). Composed by S. Nelson, Esq. Written by R. Kitchen, Esq.

IT is in F major—modulates into the scale of the mediant, and also into that of the relative minor. The air is nevertheless simple and pleasing, and well adapted to the subject. Voice compass, C below the staff to F on the fifth line. We subjoin the words. The sentiments are such as every Christian cherishes, and as every teacher should inculcate; but we cannot refrain from expressing our disappointment with regard to the

poetry. We were hoping to be able to recommend this song to the favourable notice of our professional readers and families, but we confess that, without emendation, we should be sorry to introduce such jingling solecisms into a school-room :—

“ Forgive one another, there’s few but have err’d,
Towards friend or brother, in thought or in word ;
But dear the reflection will be to the mind,
When envy assails us, if still we are kind.
Oh ! let us remember, while here we may live,
Although we are injured, ’tis sweet to forgive.

Forgive one another, there’s few but have err’d,
Towards friend or brother, in thought or in word.
Forgive one another, forgive, oh ! forgive.

“ If words thou hast spoken that should have been hush’d,
The fault to acknowledge, oh ! be thou the first ;
Let false pride prevail not, each error amend,
Be kind to thy neighbour, be true to thy friend.
Oh ! let us remember, while here we may live,
Although we are injured, ’tis sweet to forgive.

Forgive one another, &c.

We have no objection to “there’s few,” but “there’s few *have*” is intolerable. Such puerilities as “while here we may live,” are burlesques on simplicity. The word “hush’d” is very improperly used in the sense of *unuttered* ; and perhaps a foreigner might be found who would make “first” rhyme with “hush’d.” We should be sorry for an English young lady to do so. We would say to Mr. Kitchen, in his own words, “each error amend.”

“SUMMER MORN.” (Jewell and Letchford). Words by J. H. Jewell.
Music by John S. Stone.

THIS is a pretty pastoral song, one which might be sung in any company and by any singer. The composition (C major) is remarkably simple for both voice and accompaniment. Voice compass, from D below the stave to C on the fourth space.

“ The morn, the blushing summer morn,
With rosy tinted brow,
Comes from the east with smiles to greet
The blossom and the bough.
The birds give welcome in their songs,
And tune some joyous lay,
The flowers give fragrance, all give joy
To greet the coming day.

The lark springs from the waving corn,
Its carols to renew,
The tinted blossoms lift their heads,
Gem’d with the glist’ning dew,
And nature smiles in innocence,
As of a world new born,
While joy lights up each smiling face
Upon a summer morn.”

"I HEARD A VOICE IN THE TRANQUIL NIGHT." (B. Williams). Words by J. E. Carpenter. Music by Stephen Glover.

THIS is a vocal duet in E flat. Particular attention to time will be found requisite to render the accompaniment pleasingly effective. First voice: compass, E flat on the first line to G above the stave; second voice: compass, D below the stave to E flat on the fourth space. The subject is pastoral. The poetry is certainly not in Mr. Carpenter's best style, but there is nothing objectionable in either sentiment or expression.

I heard a voice in the tranquil night,
Waking the woods with its glad delight;
I heard a voice in the greenwood tree,
Filling the grove with its melody—
Now joyful as the festal lute,
Now plaintive as the dulcet flute,
Now loud and sweet, now soft and clear
It stole upon the list'ning ear.

The nodding flowers that bloom'd around
Seem'd list'ning to the blissful sound,
While from the cloudless skies above
The silent stars look'd down in love.

Yes! I heard a voice in the greenwood
tree,
Filling the grove with its melody,
I heard a voice in the tranquil night,
Waking the woods with its glad delight.

'Twas but a bird that the whole night
long,
Poured forth its soul in a gush of song;
Sorrow it knew not—Oh! would that
we
Might sing like that bird in the green-
wood tree."

"SWEET KATE OF NORTON VALE." (B. Williams). Poetry by Edward Farmer. Music by G. Simpson.

THIS song is in E flat. Voice compass, D below the stave to F on the fifth line. Air and accompaniment simple, pleasing, and worthy of better words. We give a specimen of Mr. Farmer's *poetry* :—

"The birds *were* singing sweetly; wild flowers *are* blooming *gay*,
When I lost my heart completely, *in the merry month of May*.
'Twas morn, and *thirsty* Nature was *busy drinking* dew,
When, fair in form and feature, dear Kate first met my view."

What intelligent teacher could admire such twaddle! No wonder that so many songs are ephemeral; no wonder that musicians complain of vitiated taste and *vitiating* tendencies in an age when advantages are unprecedentedly great! In justice to Mr. Farmer we must confess that his poetry is not below mediocrity, as regards the general tone of ballad-writing in the present day.

We intended to recommend in our last the following pieces (published by Messrs. Duff and Hodgson) in Verdi's celebrated opera, *Il Trovatore* :—

"Come to Gipsy Maid." *Romance*, G, $\frac{3}{4}$ time. Voice compass, B below the stave to F sharp or (*ad lib.*) G above.

"I think of Thee." *Romance*, E flat, $\frac{3}{4}$ time, Voice compass, D below the stave to E flat on the fourth space.

"Hope's bright Star." *Ballad*, A flat, C time. Voice compass, C below the stave to E flat on the fourth space.

"Wandering Away." *Ballad*, F, $\frac{3}{4}$ time. Voice compass, C to C.

"The Gitana's Song." D minor, and major, $\frac{3}{4}$ time. Voice compass, A below the stave to F sharp on the fifth line.

"MOTHER, IS THE BATTLE OVER?" (Scheurmann and Co.). Words by Edwin Coyle. Music by Benedict Roefs.

THIS singularly beautiful song is in A flat. Voice compass, from C below the stave to F on the fifth line. The accompaniment is very easy, but, like the air, sweetly plaintive. To those who admire the words—and few there are who will not—we would say, Procure the music. It is one of the most admirable productions elicited from the Muses on the subject of the war.

"Mother, is the battle over?
Thousands have been kill'd, they say;
Is my father coming? Tell me,
Have the English gain'd the day?
Is he well, or is he wounded?
Mother, do you think he's slain?
If you know, I pray you tell me,
Will my father come again?"

"Mother, dear, you're always sighing
Since you last the paper read.
Tell me why you now are crying,
Why that cap is on your head?
Ah! I see you cannot tell me:
Father's one among the slain;
Although he loved us very dearly,
He will never come again!"

ANSWERS TO CORRESPONDENTS.

HALF PRICE SUBSCRIPTIONS TO "THE GOVERNESS."

In reply to the many letters on this subject, we beg to say that we kept the ORIGINAL SUBSCRIBERS' List open for some months later than was at first intended. We did so at the suggestion of many of our warmest friends and supporters, and we continued to receive yearly subscriptions, at 3s. 6d., up to the 15th of July.

THE YEARLY SUBSCRIPTION IS NOW 6s., IN ADVANCE.

Original Subscribers have the privilege of having as many more copies as they desire at 3s. 6d. per annum.

M. W. Bourne. We have much pleasure in acceding to your wishes, and shall be happy to receive the names of any of your friends as Original Subscribers.

S. B. (Brighton).—R. F.—E. H.—M. J. T.—E. W.—M. A. G.—Ellenor.—D. D.—S. P.—Under the circumstances mentioned by these Correspondents, they and their friends may become Original Subscribers by forwarding 3s. 6d. for each twelve copies. Remit in postage stamps.

ARITHMETIC (BY E. D. W.)

Interest. (E. G.)—Required the amount of £726 15s. at 4 per cent. per annum, for 3 years, 19 weeks, 4 days?

According to the Key to THE INTELLECTUAL CALCULATOR a very formidable array of figures must appear ere the answer be obtained, thus:—

s.	s.	d.	d.	s.	s.	d.
726	15	As 365 :	1232 ::	29	1	4½
	4			20		
29,07	0			581		
20				12		
1,40				6976		
12				4		
4,80				27907		
4				1239		
3,20				55814		
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1095				249 rem. 12)23541½		
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	1096			98 2 4½		
				726 15 0		
				824 17 4½		

What a contrast to the following method :—

Ys.	W.	D.		s.	s.	d.
3	19	4	12½ y.	8	726	15 0
		4	1 y.	100	92	16 10½
			2 d.	*	7	5 4½
13	26	2				9½
					824	18 0½ Answer.

* No figuring is requisite to get the interest for the two days; it can be told at once by a mental process.

The difference between the two answers is 7½d. It is *really* a small fraction more.

Exercises.—E. D. W. begs to inform his correspondents, that he cannot undertake to examine and return any exercises during the present month. They may, however, be forwarded to him as usual. Some solutions may appear in the October number.

MUSIC.

Solfing. (W. D. B.) In the critique to which you allude it is not stated, neither is it even remotely hinted, "that Mr. Hullah has merely introduced the words *Do, Re, &c.* for the sake of making his system conspicuous," &c. Every one who knows any-

thing at all on the subject, knows that the Italian syllabication was introduced hundreds of years before the Committee of Council on Education was in existence. The main objection to the theory of solfaing is, not that syllables are used to denote relative sounds, but that usually *unmeaning syllables with a foreign pronunciation are taught*, and that the time thus wasted might be more profitably employed.

It is undeniable that vowel-ending syllables are more euphonious than those ending with consonants; but the rule you give is certainly *original*—"No consonant should be at the end of any name." Even Mr. Hullah, who wisely prefers *Do* to *Ut*, retains *Sol*.

With reference to Farr, we have only to observe, that we alluded to a fact, not as worthy of imitation, but as illustrative of the abuses to which the Italian pronunciation is subject. To ourselves, the sounds of *Far* and *Lar*, for *Fa* and *La*, are as disagreeable as *Victoriar* for *Victoria*, or *guttar perchar* for *gutta percha*. There is no accounting for taste. We are not inclined to discuss the question of the expediency of adopting the syllables *Doh*, *Fah*, *Soh*, and *Sah*. We believe that some of Mr. Curwen's classes will bear comparison with any of Mr. Hullah's. In those classes taught on Mr. Curwen's system which have come under our notice, we have however observed, that the pupils do not really *sound* the final *h*.

Doh sounds like <i>Do</i> in <i>doll</i> .			
<i>Fah</i>	"	<i>Fa</i>	" <i>father</i> .
<i>Soh</i>	"	<i>So</i>	" <i>sod</i> .
<i>Sah</i>	"	<i>Pea</i>	" <i>psalm</i> .

This is well in our opinion; for we think that if the final *h* were aspirated, cacophony would be inevitable.

LANGUAGE, GRAMMAR, &c.

"*Thick as leaves in Vallombrosa.*" (Q.V.) Is it not a *mis-quotation*? Milton says:—

"Thick as autumnal leaves that strew the brooks
In Vallombrosa."

And the author of "*Rome in the Nineteenth Century*," in evident allusion to this says, "*We were too late to see the autumnal beauty of the fallen leaf in Vallombrosa.*" We do not remember that any other poet makes a similar allusion to Vallombrosal leaves.

Grammar-book. (S. B.) We differ from the author to whom you allude. In our opinion "*Who has this boy's Grammar-book?*" is preferable to "*Who has this boy's Grammar?*"

Gymnastic. (S. B.) The *G* should, strictly speaking, be hard, but custom has made it soft, and therefore it would seem pedantic to pronounce the first syllable "*as gim* in the word *gimlet*." It is no more a "*mistake*" to make the *g* soft in *gymnastics* than it is to make it soft in *Genesis*. We shall take an early opportunity to resume our review of the books to which you refer.

LIFE ASSURANCE.

H. (Holloway.) We have not seen any articles of yours; until we have had an opportunity of forming an opinion as to their literary merit, and adaptation to the desired end, it were needless to discuss the question of premium, especially as other correspondents have expressed willingness to supply us gratuitously with such articles as you mention.

C. P. wishes to know "*whether the English and Foreign Life Assurance Society*" and the "*St. George's Assurance Company*" are the best, as their announcements appear in "*THE GOVERNESS ADVERTISER*." If we edited an American newspaper, we should in all probability say that our advertiser's societies were decidedly *the best*. But when a subscriber in the simplicity of her heart asks such a question, we feel bound to answer it impartially. We are not in a position to judge as to the relative and comparative merits of Assurance Companies, but we would not on any account insert the advertisement of any person or company not respectable.

The question as to "*the distinctive features of the two companies*" is also one which we cannot at *present* answer. We advise our correspondent to procure a *prospectus* from each. She will then, perhaps, not need our *impartial advice*. We hope that our observations will not deter her or any other correspondent from referring to us on any question relative to Life Assurance.

M. N. O.—J. J.—E. L.—A Subscriber.—M. A. H.—Martha.—E. C. in our next.

THE GOVERNESS.

NOTES
OF
LECTURES ON METHOD
IN
LEARNING AND TEACHING,
DELIVERED AT QUEEN'S COLLEGE, HARLEY-STREET, LONDON.

(Continued from page 376.)

LECTURE VII.

WE have yet somewhat more to say about the use of fiction in the education of children.

1. It is objected, "that the use of fiction unfits children for the reception of truth;" but which *one* among the ten thousand readers—delighted readers—of John Bunyan's *Pilgrim*, was the less inclined or less able by his reading to flee from the city of Destruction towards the far-off Delectable Land? Whoever that, as a child, read of *Faithful* and the perils of *Vanity Fair*, was less able as a man to fight against the falseness and malice of that old serpent, who lures men to death and ruin?

What shall we next find fault with?—the untruthfulness, the fiction employed in that holiest of all truths, the Prodigal Son? You may reply, that the parable of the Prodigal Son, like all other parables in the Holy Book, is inspired, and that with it no other parable or allegory or fable can be compared. Granted, most freely and fully; but let us never forget that *every truth* is inspired; hence its vitality—hence its immortality. Hundreds of other books have been written equal to John Bunyan's in power, more fertile in incident, more full, perhaps, of interest, or what the world calls interest, yet they have all died and perished almost in the very year of their birth. And why? Simply because they lacked that truthfulness, of which "The Pilgrim's Progress" is full. Meanwhile the pilgrim's book—as all such books do—lives on, *not* because of

the beauty of its diction, which at times is marvellous; *not* because of its quaintness and originality, which are the main marks and essential elements in the Tinker himself, but because there is enshrined in his pages a living truth and reality, which all the malice of Satan cannot contradict, and the carping of wise men cannot gainsay.

2. Hence, in a like manner, spring the truth, beauty, and vitality of "Agathos," "The Rocky Island," "The Dark River," and such like books, simply because they are the true natural utterances of hearts really feeling and affected by the deep reality of those things of which they tell.

3. But let us go more boldly to one of the more open and avowedly fictitious stories—dreadful fairy stories, such as those of Hans Christian Andersen—and see what amount of profit they actually yield. Let us take one of the more exaggerated, and, according to Miss Religious Morality, the more "*painfully unreal*" of his tales. These, too, are some of those dreadful stories which have no texts of Scripture introduced (*so naturally*) into every other paragraph—no Pharisaic moral appended, by way of antidote, to the unwholesome and injurious draught already imbibed. They are full of utter abominations—tin soldiers, needles, pins, China mandarins, ugly ducks, and lucifer matches—all playing the most unheard-of and unauthorized parts.

Still, let us glance at one of these fearful stories—the Tinder Box.

4. Thus, in brief, runs the story, which *space* will not permit us to tell after Andersen's own inimitable manner:—A soldier, marching on the high road—right, left; left, right—meets a witch, a horrid-looking creature, &c., &c. "Good evening!" says the soldier. "Good evening!" said she. "What a bright sword and large knapsack!" &c., &c. "I'll tell you what, you can have as much money as you like!" "How?" said the soldier. She soon tells him how—he has only to climb to the top of an old tree, close to the wayside, descend into the hollow of the tree, and do what he is told. The witch will tie a rope round his waist, and pull him up when wanted. Once inside the tree, he was to find a hundred lamps burning, and before him three doors with keys in the locks. In the first room he was to find, in the middle of the room, a large chest, on which sat a dog with eyes as large as teacups. The witch gave him an apron to throw over the dog's head, and, without fear, take him up and set him down on the floor. This done, as much money as he pleased might be taken out of the chest. It was only

copper money, but, if he liked silver, he had but to go to the next room, where sat a dog with eyes as big as mill-wheels. This dog guarded a box of silver; and if this did not satisfy the soldier, he was to go to room the third, where, on a box of gold, sat a dog with eyes as big as the round tower. And all the soldier had to give the witch for her share, was an old tinder box, left at the bottom of the tree by accident.

Up climbed the soldier; and down he went into the hollow of the tree; where he found all that the witch had told him—lamps, dogs, moneys and all. Having filled his pockets with copper money he was satisfied enough until he got to the second room, where he saw the silver. This pleased him till he reached the third room, where he flung away the silver and filled his pockets with gold; and not only his pockets, but hat, boots, and knapsack. This done, he called out to the witch to pull him up through the tree. "Have you got my tinder-box?" said she. "No;"—*this he had quite forgotten.* However, back he went and fetched it. Once more safely above ground, his next step was to ask the witch, "What she wanted with the tinder-box?" "Never mind," said she; "you have your money; keep your promise and give me the box." But this he refused to do, in spite of his solemn promise.

And not content with *telling a lie*, he cut off the old woman's head with his sword, and left her dead in the road. Then he tied up his money in the blue apron, put the tinder-box in his pocket, and away he went.

For a time, after this, he lived in great luxury and splendour; spending his money lavishly every day, on all sorts of riotous living, until one morning he found he had but twopence left. His splendour was all over, and he was forced to live in a dingy garret. He was too poor to afford a candle, but sat there in the dark, until all at once he remembered the old tinder-box and matches. He soon struck a light, but at the very first spark the door was burst open and in walked the dog with eyes like teacups, asking "*what his master wanted.*" Money, was the answer;—and in a moment back came the dog with a bag of copper money.

After this back came all his former splendour. He was soon as selfish and lazy and extravagant as ever, the dog always giving him a good supply of money. But in spite of all his good fortune he offended the king and queen of the land, and was cast into a cold, dreary prison, and told he was to be hanged the next morning.

When the sad time came he was marched through a great crowd who hooted and jeered him. On his way to the gallows he bribed a little boy to run to his lodgings and fetch the tinder-box. The box was brought to him barely in time, just as the rope was about his neck. Then he suddenly begged permission before his death to smoke a pipe. This the king granted. Whereupon the soldier struck a light three times; when, lo and behold up rushed the three terrible dogs. Of course the soldier was saved, and in due time married to the princess, whom he had seen and loved long before in his lonely garret. He had gone through many trials, much poverty, and terrible hunger. Nay, *he had barely escaped* being hanged. And all this in consequence of his false and cruel treatment of the old woman he called a witch. Had he been but content with his pocket full of gold, *kept his word with the old woman*, lived moderately, and given away in charity as much as he spent on himself, he would never have been cast into prison, never suffered hunger, never had the hangman's rope round his neck.

Such in substance is Andersen's story, which we have chosen as being, not one of his most directly moral and didactic tales, or of a high class, but a fair specimen of the stories of the kind. The main gist of the tale, that the fruits of but a single falsehood may follow the liar through life—if unrepented of—is plain enough to all. For the greater amount of moral, or improving the subject, we do not care to look. *A lie was the sin*; for, of course, as to the witch's head being cut off, as soon as the soldier was out of sight she got up and put her head on again.

We contend that the teaching of all such bright, healthy stories is for good.

We have thus far listened to and answered some objectors; let us now see what substitute they will provide for children in lieu of stories, tales, and such like fables, &c., &c. *A.* says, "that for his part he will never encourage in the minds of his children the growth of any false element; facts, facts, facts, shall be their diet morning, noon, and night." What sort of dwarfed, or hungry and lean skeletons of men and women this process at last produces any one may see who will consult the famous Mr. Bounderby, as Dickens has drawn him. *B.* says, "No, we will not feed them entirely on facts,

but, instead of such trash as fairy stories, they shall read good *moral* tales from their earliest years. Accordingly, poor little Henry and Mary are told, in the "Moral Spelling Book," of a Master Tommy Bad Boy, and Master Johnny Good Boy : one the incarnation of all wickedness, as a boy, a youth, and a man ; and the other equally absurd and impossible, as the walking epitome of all that is good and virtuous, who never did a wrong thing or said a naughty word ; who never made a dirt pie or went near the water ; never thought of himself, but always first of his dear mamma and papa ; who preferred going without his breakfast to eating it, &c., &c., *ad nauseam*. Of course Master Tommy was finally drowned or hanged before he was of age ; and Johnny lived to be a hundred—lived and died rich and happy. It is supposed possible that children relish, enjoy, understand, appreciate, and profit by such outrageous twaddle as this ; while they fail to see, or feel, or imitate the beauty of truth and courage, good nature and good will, in the life of poor little *Goody Two Shoes*, *Jack of St. Michael's Mount*, or Andersen's charming *Red Shoes* ! !

If *A.* and *B.* still exist and object, we can offer them no evidence *stronger than facts*, facts such as we have adduced. They who close their eyes in bright sunshine must not complain if they are unconscious of the light. We only profess to offer these notes to sane persons, who are glad to foster and draw out into the light those kindly feelings of faith, imagination, and fancy, love and fear, which God has implanted in the heart of every little child, for purposes too wise and too holy for man to dare to check or neglect.

MATERNAL EDUCATION ; OR, MUSINGS FOR MOTHERS.

CHAPTER II.

FIRST IMPRESSIONS.

"First impressions are generally lasting." True ; and it is equally true that *first impressions* are received in childhood : but what metaphysician will tell us with certainty at what period of existence an infant is capable of receiving first impressions, or what are their nature and probable results ? It is an easy thing to talk learnedly about intellectuality and the development of the human faculties in infancy ; but it is, after all the erudition that the subject has evolved, a problem as difficult as it is important. True it is that there are educational charlatans who would gravely assure us that the development of the infantine faculties upon soundly religious and philosophical principles is a remarkably simple process :—

"Where others toil with philosophic force,
 Their nimble nonsense takes a shorter course,
 Flings at your head conviction in the lump,
 And gains remote conclusions at a jump."

But "facts are stubborn things." Parents, especially mothers who are anxious that the education of their children shall commence at the right time and in the right way, cannot but feel that, notwithstanding the vast amount of educational theorizing that has from time to time been forced upon public attention, there exists a desideratum of no secondary importance—a really practicable training system for infants too young for any school. Many will tell us that no such system is requisite; others will say that the mother should seek the aid of the Holy Spirit; whilst others again will propose schemes which presuppose a Utopian state of society, and infant beings untainted by the *depravity and corruption*, which we are assured are inseparable from human nature.

To say that no system is required for the moral and intellectual training of infants under two years of age, is certainly the readiest way of disposing of the difficulty; but, before we admit the force of such an argument, we must have satisfactory evidence that no moral or intellectual *faculty* can be developed in such infants. Such evidence can never be given; on the contrary, it would be considerably less difficult to prove that what are commonly called natural propensities are, in fact, mental faculties developed—or at least biassed—in the child, even before its birth. Strange as this idea may seem to many of our readers, we assure them that such a theory might be supported by facts. Hence our definition of education as the development of *all* the faculties of a human being, by surrounding circumstances, from its first material existence until the separation of spirit from matter. Every mother, and every person who may in the course of time become a mother, should be made acquainted with the fact that *her* education will surely modify the *natural disposition*, or, in other words, the faculties of her offspring. Of course, we do not mean that if a mother be proficient in reading, writing, and other school lore, her children will be born scholars; but even such a theory would, in a limited sense, have at least some foundation. As there have been more poets than have ever sung, and more heroes than have ever fought, so there have been more scholars than have ever displayed their powers, or contributed in any way to the good of mankind.

Education is a gradatory process; it is a concatenation of which no link must be lost; and early culture, the training of infants, is a link so important that nothing can compensate for its loss. We maintain that physiological facts prove that, all other circumstances being equal, the child of a well-educated mother is much more susceptible of good impressions, moral and intellectual, than the child of an ill-educated mother.

It follows, therefore, that a mother who would educate her child must herself be educated. It must not be supposed, that by education we mean school learning. Our remarks are not now addressed to teachers nor to children, but to adults, who, unless *educated*, in the common acceptation of the term, have, from various circumstances, very little chance of becoming so. We would discriminate very minutely between *EDUCATION* and mere *learning*. Many are well educated who know but little; others, with much developed intellectuality, have but an ill education. The first and greatest proof of a good education is the evidence of a well-regulated mind. This includes more than can be explained in a few words, but it includes no more than is attainable by all; still we cannot disguise the fact, that there must be with many, an exercise of self-denial in order to disentangle themselves from predilections, prejudices, and propensities. This self-denial will, however, in all cases conduce to the happiness of the mother and all with whom she has intercourse, as well as to that of her child; but, irrespective of this, a mother's anxiety for the every welfare of her children will induce her to do whatever lies in her power to secure it.

Female influence is, as we have shown, the most potent of human agencies, and it is most conspicuous in the maternal character; its main-spring is a love so pure, so unlike every other kind of earthly love, that it seems to be the source of all human affection. It is so natural, that it seems to be a self-existent and independent element of earthly felicity, and yet it is so mystical that no logic can define it—no eloquence can describe it. Beautifully has the poet shown, by declaring its nature, the futility of any attempt to explain it, when he says that it is

“A holy, pure, and tender flame,
Enkindled from above;”

and doubtlessly he gives the nearest approximation to a definition of it when he says that it is

“The warmest love that can grow cold:”

thus defining a mother's love as something undefinable—and is it not so? Seems it not an emanation from the Deity? Surely there is nothing on earth so heavenly. Love so unselfish, so unweariable, so unchangeable, so immortal, could never originate in poor frail human nature.

“Ah!” says the sophist, “when you talk of maternal affection being an emanation from God—when you talk about love and its heavenly origin, you seem to forget that inferior animals evince not only an unconquerable instinctive love for their offspring, but also that many of them evidence an affection for man that shames

‘Man's inhumanity to man.’

Nay, more, you seem to forget that animals of different species and habits have occasionally evidenced reciprocal affection.”

We reply, we are not unmindful of these facts, and that it is our wish to see every human mother something more than a mere animal. We readily grant that, if her anxiety for her child extends no further than to its physical wants and development, her love is nothing beyond what might be expected from her physical constitution. But to return :

In order that the *first* impressions of a child may be such as all philanthropists and every good parent would wish, it is very expedient, if not absolutely necessary, that a mother, from the earliest period of her child's existence, should use every precaution in guarding against whatever has a tendency to disturb her equanimity of mind ; but all her precaution will be useless, unless her mind becomes to her the subject of careful discipline. Her very *fear* that her equanimity may be disturbed is in itself an evil to be dreaded, and the only way to avoid such a fear is to have the confidence which only *true religion* can supply.

The remarks which we may make, and the suggestions which we intend to offer, may, we humbly yet fervently trust, be of service to some mothers, and those who, although not mothers, are by the providence of God placed in positions in which they have many maternal responsibilities ; but we earnestly caution all against the pernicious notion that the theories based upon sound physical and metaphysical principles will in any way supersede that "wisdom which cometh from above." On the other hand, we would warn professedly pious mothers and teachers against the very prevalent idea, that prayer for the aid of the Holy Spirit will of itself compensate for the want of a knowledge of educational principles. God works by means, and those who neglect to ascertain what are the means which must be employed for the attainment of any desired end, use but a repetition of vain words when they ask for what has already been given to them. In short, a mother should, in education, show her faith by her works ; she should endeavour to use *every* means within her reach to train her child in the way he should go : then she may, with firm reliance on Divine faithfulness, crave a blessing on her efforts.

Again, we would premise that the study and discipline of the metaphysical faculties properly conducted cannot lead to what is commonly called *materialism*. Many persons, ladies especially, incline to this opinion ; although the terms *material* (relating to matter) and metaphysical (relating to what is beyond matter) would seem to forbid it. The connexion of mind with matter and their reciprocity of influence are undeniable but inexplicable. We know, in fact, *nothing* of the *nature* of mind ; of its capabilities and influences we know but little, yet sufficient to enable us to secure many inestimable blessings and to avoid innumerable ills, and therefore a mother's educational power will be in proportion to her metaphysical knowledge properly applied.

Let us now suppose the case of a young mother solicitous to prepare herself for educating her child,

The primary requisite is SELF-KNOWLEDGE. An architect would not attempt to build a town without first surveying the site on which it is to be reared. A gardener would not sow seed in ground unprepared and full of thriving weeds. The moral in each instance is obvious. The mind is the site on which the goodly structure is to be reared—let it be carefully examined; it is the soil in which the precious seed is to be sown—let it be carefully prepared and weeded. SELF-EXAMINATION is the only method of attaining self-knowledge. We would, therefore, suggest that a mother desiring to know herself should carefully examine,

- I. *Her constitutional temperament.*
- II. *Her principles and opinions.*
- III. *Her habits and actions.*

The constitutional temperaments of individuals are as various as their physiognomy, and the infinitude of modifications to which they are subject sets all attempts at complete classification at defiance. Still there are general principles well worthy of attention.

(To be continued.)

BOARDING-SCHOOL ACCOMPLISHMENTS AND THEIR REAL VALUE.

No. 3.

HOW DRAWING SHOULD BE TAUGHT.

(Continued from p. 384.)

ALTHOUGH, in common parlance, Drawing is termed an accomplishment, the opinion is gradually, yet rapidly becoming general amongst educationists, that it is absolutely indispensable as part of what may be called a plain useful education. That drawing is a source of amusement is undeniable; but the fact of its affording pleasure to those who practise it, is not only no argument against its utility, but it is an almost irrefragable argument in favour of its being made an item in the education of every class of the community. How many an artisan or labourer would find recreation in drawing, who now wastes his time and his money, his strength and his health, and it may be entails ruin upon his cottage home, and misery upon all belonging to him, by his frequenting, when his day's work is over, the public-house or other haunts of dissipation! Some will tell us that such men should spend their evenings in reading good books at home. We reply that they know but little of human nature who imagine that the sons of toil, to whom physical activity has become habit, and habit "second nature," can find never-ending recreation in reading. Many a temperate and intelligent man—tired of reading—takes his pipe and meditates in solemn silence as he complacently watches the curling clouds issuing from

the miniature furnace in its bowl, or he may join in conversation in which he will

“ Pause and puff, and pause and puff again,”

and luxuriate in *doing nothing* so industriously ; whilst, on the other hand, if he had a knowledge of music or drawing, his time would be spent much more agreeably and healthfully. We are not now arguing for or against the habit of smoking—it is not in our province to do so, neither do we wish to argue that a knowledge of music or drawing would hinder a man from becoming a drunkard or a smoker ; but we *do* aver that many a man who takes his pipe in “ self-defence,” against the effects of fatigue, would when tired of reading spend, with alacrity, hours in the pursuit of pleasure, which without calling forth physical exertion, requires both mental and physical industry.

Let it not be thought that remarks such as these are irrelevant to our subject. We are by no means apprehensive that British females will—even if art education be neglected—become tobacco-smokers ; but we believe that their influence might be of inestimable value. “ Example,” says the proverb, “ is better than precept.” If females were more generally to learn drawing in a rational manner, they would take a lively interest in it and use it for practical purposes, and not merely as an amusement or rather as a *passé-temps*.

It is true that drawing is taught in schools, and especially in “ Ladies’ Establishments,” but it is likewise true that the way in which it is in most instances neglected, and in other instances practised by ladies after they leave school or “ come out,” is proof positive that it has not been well taught. We do not say that the teacher has not taken pains with the pupil—we do not even hint that the teacher was not proficient in the art, but we do say that she had not what every efficient teacher *must* have—*tact*, teaching power, ability to influence and interest the minds of the pupils and to make them so “ at home” with the subject of each lesson that both pupil and teacher may have the satisfaction of knowing that lessons have really been GIVEN, *because* they have been RECEIVED.

To those of our fair readers who, with us, consider that many moral advantages would accrue from the art of drawing being more general, we need say nothing or little, to induce them to give the subject attention.

In this, as in everything else, the moral state of individuals, influences in some degree, small or great, the social condition of the community. It is common-place enough to say that the art of drawing improves *taste* ; but *taste* is a term so vague, so variously defined by those who talk most about it—so local, temporal, and mutable—that we are equally as free to dissent from, as to assent to, the trite assertion.

If by *taste* we are to understand the faculty of perceiving and appre-

ciating the difference between good and evil, beauty and deformity, symmetry and disproportion, congruity and incongruity, we say that *all* education should tend to the development of taste.

We have generally found in the advocates for drawing, three classes ; the first class are those who, whenever the subject is mentioned, volunteer an enumeration of as many beauties of nature as they can crowd into one verbal picture. Sunny skies and verdant fields—mountains and valleys—rocks and precipices—roaring billows and rippling streams—meandering rivers, umbrageous trees, fragrant flowers, birds, beasts, fishes, insects—everything in nature, visible or imaginable—and they would lead one to conclude that none but those who have learned drawing *can* thoroughly appreciate the glorious works of the Creator. How fallacious such an idea is we need not stop to show.

The second class of taste-praters are those who are everlastingly dilating on Grecian style, Etruscan vases,

Herculeanum pots and pans,

and every work of art, native or foreign, ancient or modern, from the Colosseum at Rome, to the cotton-print handkerchief of Manchester. To such persons it must indeed be a mystery how so many beautiful as well as useful works have been produced by persons unacquainted with, and unaided by, the art of drawing.

The third and largest class is composed of those who, without any very well defined notions on the subject, believe that drawing is perhaps good for something ; that it *may* be useful, and that if it be practised so as not to involve too much expense or neglect of more important duties, it can do no harm. In short, they regard drawing as merely an accomplishment, except to those who make it a profession, or who *must* practise it in their business.

Now, in our opinion, either of the two classes of enthusiasts is preferable to that class to which we have just referred, and which, we regret to say, includes not only the majority of indulgent papas and mammas, but also a very large number of governesses who are teachers of drawing.

We desire to see drawing regarded as an educational power capable of influencing the moral, intellectual, and social condition of the community. In teaching drawing, mental and physical faculties are—or should be—simultaneously developed ; we therefore proceed to offer a few suggestions, which may prove useful to some. We would, however, observe, *en passant*, that many governesses do not teach drawing because they themselves cannot draw *well*. This is a great mistake. Let a teacher thoroughly understand the theory of the art, and even if she be utterly incapable of practising it, her pupils will derive more information from *her* lessons than they would from those of one who merely taught them the art of imitating imitations.

There is a very useful little *twopenny* book, by Mr. George White, called "A few Hints on teaching Drawing;" it may be had at the National Society's Dépôt. We have received a copy, and, as the price is so very low, we shall content ourselves with recommending it strongly to the notice of our readers, who will, of course, infer that we fully agree with Mr. White, and that his hints will supersede the remarks which we should make on the subject. Mr. Frank Howard, in his admirable book on "Imitative Art,"* says, "If the unhappy victim of a *belle passion* for art is to be doomed to the drudgery of learning anew from the inspection of nature all that it has cost the labours of all the artists of all times to find out, difficulties enough will attend him, and Pope's erroneous stanza will be to him an apparent truth:—

'One science only will one genius fit,
So vast is art, so narrow human wit.'

And if he be allowed to discover, by his own perception, from the works of artists, as much as he may be able, he will still fall far short of the fruits of their experience, and will find difficulties and perplexities sufficient to try his patience and his perseverance to the utmost."

A pupil should be led to observe that the appearance of receding surfaces is modified by shade and tint; thus the upper surface of a cube, when directly before a spectator, seems diminished on each side, and in depth, and assumes this form—



and as it is placed more and more to the left or right of the spectator the inner side becomes successively more perpendicular and the outer more inclined,



until the side of the cube becomes visible, when the shape approximates to that of a lozenge.



The pupil's attention should also be drawn to the fact, that as surfaces recede they gradually fall into a half tint.

SURFACES.

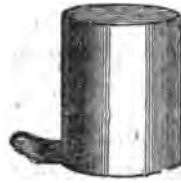
Surfaces may be classified into

FLAT, as the sides of a cube:

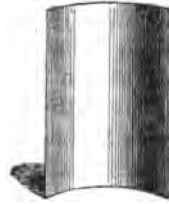


* Darton & Co., 58, Holborn Hill.

CYLINDRICAL, as the sides of a drum. *Flat in one direction and curved conversely in the other :*



CHANNULAR, as the inside of a pipe. *Reverse of cylindrical ; flat in one direction, and concave in the other :*



CONICAL, as a sugar-loaf. *Like a cylinder, but diminishing gradually in size from one end to the other :*



FUNNEL-SHAPED, as the inside of a funnel. *Reverse of conical ; flat in one direction and concave in the other, and diminishing gradually from one end to the other :*



GLOBULAR, as a ball. *Curved convexly in every direction :*



POCULAR, as the inside of a cup. *Reverse of globular, concave in every direction.*



FOURTH DAY AT THE ROYAL POLYTECHNIC INSTITUTION.

If there is one charm more than another which is really commanding, and capable of rivalry with personal beauty, it is that of good sound conversational powers. We do not mean an everlasting mill-clack, or a slow-going, learned—very learned, pedantic, talk—but we mean that sweet, insinuating, playful, and yet truthful manner which, drawing its information from many, has the magic power to dress the most ponderous matter in the lightest and most fairy-like garb; and, taking the lovely Sheherezade of the thousand-and-one-tales celebrity as the type of such power, we cannot wish our young governesses a more potent sceptre than that which they may gain over the minds of their young pupils, by constantly filling up the solemn pauses of the school-room with the useful novelties of the day.

It is for this reason we contend so urgently that scientific institutions should be specially patronised by parents for the sake of their children, and all teachers of the young should visit such places for the sake of getting new ideas.

The Polytechnic, for instance, is a species of intellectual market where you are sure to buy something good, and the latest novelty we have to notice is the new and curious metal called aluminium. This metal is made from any clay, earth, slate, brick, or road-dirt upon which we walk, where it exists in the condition of oxide under the name of alumina, consisting of oxygen gas and the new metal aluminium. Alumina is one of the most abundant productions of nature. It is found in every region of the globe, and in rocks of all ages, being a constituent of the oldest primary mountains, of the secondary strata, and of the most recent alluvial depositions. The different kinds of clay of which bricks, pipes, common earthenware, and the most costly china are made, consist chiefly of a hydrate of alumina, i.e., water united with alumina. Besides these sources of the new metal, it is sometimes found beautifully crystallized, and forming almost solely (of course in the state of *alumina*, the oxide of aluminium) those costly and beautiful gems, the ruby, the sapphire, and the topaz; nor is it confined to these ornamental substances, but it forms the greater portion of the very hard mineral corundum and the useful powder termed *emery*, used in the manufacture of common house scouring-paper and for many other purposes. We must also remember that the art of dyeing is greatly benefited by the use of the salts of alumina, and especially by the valuable salt alum, which is a double salt, consisting of sulphate of alumina and sulphate of potash. Much of the

industrial art of Great Britain, displayed in ordinary dyeing and calico printing, would cease if we were deprived of common alum.

When her most gracious Majesty was inspecting the varied works of art and science in the French Exhibition, she was shown by the Emperor himself, goblets, medals, forks, spoons, and other useful articles made of the new and wonderful metal aluminium, and it may be interesting to all who wish to keep their minds *au courant* with the marvels of the day, to know that Mr. Pepper is now exhibiting, and lecturing upon, a large bar of aluminium graciously presented to him by his Imperial Majesty Napoleon III. This priceless and rare gift evokes the admiration of all who see it, not only on account of its external silvery appearance, but also from those valuable hidden qualities which, like the good heart beneath the rugged frame of man, shine forth more lustreously than any external beauty as they come into view. These excellent qualities are extreme lightness combined with excessive toughness, wonderful malleability and ductility, perfect fusibility, an absolute indifference to that destroyer of metals oxygen, a stern resistance to the action of water, and a chemical contempt of that bane of large cities, sulphuretted hydrogen. Upon these realities the mind may indeed ponder; and, although this metal is only at present a sort of imperial curiosity, we may fervently hope (if we have any faith in human ingenuity) that it will eventually come into use in direct competition with iron, lead, and zinc, for all out-door purposes, architectural ornaments, roofing, statues, &c. It will enable the occupants of every cottage, in common with those of the palace, to have silvery-looking spoons and forks, which, once polished, will retain their brilliancy for any length of time. The most sonorous and sweet-toned, but enormous, church bells may be constructed of it. Defensive armour will again be worn, as its lightness, being only $2\frac{1}{2}$ times heavier than water, will not fatigue the wearer. Aluminium will form all our culinary vessels; no more copper and brass pans to poison our acid sauces, pickles, condiments, and confectionery; and from the inaction of ordinary chemical agents upon it, every poor person may consult the dentist, instead of standing aloof as they now do on account of the high price of the gold fittings required to fix artificial teeth.

At present the only obstacle to its general use is the cost of production; for the process consists in passing the sublimed chloride of aluminium over melted sodium (the metal contained in common salt); this latter metal removes or takes away the chlorine from the aluminium, which is then separated in small metallic grains, and these are afterwards melted together in a crucible with a proper flux.

The cost of the sodium is the present difficulty; but we may hope that is only a temporary one, as the price of sodium, which used to be ten years ago five or six pounds the troy ounce, is, we are informed, now

reduced in Paris to ninepence the ounce; and if ninepence now, why not nine farthings, or a half, or a quarter of that sum, in a short time?

With respect to sodium, it is a singular fact, that up to the present time this metal could be regarded only as a *chemical curiosity*, being soft like wax, changed to a white powder on exposure to the air, and taking fire on the application of a small quantity of water; such properties prevented any apparent useful application of the metal: but time ("old Father Time," who seems to possess a twofold power of destruction and creation,) has at last opened our eyes to the value of sodium, which is evidently the *stepping-stone* to aluminium, thus proving that all things, however seemingly useless, were created for man's enjoyment and to increase his happiness in this world. We recommend all our readers to go and hear Mr. Pepper's lecture on this highly interesting metal. A peaceful discovery of this kind is always pleasing to contemplate; and happy should we all be if the strife of nations and individuals could cease; but, alas for human nature! what sad reflections crowd upon the thoughtful mind as it passes from the lecture room where the arts of peace are represented, to another part of this great building, where we are introduced to science (oh, shame to intellect!) applied to warlike purposes. We are now standing by the large tank, and we see Mr. Wylde making his preparations with a voltaic battery, conducting wires, and a model of a Russian infernal machine; and we learn that the Russians are before us in ingenious contrivances for blowing holes in ships, and we see how it happened that her Majesty's good ship "Merlin" was so cruelly shaken, and all the contents of her steward's room broken by the explosion of two of these machines under her bows. Mr. Wylde told us that these contrivances hold about ten pounds of gunpowder, which is exploded when a ship strikes the machine, by the breakage of a little glass tube containing oil of vitriol: this liquid flows upon some chlorate of potash and sugar, and instantaneous ignition is produced, which of course communicates to the magazine of powder. Although the machines exploded under the "Merlin" did not do much harm, yet it is evident that, had they contained one hundred pounds of gunpowder instead of ten, the result would have been very serious, and the ship most likely sunk. Besides this mode of firing the infernal machines, the Russians have also adopted the voltaic battery, and by inserting a wire (which is made red hot, on connexion with the poles) into the space containing the powder, the infernal machine instantly explodes. We saw this very cleverly carried out on the tank. A model infernal machine, containing about one hundred grains of powder, was first sunk in the water; then a model man-of-war was slowly conducted towards it; on reaching the fatal spot where the

machine was placed (contact being made with the battery), the infernal contrivance exploded, and we saw the poor little vessel, with a prodigious hole in her side, sink in the most tragic manner. "Really," the people remark, "a most admirable experiment!" And we might have added (in parentheses), "Yes, when performed on Russian ships *only*." Our warlike propensities being once excited, we now listen half complacently to a description of a new death-scattering shell and a wonderfully contrived chain-shot. The former is the invention of Mr. Parkes, of Pembrey, South Wales, and weighs *half a ton*, and is burst by a *new* explosive material. A trial of this shell took place on the sands at Pembrey, South Wales, in the presence of a large concourse of spectators. The first experiment was with a twenty-one-inch shell of Mr. Parkes' manufacture, seven inches thick, loaded with six balls, and weighing upwards of half a ton. The bursting charge was twelve pounds. The preliminaries having been completed, the fuse was lighted, and in a few seconds the shell exploded. The expanding power of the powder must be very great, for the shot and shell were scattered in every direction and to immense distances. The shell burst into four pieces, each weighing from two to three hundred weight, one of which was driven three hundred yards; another was picked up at a distance of two hundred yards, and a similar fragment was found seven hundred yards from the place of firing. One of Mr. Parkes' balls was found at a distance of one thousand two hundred yards. The second experiment was with a thirteen-inch shell of ordnance manufacture, charged with thirteen pounds of ordinary ordnance powder. The largest range of the pieces was six hundred and fifty yards, and some were not moved at all. Another thirteen-inch shell was then charged with twelve pounds and a half of Mr. Parkes' powder, and the explosive power was so great that scarcely a fragment remained on the spot, while some were carried upwards of one thousand five hundred yards, and one piece even entered the roof of a cottage a mile and a half off.

Some idea may be formed of the horrible nature of these thirteen-inch shells, when it is stated that they weigh, after being charged, about two hundred and a quarter weight, and, when discharged from the mortar, fall from their greatest altitude with a momentum equal to FIFTY-FOUR TONS; very few roofs or works can long resist such hammering, and it was chiefly by their agency that the famed Malakoff and Redan batteries were conquered. It was stated that a Russian war steamer was sunk at Sebastopol with one thirteen-inch shell.

As a climax to these grim instruments, we finally pass to the dissolving views of the late Crimean battles. Here we see, in a number of admirable pictures, first, the Baltic fleet sailing in all its grandeur, of three deckers, screw steamers, and smaller craft; then we see our old wooden walls, in

the "Sanspareil" and "Agamemnon," battering bravely, though unsuccessfully, the forts of Sebastopol; and we are then treated to a portrait of the gallant admiral Sir E. Lyons, the hero of the latter desperate contest.

We have unfolded before us, in a panoramic view, the famous battle of the Alma, and we enter with astonishing coolness and bravery the trenches of the British forces before Sebastopol; all, for the moment, is quiet; but, night coming on, a fearful encounter takes place—a *sortie* of the Russians, who are of course repelled, and the morning light displays the removal of the wounded—that last sad office, so humbling to our pride. The *ensemble* of their destructive effects is truly marvellous, and we leave the theatre fully convinced that war is no child's play.

ILLUSTRIOUS MOTHERS.

MADAME DE CHANTAL.

(Continued from page 399.)

THE parting was over; Madame de Chantal had no longer to dread the heart-rending remonstrances and dissuasions of her relatives; the gates of Dijon were passed, and the consciousness of having done her duty—painful though it was—gave her serenity of mind, and enabled her to make her journey a progress of Charity. On Palm Sunday, 1610, she entered Annecy, and was received by Francis of Sales, who came, with twenty-five persons of distinction, to meet her.

As the biography of Madame de Chantal is so closely allied to that of Francis of Sales, a few particulars concerning him will not be thought irrelevant to our subject.

Francis of Sales was the eldest son of a noble family of Savoy. He had from his youth consecrated himself to God, and at the time when he became acquainted with Madame de Chantal, he was Bishop of Dijon, and he was celebrated for the sanctity of his life and the force of his eloquence. Poor as was his bishopric since Geneva had been under the influence of Calvin and his successors, he refused to leave it and his limited flock for a greater income and a wider sphere; but nevertheless his fame was great, and thousands hung on the words which fell from his lips.

Piety and talent were, in Francis of Sales, aided by many natural advantages, which gave more power to the man and the orator. He was eminently handsome; his voice was harmonious; his address dignified and easy; sweetness and fire blended in his countenance, and expressed the contrasts of his character.

Ardent and enthusiastic in temperament, and of almost boundless charity, Francis of Sales strongly resembled Madame de Chantal. He was but a few years her senior, but in his experience of spiritual things

—in wisdom, prudence, and discretion—he was much her superior. She became acquainted with him when she went to Dijon, in 1604, to hear him preach. Such was the devout attention with which she listened to him, that it attracted his observation, and he inquired of her brother, the Archbishop of Bourges, “the name of that widow who listened so attentively to the word of the gospel?” The friendship of Madame de Chantal was, although sudden, lasting. The mystical explanation given by their respective biographers is quite unnecessary—no supernatural agency is needed to attract to each other characters so congenial. Their friendship was cemented by sad circumstances, frequent in religious biography.

Pious and charitable as she was, Madame de Chantal was not happy. Doubts and fears tormented her, and an ignorant and despotic clergyman, under whose guidance she had placed herself in the hope of relief, only increased her distress. By the counsel and instruction of Francis of Sales, she was delivered from this spiritual thralldom; his generous spirit soared above the narrow doubts and fears which would keep the soul grovelling and from God. Madame de Chantal now rejoiced in religious freedom, and she revered her spiritual adviser as an evangelist. There were, indeed, many relapses, many misgivings, and occasional despondencies; but she had been taught to rely on One mighty to deliver. She knew how to strive, and she had courage to endure. When her spirit was most oppressed, she could not help saying, “O Lord! take this cup from me;” but no sooner were the words uttered, than she longed to drain to the very dregs the cup which she had rejected. “Be merciful, O God!” she exclaimed with returning courage, “and take not this cup from me until I have quaffed it.” It were difficult to exemplify more aptly the mingled fear and fortitude of an ardent heart.

Circumstances in the life of Madame de Chantal prove that the great influence which the bishop possessed over her was much needed, and most judiciously exercised. When her family urged her to marry again, she not only refused, but also, in a fit of enthusiasm, branded with a red hot iron the name of Jesus on her side, over her heart. The bishop, who was a pattern of moderation and prudence, sought to cure her from this perversion of religious fervour, to which she was naturally prone; and he also attempted to eradicate inconsistencies which he perceived in her life. For instance, she was in the habit of praying for several hours of the night, during which one of her women sat up waiting for her. “Our devotion,” he said, “should never be inconvenient to others.” She took the hint, and acted upon it so effectually, that her servants observed, “Madame prays always, yet is never troublesome to anybody.” Such was the influence exercised over Madame de Chantal by the prelate, whose philanthropic designs she was resolved to carry out in Annecy.

After settling her married daughter, Madame de Thorens, in her abode,

she laid the foundation of the new institute on Trinity Sunday. Two ladies took the habit with her, and were soon afterwards joined by ten more. The little community devoted themselves to works of charity, in which they had, in their superior, an admirable example. She took a solemn vow to do, not merely that which was not objectionable, but that which was most excellent, and religiously was the vow fulfilled. The Sisters of the Visitation went every day to administer to the various necessities of the poor and the sick; and so intense was the gratification afforded to Madame de Chantal by her many opportunities of doing good, that she believed herself bound to abstain from it occasionally, through a spirit of mortification.

We shall not follow even the judicious Miss Kavanagh, much less the previous biographers of Madame de Chantal, in recording the particulars of her extraordinary self-denial, self-abasement, and assiduity in her labours of love. The offices she undertook, and the duties she performed, for beings of most repulsive aspect, were a source of wonder even to the benevolent sisterhood over which she presided. A man once asked her how she could do so much for such miserable outcast creatures? She replied, with her accustomed fervour, "Because I do not see them, but Jesus Christ in them."

In 1611, a year after the institution of the Visitation, the president, Fremiot, died at Dijon, and Madame de Chantal grieved not only for his loss, but also that she had forsaken so affectionate a father in his old age, when the sacrifice of a year would have made him happy, and would surely not have been accounted a sin by the merciful God, who commanded filial love and reverence. It was long before she recovered from this blow.

Fortunately for her peace of mind, the absence of Madame de Chantal did not prove injurious to her son. She visited him often, superintended his education, and finally saw him united to the young and amiable Made-moiselle de Coulanges.

Her youngest daughter was also happily married to the Count of Toulonjon. The establishment of her children left her free to devote herself to the extension of the Order of the Visitation, which rapidly increased, although several important changes, which entirely altered its original design, were introduced. These changes Francis of Sales was, contrary to his judgment, induced to make. One of the most important and worst alterations was that the nuns were cloistered. They could no longer visit those who greatly needed their kind ministry. They could relieve them by their alms; but that active sympathy, which is the very soul of charity, could no longer exist. It is somewhat strange that Madame de Chantal did not make some effectual effort to free herself from such limitation, for her religion was thoroughly practical. She placed but little reliance on the manifestation of a mere extatic elevation of spirit. In reply to a

lady, who wrote to her a long account of the grace with which God had favoured her, she wrote, "You have sent me the leaves of the tree; send me some of its fruit, that I may judge of it." She was, although so very enthusiastic, free from superstition. One of the nuns under her control thought, or pretended, that she was possessed of evil spirits, which only relics could drive away. Madame de Chantal wrapped a piece of wood in paper, and, when the fit of the supposed possession was at its height, used it as a relic. The nun declared that it ceased immediately—that the spirits had fled. Upon which Madame de Chantal calmly informed her of the truth. No more was heard about spirits.

Her humility was most exemplary; the reputation for sanctity which she had acquired, the respect shown towards her by queens and noble ladies, grieved her. The world—which she strove to forget, which had unheeded her as a wife and a mother—sought and revered her in her seclusion as a nun. Her ardour never forsook her. Whilst suffering great bodily afflictions in her old age, she was asked if the early fervour of her spirit had not cooled. She warmly replied, "I feel it as strong to act towards God as it was twenty-five years ago."

Her patience, under the many afflictions with which it pleased God to visit her, was deep and touching. She survived almost all her kindred and friends. Her father and father-in-law, M. de Thorens and his wife, her eldest daughter, died within a short period. Her only son, the Baron de Chantal, was killed fighting against the Huguenots, in the Isle of Rhé. He left a widow and an only child, then but a few months old. That child afterwards became the celebrated Madame de Sévigné. The gay, brilliant, and worldly lady was born and bred in that old château of Bourbilly, where her pious grandmother had burned romances and relieved the poor.

The death of the baron was within a few years followed by those, no less premature, of his younger sister and her husband. Scarcely had she received the news, when a messenger entered the parlour of the convent, and informed her that the widow of her son had followed him to the grave. She had loved her daughter-in-law very tenderly, and, turning pale, she exclaimed, "Why, how many deaths!" but checking this expression of regret, she clasped her hands, and added, "Should I not rather say, How many pilgrims hastening on to their eternal dwelling?"

She had also to lament the loss of her only brother, the archbishop, who was but eighteen months her junior, and the first companion of her religious life; but perhaps the heaviest loss of all was that of Francis of Sales, her much-loved friend. Parted as they were often for years by their different tasks, their hearts were never asunder. A strong and pure friendship between man and woman ought to need neither apology nor explanation. Rare it may be; but who will say that it is impossible? Although the purity of the tie which bound Madame de Chantal to the Bishop of

Geneva cannot be doubted, it has, for party purposes, been said and written that there was something more than mere friendship in her attachment to him. His sudden death, in 1622, was to her a very severe trial, but she bore it with Christian fortitude. It was her habit, when suddenly afflicted, to offer up a prayer to God to destroy all in her that was opposed to his holy will. As she held the letter containing the news, which she suspected and dreaded, her heart began to beat. She read it kneeling, weeping much, but resigned.

Madame de Chantal survived the bishop nineteen years, and one of her cherished tasks was to collect materials for his biography. At length she, too, was called away. Journeying from her convent in Paris to that of Annecy, she was taken ill with inflammation of the lungs, in the convent of Moulins. After receiving the rites of her church there, she expired peacefully on the 13th of December, 1641, being then sixty-nine years of age. She died in the room whence Madame de Sévigné—whom the nuns of the Visitation called their living relic—dated one of her pleasant letters. In 1751 she was canonized by Pope Benedict XIV.

That Madame de Chantal was in very many respects a most exemplary woman is undeniable; but, with the amiable author to whose work we are indebted for this brief sketch, we must confess, that for our part we prefer the charitable lady of Bourbilly and Montelon, to the sister and superior of the Visitation. We prefer the Christian wife and mother to the nun.

THE DISHEARTENED STUDENT.*

"I WILL get up very early to-morrow, and if you are awake, Maria, will you call me?" said Dora Campbell to her sister.

"Why will you get up so early, Dora? It always gives you a headache?"

"Because, Maria, I want to take great pains with my lessons to-morrow; there shall not be one badly done, and then, perhaps, I shall win a sweet smile from mamma, such as Helen Murray had yesterday. Oh, how I did envy her! when her mother threw her arms around her and called her her own, dear, diligent child."

"I think mamma is going out to-morrow for the whole day."

"Is she? But that need not make any difference; we can prepare all our lessons ready for her by the time she returns. Maria, do you know the greatest pleasure I have in the world is to know that I have pleased mamma; but I don't know how it is, I seem so seldom to do it. Do you care as I do?"

"I don't know, Dora; I think I do, but"—

* This article is reprinted, by permission, from a very interesting monthly magazine.

"But what, Maria?"

"I think I used to care more than I do now; but I sometimes feel disheartened, as though mamma did not value my efforts."

"Oh, Maria, that cannot be, she is such a dear, sweet mother; it must be ourselves that are in fault. So to-morrow I will try with all my powers, and as the song says, 'If you're waking, call me early.'"

The morrow came, and Dora rose with the sun. She was a girl of most affectionate disposition, of a delicate frame, and sensitive temperament, capable of performing a great deal if judiciously and kindly treated, but soon discouraged and inclined to mistrust her own powers. She joined the party at the breakfast-table this morning full of hope, and of renewed confidence in her own exertions.

"Who has been practising this morning so early?" said Mr. Campbell.

"I have, papa," said Dora.

"Yes, my dear," said her mother, "I heard you; but you played so fast and so much out of time, that it pained me to listen to you. I am afraid you will never be a good performer."

"Yes I will, mamma, if you will give me time. I did not mean either you or papa to hear me this morning, and I thought I had shut the door."

"My dear," said Mr. Campbell to his wife, "as you are going to town this morning, had you not better inquire about the drawing-master?"

"Why really, Edward, I am doubtful whether there will be any use in it—the girls have so little notion of drawing. I have tried them both."

"Oh, mamma," said Maria, "have you seen Dora's last drawing? No, you have not, I know, for she has not quite finished it; but it will be beautiful."

"Well, my dear, I hope it will turn out so; but my expectations are very small, I assure you. Your cousins draw beautifully, and they are much younger than you."

Mr. Campbell gave a pleading look at his wife, for he saw the effect her words were likely to produce. "The cousins have a natural genius for drawing," said he, "which very few can boast of. If we ordinary mortals do what we can, it is all that should be expected of us. 'She hath done what she could,' " said he, in a lower tone. "This is the highest praise for woman, and it is applicable to all the duties of her daily life."

The party now separated for the morning, and the sisters went into their study. Dora, true to her self-formed engagement, never relaxed her efforts. She wrote and rewrote her theme, until she thought it was worthy of her mother's perusal. During all the hours of the morning she allowed herself no recreation, and joined her sister at their early dinner with a flushed face and a wearied look.

"Oh, Dora, you must come out after dinner with me; you will work all the better for it afterwards."

"Yes, I will, Maria, for a little while, for my head aches sadly; but I have learned my new piece of music so perfectly," brightening as she spoke, "and my theme, Maria—oh, I feel sure mamma will like it!"

Mrs. Campbell returned home to a late dinner, and remarked Dora's pale and languid expression. "Are you well, my dear?" said she.

"Oh, yes, mamma, quite well."

"Have you been out to-day?"

"Not much, mamma, I have been busy all day; and after you have dined, you will come into the study, and see what we have been about."

The long-wished-for hour arrived. Dora placed her theme in her mother's hands, and with an anxious heart retired to the other end of the room. Some minutes elapsed, and then Mrs. Campbell said, "You have not taken a comprehensive view of your subject, Dora, and I do not think your illustrations are very well chosen. There are two mistakes, too, in the grammar, and one in the spelling. I should hardly have expected that at your age. Where is yours, Maria?"

"I will bring it mamma; but I want you to look at Dora's drawing first—she has finished it."

The drawing was brought, and though for a self-taught artist like Dora it was certainly a beautiful performance, Mrs. Campbell's attention was directed solely to an unfortunate line in the building, which was a little out of the perpendicular. "My dear Dora, one of the most important things in good drawing is the straight line, and here you are sadly at fault. Your trees are very pretty, and the foreground would have looked well if you had taken more care with the building."

Much more of the same kind was said, and the music, the translations, &c. underwent the same discouraging scrutiny. All that was really good was left unnoticed, and the faults, such as they were, were brought forward into most prominent view. Dora, too much dispirited to speak, slipped out of the room unperceived. The greatest effort she was capable of making had proved unsuccessful, and a withering feeling of disappointment passed over her. Her affectionate heart never once thought of casting blame upon her mother; but her resolution was checked, her rising ardour chilled, and that proper confidence in her own powers, which is so necessary to insure success, almost destroyed.

And thus it is that mothers of families, and teachers and guardians of youth, are accustomed to carry on the great work of moral and intellectual training, forgetful all the while of the irreparable injury they are inflicting on the young and sensitive minds that are placed under their control.

They think to stimulate the young by showing how far they are yet removed from the standard of excellence at which they are aiming, whereas, if the far-off summit is ever to be gained, it must be by many slow and patient steps, by hopeful encouragement and cheerful assiduity, on the part of teacher as well as learner; there must be "line upon line, precept upon precept; here a little, and there a little."

"When I was a child, I spake as a child, I understood as a child, I thought as a child." How many of us forget that we ever did so! A long interval has passed away, and the little world of thought and feeling in which we once lived and moved, has faded from our recollection. And yet the world of childhood is as real and as important to the little beings concerned therein, as are any of the great events which encircle and enwrap some great actor in the present busy scenes of life: as far as results are concerned, much more important; for it is the seed-time of a future harvest, and from these seemingly trivial and unimportant influences the stirring events of future days will spring. Children are keen observers, and often, when we little suspect it, are drawing inferences from the circumstances which surround them, which are so many separate stones in the building of their future character. They are reflective, too, in spite of the atmosphere of gay hilarity in which a merciful God has bid them revolve during all the years of happy childhood; but so delicate are their perceptions of good and evil, so dim and indistinct even to themselves the thousand sources of their little joys and sorrows, that we should be most careful lest unwittingly we brush away the cobweb of feeling they have so carefully spun, the fairy framework upon which so much depends.

We are apt to forget that the mental power of children is as varied as is their outward conformation, and we cast a reproach upon them for that which is in reality the appointment of One who cannot err. "To one He gave five talents, and to another two." Our part, therefore, is simply to inquire, "Lord, what wilt thou have this child to do?" what work shall he perform in the great vineyard of the world? what are his capacities? the leadings of his mind, the nature of his affections? and then by every means in our power to encourage him to perform his part to the glory of God, the good of his fellow men, and his own happiness in life. All work is honourable that is done for such a Master—all is important which His approving eye will inspect.

This is the principle which will give life and energy to the routine of the school-room; and while it rouses the pupils into action by the assurance that no effort on their part will be lost, the parent or teacher will be reminded also that he is working, not for time but for eternity; not for the vain applause of a fleeting world, but for the "Well done, good and faithful servant, enter thou into the joy of thy Lord."

C. H.

SELECTIONS FROM OUR SCRAP BOOK.

THE EDUCATION OF THE MIDDLE CLASSES.

THE education of the middle classes is as defective, in its degree, as that of the people, and demands quite as searching a reform. We have plenty of schools in England ; good enough, too, for what they assume to teach. Latin and Greek, the history of extinct nations, and the philosophy of the past, are to be had anywhere. We do not so much want to have the number of our seminaries multiplied, as we want the kind of teaching changed, and the price of learning lowered. We want the more practical education which they give abroad engrafted upon our mummified system. Modern sciences, and the languages of living peoples, not of the dead ; the training to action, not to clever logical disputations ; and an insight into the life of the present, not the past—all, too, at a moderate price : this is what we want in our present educational system.—*Daily News.*

BEAUTY AND IMMORTALITY.

It cannot be that earth is man's abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity to float a moment on the waves, and sink into nothingness. Else why is it that the high and glorious aspirations, which leap, like angels, from the temple of our hearts, are for ever wandering about unsatisfied ? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us, for ever mocking us with their unapproachable glory ? And, finally, why is it that bright forms of beauty are presented to our view, and then are taken from us—leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts ? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful things which here pass before us like shadows will stay in our presence for ever.—*George D. Prentice.*

SECULAR EDUCATION.

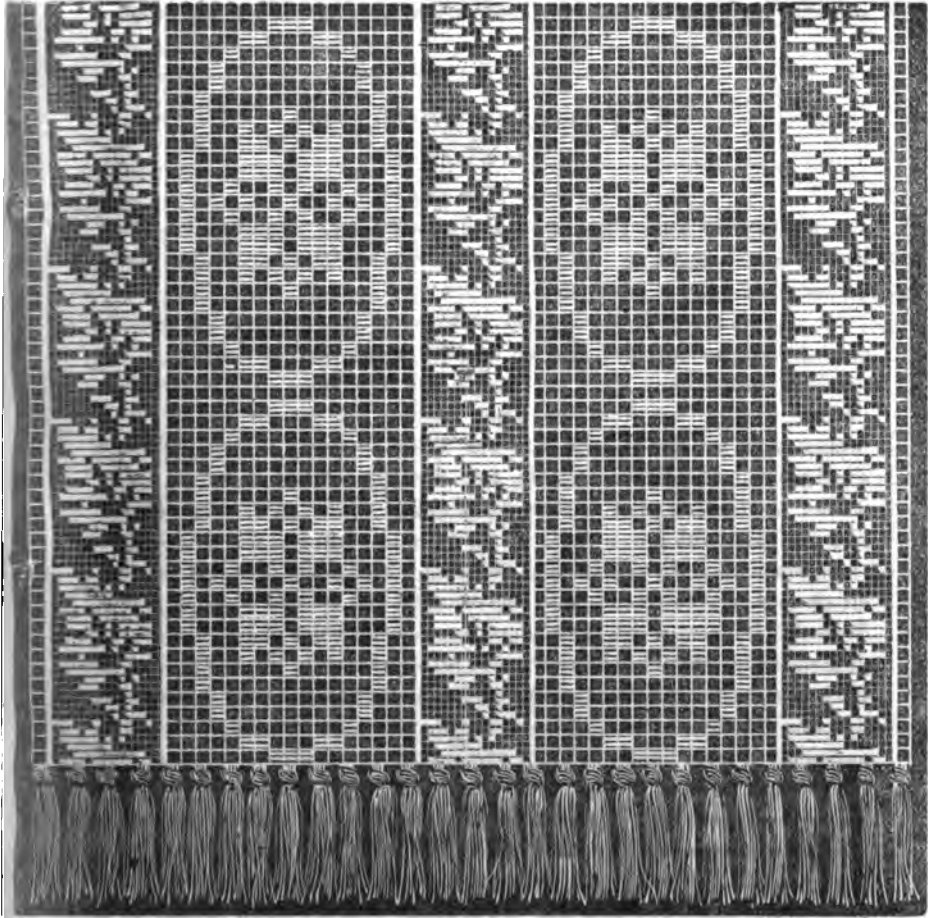
LET once the restraining influence of religion be got rid of in the training of the youth of this country, [and the rising generation will grow up a money-loving race of cunning infidels.—*Oastler.*

INSTRUCTION.

WISE men are instructed by reason ; men of less understanding, by experience ; the most ignorant, by necessity ; and beasts, by nature.—*Cicero.*

FANCY NEEDLEWORK.

By MRS. PULLAN.



CROCHET ANTI-MACASSAR.

MATERIALS:—Messrs. W. Evans and Co.'s boar's head crochet cotton, No. 10; ruby, emerald, or turquoise beads, No. 2.

In the design before us, the stripes are alternately open and close. In the former, the pattern is formed without beads, being worked in square crochet; in the latter, it is produced by beads on a ground of S. C. Make a chain of the required length, and work it on S. C. On the second begin the leaf pattern, dropping beads where white squares are seen. Finish the stripe with a row of S. C. Now, on what has been the wrong side of this stripe, begin the open one, with a row of open square crochet;

then work the pattern from the engraving. Repeat the stripes alternately for any width you may require.

Probably four bead stripes and three open ones between them will suffice. Do a row of open square crochet on the right side at each edge.

WAX FLOWER MODELLING.

By MRS. MAKEPEACE.

(Continued from page 402.)

FORMATION OF THE PROVENCE ROSE.—The wax requisite for these flowers is Nos. 2 and 3. The centre petals should be cut from No. 2, and the larger or outer petals from No. 3.

Very great nicety is required in cutting out the petals for a rose, as, should there be anything like an angular appearance in the edge of the petals, it would quite spoil the beauty and roundness of this favourite flower. Having cut from the paper pattern the various sets of petals necessary for the flower, take into one of the divisions of the palette a small portion of powder carmine, into another division a few drops of water; then with a piece of clean white cotton wool, dipped *very slightly* into the water, rub fine a *little* of the carmine, then dab the wool two or three times upon the palette that too great a superfluity of colour may not attach to it, and commence with the smallest and darkest shade of petals. With the damp wool rub the colours on to both sides of the wax to the desired shade, which will be ascertained *better* by mixing the wax petal with those of the natural flower the student has beside her as a copy. When the five sets which form the centre are tinted, take less carmine on the wool, and apply it more lightly to every succeeding row of petals, which should be so tinted as that they graduate to a very pale shade of pink. The colour must appear on the wax *very even*, and not in *stripes* or *streaky*, which may be avoided by not having the wool too damp or overloaded with colour. When the colour is *thoroughly dry*, dip the third finger into some of the prepared white, and rub it gently over the petals (being, as I have directed in a preceding number, very careful not to go too near the base of the petal). This gives that softened and delicate appearance (which some would call bloom) the natural flower always presents. Curl the petals for the centre, cap them, and put them together in sets of five. The larger petals should be capped in the hollow of the hand with a large curling pin, and the edges gracefully and carelessly curled, which is accomplished by using the steel wire of the pin. Having performed this, take a piece of green wire No. 5, double it—and I would here observe the reason I prefer wire of this size doubled: it insures a graceful, easy play to the wax model, which the coarse stiff wire generally made use of *does not*. Make to the

top of the wire a knob of wax about the size of a pea, which should be tinted of the same depth of colouring as the centre petals; to this knob attach the centre petals which have been previously arranged in sets of five; round these fix the larger petals, until you have completed the rose. The calyx is cut from a yellowish-green wax, with a lining of pale yellow on the face; tint with No. 3 green; the tips with brown. The ovary is formed by rolling a piece of green wax round the wire; this, with the stalk, should be tinged with brown, as also the edges of the green leaves. Attach foliage in accordance with the taste, but the more abundant the handsomer the flower will appear.

The next flower on which we will make a few observations is the

PELARGONIUM—With its richly tinted and painted petals, of which there are so many varieties. This is a flower which has not been attempted in wax generally, on account of the difficulty which has seemed to attach to the painting, in consequence of using the common water colours, which are mixed with gum, by reason of their cracking and thus making the flower very brittle. The colour also attempted to be obtained is of inferior hue, and quite deficient in density. The proper mode of mixing the colour should be with our wax medium, which I consider an invaluable aid to the perfecting the art of wax-flower modelling; as it never cracks, but renders the wax with which it is used always pliable, being tougher where it is painted than any other part. A little practice will bring it into especial favour.

NOTES AND QUERIES ON THE REIGN OF HENRY VII.

(Continued from page 405.)

THE following Chronology of the reign of Henry VII. is taken from a work published eighty years since, in three volumes. It has formed the groundwork of many subsequent chronologies: many, indeed, are but transcripts from it.—A. M. E. B.

1485. Henry, son of Edmund of Hadham, Earl of Richmond, eldest son of Owen Tudor and Queen Catherine, relict of Henry V. by Margaret his wife, sole daughter of John, Duke of Somerset, the son of John, Earl of Somerset, who was son of John of Gaunt, Duke of Lancaster, by Katherine Swinford, his third wife, was the same day he obtained the victory over King Richard at Bosworth, proclaimed king by his army.

He could derive no title from John of Gaunt, for two reasons; first, because there were descendants of John of Gaunt by his former wife then remaining; secondly, because Katherine Swinford was not married to John of Gaunt when she had John, Earl of Somerset by him, but his former duchess was then living. Nor did that Act of Parliament, which

legitimated John of Gaunt's issue by Katherine Swinford, make them capable of inheriting the crown; but only gave them a capacity of inheriting any private estate descending to them from their ancestors.

Aug. 23. King Henry imprisoned the Earl of Warwick, son of the Duke of St. Lawrence, in the Tower.

Aug. 27. Henry came to London, and was met by the mayor and aldermen and joyfully received by the people.

He assembled a council to meet at the Bishop's palace, where he was lodged; and he ratified his former oath to marry Elizabeth.

Sept. The Earl of Oxford made Governor of the Tower.

Henry made a truce with France for one year.

Oct. 30. King Henry was crowned at Westminster, on which day he first instituted the Yeomen of the Guard.

Nov. 17. He called a Parliament which settled the crown upon him and his issue.

The Parliament passed an Act of attainder against the late king, by the name of the Duke of Gloucester.

A general pardon took place to all who would take the oath of allegiance.

Several of the members having been attainted of treason in the late reign, it was resolved that they could not sit in the House till their attainders were reversed; but as to the king, it was resolved his attainder need not be reversed, the crown purging all defects.

The Parliament repealed the first Act of Richard III. for settling the crown on that prince, and ordered the record to be taken off and burnt.

Nov. 25. The Parliament being dissolved, Henry sent Oliver King to France with money to repay Charles for his assistance, and to redeem his pledge.

A new disease, called the sweating sickness, reigned this year. It began in September, and, though it held little more than a month, carried off many thousands, particularly in London. Two mayors successively and six aldermen died. It was cured at length by keeping the patient moderately warm, and giving him cordials that were not too strong.

The king would have borrowed 6000 marks of the city of London, but they lent him only £2000.

Jasper Tudor, Earl of Pembroke, the king's uncle, created Duke of Bedford; and Sir Edward Courtenay, Earl of Devon, *Oct. 27.*

1486. *Jan.* A three years' truce with France was concluded on.

The Lord D'Aubeny was made Governor of Calais for seven years; the Earl of Derby, High Constable; and Sir William Stanley, Lord Chamberlain.

Jan. 18. King Henry married the Princess Elizabeth, eldest daughter of Edward IV., by which marriage he united the houses of York and Lancaster.

April. The Lords Lovel and Stafford raised forces in Worcestershire, but were dispersed by the Duke of Bedford. Humphrey Stafford was taken and executed at Tyburn. The king caused the Earl of Warwick to be shewn in public, it having been reported that he had escaped out of the Tower.

The Earl of Lincoln goes over to the Duchess of Burgundy to solicit assistance against Henry.

Sept. 20. The queen was delivered of a prince named Arthur.

Lambert Symnel personated Richard Duke of York, and was set up against King Henry. He was afterwards made to personate Edward Earl of Warwick, prisoner in the Tower; and, going into Ireland, was proclaimed king, and was crowned, by the name of Edward VI., at Dublin.

A truce with Scotland for three years.

The queen dowager of Edward IV. was confined to Bermondsey Abbey, in Surrey, and her estate seized by the king, who suspected her to be concerned in the contrivance of Symnel. She died soon after.

Dr. Moreton, Bishop of Ely (who had been very instrumental in the late revolution), made Archbishop of Canterbury, on the death of Cardinal Bouchier, the last archbishop.

Nov. The king granted an annuity of ten marks to Bernard Andrews, his Poet Laureat.

(*To be continued.*)

Lord Mayors of London in the Reign of Henry VII.

1485. Hugh Boyce	1498. Johan Percival.
1486. Henry Colet.	1499. Nicholas Alwyn.
1487. William Horne.	1500. Johan Reymington.
1488. Robert Tate.	1501. Sir Johan Shaa.
1489. William White.	1502. Bartholomew Reed.
1490. John Mathew.	1503. Sir William Capel.
1491. Hugh Clopton.	1504. John Wyngar (or Winger)
1492. William Martyn.	1505. Thomas Knesworth.
1498. Ranf Astry (or Ostrich).	1506. Sir Richard Haddon.
1494. Richard Chawry.	1507. William Brown.
1495. Henry Colet (2nd time).	1508. Stephen Jenyns.
1496. Johan Tate* (2nd time).	1509. Thomas Bradbury.
1497. William Purchase.	

* Lord Mayor in 1473.

POETRY.

THE BREEZE.

By J. E. CARPENTER.

THE Breeze! the Breeze! The mountain breeze!
 That murmurs over hill and dell;
 That waves the branches of the trees,
 And stoops to kiss the lily bell;
 That all day long the same sweet song
 Seems murmur'ing through the summer hours,
 That drives the dew from violets blue,
 And scents the vale with breath of flowers.

The Breeze! the Breeze! The mountain breeze!
 That murmurs over hill and dell;
 That waves the branches of the trees,
 And stoops to kiss the lily bell.

The Breeze! the Breeze! The mountain breeze!
 That fills the broad and swelling sail;
 That proudly sweeps the ocean deep
 Till human aid hath no avail;
 That rends the oak with thunder stroke,
 Then like a dove in silence dies,
 Till, woke once more, with mighty war
 It mingles ocean with the skies.

The Breeze! the Breeze! The mountain breeze!
 That murmurs over hill and dell,
 That waves the branches of the trees,
 And stoops to kiss the lily bell.

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VARIETIES.

KINDNESS OF A RUSSIAN COUNT.—By the Russian laws, every female serf is free as soon as married to a free man; on the other hand, marriage with a serf entails serfdom on a free woman. On a certain day, one of Count Scheremetiew's rich bondsmen appeared before his lord to petition for the freedom of a son. The young man was in love with a poor but a free maiden, who returned his affection, but would not sacrifice her liberty to love. The father offered eighty thousand roubles as the price of his son's happiness. The Count consented, and desired his vassal to produce the money. In an instant it was paid over. Letters of emancipation were forthwith drawn up, and the Count delivered them to the delighted father, with the words, "You must let me be the bridesman." When, in this capacity, the Count had conducted the bride from the altar to her husband's house, and had handed her, according to Russian custom, upon a silver waiter, the first glass of champagne, he presented to her, as a bridal gift, a bouquet of fresh flowers, skilfully arranged round a small case containing the eighty thousand roubles.—*Blackwood's Magazine*.

REVIEWS AND NOTICES OF BOOKS.

"A MEMOIR AND REMAINS OF THE LATE REV. JOHN GREGORY PIKE,
 Author of 'Persuasives to Early Piety,' &c." Edited by his Sons.
 Cr. 8vo., pp. 457. Jarrold and Sons.

THERE are very few persons to whom biographical history is not attractive. How many whose names are enrolled amongst the illustrious were incited to hope great things, attempt great things, and achieve great things, through the influence of what they read, or what they heard, of others, who, by various means, obtained renown. This reflection is so replete with instruction, and could be illustrated by such innumerable examples, that we dare not trust ourselves to attempt further moralizing on the subject, than to observe, that heroes have always delighted in the lives of heroes, philosophers in those of philosophers, and so on with regard to every class of individuals. It is no wonder, therefore, that religious biography should, in all ages and in all countries, occupy so prominent a place in popular literature. "The Lives of the Saints" would, we think, be the most voluminous work in the world of books, if Cardinal Wiseman could be induced to use his

influence at the Vatican, to have all the religious biography extant incorporated with Mr. Butler's well-known work. Canonization is by no means peculiar to the Roman Catholic Church. We doubt not that many of the numerous sects of Protestants could supply a list of saints which would throw the Romish calendar far into the shade. We may even leave the professedly religious world, and we shall still find numberless families who, although in almost heathenish ignorance of even religious *terms*, will tell us of those belonging to them who have "gone to heaven if ever any body did." Go where we may, even to where

"The heathen in his blindness
Bows down to wood and stone,"

we shall find those whose relatives and friends have gone to that "*better land*" where sorrow is unknown, that

"Land of pure delight,
Where saints immortal reign;"

and where "the wicked cease from troubling; and the weary are at rest."

The thought is very solemn, but it is very heart-cheering. It is solemn indeed to reflect that many who have wandered from the way of truth, and gone on for years and years deceiving and being deceived, have unwisely measured themselves by themselves, and compared themselves amongst themselves, and have at last, in the most solemn crisis, cried, "Peace! peace! when there was no peace."

It is solemn too to reflect that those who profess to love the Saviour, who they believed died for them, will count as lost, or at the best presumptuously consign to "the uncovenanted mercies of God," all those who could not see eye to eye with them on theological subjects.

But oh, how heart-cheering is it to know that God is love! that not only does He graciously pardon our many weaknesses and ignorances, but that He also graciously bestows the balm of consolation to many a sorrowing friend or relative who may be apparently an alien from the covenant of grace! How many a Nineveh is saved, how many a Jonah dissatisfied! But we must not amplify thus. We trust that there are thousands who, like ourselves, believe that "the communion of saints" is a most catholic and comprehensive term, including not simply the members of any particular sect, or the believers in any particular set of dogmata, but "all who love the Lord Jesus Christ in sincerity." Oh, well would it be for us if, instead of asking "What shall this man do?" we endeavoured, by example and precept, to induce others to profit by our Lord's reply to the too inquisitive disciple, "What is that to thee? *Follow thou me!*"

There are doubtless many who believe, as we do, that much is to be learned from the biography of those whose delight was in furthering the

civilization and Christianization of the world, and that their political, educational, and theological tenets should be carefully and impartially examined in connexion with their actions and the results of their labours. The biography of pious persons who have directed their attention in any marked manner to the education of the young should be peculiarly interesting to teachers. Happily there is scarcely a Christian sect that cannot boast of some name that is almost inseparable from the Education question.

The volume now before us affords many interesting details of the life of an author whose name will live when others of far greater literary status will be buried in oblivion. To many who have been benefited, directly or indirectly, by the perusal of "*Persuasives to Early Piety*"—a work which, for nearly forty years, has been a popular favourite in the Christian world—we are sure that the "*Memoir and Remains*" of the author will be very welcome. If the work does not—as we fear it will not—meet with so extensive a circulation as the personal friends of Mr. Pike will naturally desire, it will certainly not be because it is devoid of interest; it is well written and well printed. Many will differ from Mr. Pike's principles; but we do not envy the man who does not respect and endeavour to emulate the Christianity, zeal, and philanthropy which he displayed. We are tempted to give an outline of, and to quote rather freely from, Messrs. Pike's work, that our readers may judge for themselves of its worthiness of a place in the Christian family, or teacher's, library.

"John Deodatus Gregory Pike, the eldest of a family of seven sons and three daughters, was born in the parish of Upper Edmonton, Middlesex, April 6th, 1784. His father, the Rev. Dr. Pike, had formerly been a clergyman in the Established Church, but having seceded for conscience sake from its communion, was at this time the minister of a Presbyterian Church at Highgate. His mother, a woman of cultivated mind and vigorous understanding, was daughter of James Gregory, a citizen and merchant of London, and though lightly estimating ancestral distinctions, sometimes complacently referred to the fact of her descent from the Lord Protector, Oliver Cromwell.

"The circumstance, however, in regard to his family, which afforded my father real gratification was, that his immediate ancestors, for several generations, had been the humble followers of Christ. To no sentiment did he more heartily subscribe than that

" 'A Christian is the *highest style* of man ;'

and the knowledge that he was descended from those who through many years had maintained this dignified style afforded him incomparably greater pleasure than the noblest heraldic honours could have conferred."

Mr. Pike's history bears testimony to the power of maternal influence.

"Like many others who have been distinguished by their extensive usefulness in the church of Christ, Mr. Pike was indebted to the anxious solicitude of a mother's love for his first instructions in religious truth, and for the first impressions of its beauty and importance on his youthful mind. To this fact he makes grateful reference in the dedica-

tion of his first work of any considerable size, and which has been, perhaps, the most popular and useful of all his publications. It was dedicated to 'the author's affectionate mother, whose parental tenderness has been the source of innumerable comforts to him, and whose early instructions first taught him to call upon that adorable Being whose glory he endeavours by the following pages to promote.' This beloved mother was permitted, for more than fifty years, to witness the result of those seeds of piety which she had been instrumental in planting in the youthful heart of her eldest son, and was filled with rejoicing and gratitude as she observed the abundant fruits which they produced."

In 1802 Mr. Pike was admitted a student at Wymondley Academy. This institution, originally presided over by Dr. Doddridge, was, say Mr. Pike's biographers, at that time by no means in a very satisfactory condition; nevertheless—

"For those who wished to study, and *would* study, ample facilities were provided; and he was one of this number, as the frequent admonitions contained in his father's letters to moderation in study, and the fact that in one year, in addition to his regular class studies, he read through the whole of the Hebrew Bible, sufficiently testify. Among his fellow-students were several who then laid the foundation of a sound and efficient scholarship, and who have since occupied prominent positions of influence and usefulness. No less than three of this number have become tutors in one or other of our theological seminaries. One of these, the Rev. W. H. Mureh, D.D., for many years the highly-respected president of Stepney College, thus writes: 'Your venerated father and I were strongly attached to each other, and frequently read together a Latin or Greek author for our mutual improvement, irrespective of college duty. He was a diligent student, and was distinguished by his punctual and successful performance of college exercises.'

"Notwithstanding Mr. Pike's general thirst for knowledge, his mind often revolted at the mass of mythological absurdity and amatory libertinism that abound in many of the Greek and Roman classical authors. His very decided preference was for the Hebrew Bible and practical theological writers. Having on one occasion expressed this feeling when writing to his father, he speedily received an expostulatory reply, which, for its pertinence to the subject, deserves a permanent record. Dr. Pike wrote: 'I am almost alarmed, if, as it seems to me, you think lightly of Greek and Latin literature. What is a scholar without it? Nothing but a poor martyred creature, that will be continually meeting with something to stop his inquiries and impede his progress, which will give him continual vexation; and if he gain any decent share of knowledge, it will be with five times the labour that would otherwise be sufficient. What is a divine without this qualification? Generally speaking, at best but a cobbler. Your present reading ought not therefore to be chiefly for present pleasure, but for future advantage. During the first two years at least pay a sedulous attention to the Latin and Greek languages, and, believe me, you will not then complain, either of their poets or historians, in the way you do now. Besides, there are in those languages many other fine writers from whom much knowledge and taste is to be gained, who are neither of the one nor the other description. If you do not perceive, and relish too, their abundant beauties, it must be because you do not yet sufficiently understand the languages; and few indeed, if any, are the authors whose works do not suffer greatly by translation. It is even so with the Scriptures. And though, with respect to all moral duties and directing mankind in the way to heaven, translations into any languages must be abundantly sufficient, yet nothing is sufficient to gain the accurate and literal meaning of a vast abundance of passages but a complete and intimate acquaintance with the original languages. A man will cut but a

poor, common-place figure as a divine who is not a good biblical critic. Excellence is what we ought to pursue in whatever we follow. It is not every one that can be so indefatigable as you can be in whatever you set your mind upon, and therefore it would be a great pity if so very valuable a property be not fully improved. I wish to see you hereafter, if I live long enough, rank with Lardner, Watts, Doddridge, Paley, &c., not for the sake of a trifling temporary fame, but as a most distinguished instrument in the hand of God to benefit mankind. God has given you a capacity to do much, and I know you wish to improve it; but there is a danger of your losing much of your future utility if you set out wrong.' The admonition contained in this letter was regarded, and my father applied himself more diligently and very successfully to the study of the Greek and Roman classics, though perhaps not with that *con amore* earnestness which marked some of his other studies."

While at Wymondley, Mr. Pike joined the *Baptist* community. He was baptized in August, 1804, and ever afterwards his views on the subject of baptism remained unchanged.

The following extract will perhaps provoke a smile, perhaps a small-scale controversy:—

"All students require some recreation, and that to which, during his academical course, Mr. Pike was principally inclined was painting. Thus he writes:—"I draw a little almost every day, and intend to go on doing so; it would be agreeable to me if it were in my power to spend some time with a good artist.' By this I apprehend nothing more was intended than that he would like a favourable opportunity of cultivating an art to which he was always attached, but which latterly he never practised. His father, however, understood it as expressing a desire to *combine* the practice of an artist with the exercise of the Christian ministry, and quickly forwarded a letter abounding with good-humoured banter, but which, at its close, contained some very sage and valuable advice, as the following extract will testify:—"You surprised me a little when you expressed a wish to be a painter. Excellent qualification for a divine! No doubt you would choose the branch of painting which is most *useful*, for I always supposed that you wish to be a useful character in the world. Suppose, then, when you come up, I were to speak to — or —; they are both very good *painters*, and of them you might learn plumbing and glazing into the bargain! We ministers, you know, are under no restrictions, in that matter, like the poor slavish curates of the Establishment, who must not soil their fingers with trade or mechanical employment. But we have the glorious privilege of doing what we like, especially among the Baptists, who, as I say, like those preachers best who declaim for little or nothing. There are among them *reverend* tallow chandlers and barbers, grocers and shoemakers, butchers, *painters* and glaziers; and I dare say, were we to inquire, we might find vendors of potatoes, and orators daily crying, "Black your shoes, your honour?" There is a vast advantage in having two strings to your bow, the common proverb says; and, if so, how is the advantage multiplied by having a greater number? But, my son, let it be seriously remembered, that when the Redeemer called fishermen to follow Him, He made them *leave* their secular employments. He inquired of Peter, "Lovest thou me more than these?" viz., his nets and his boat. And it was his confession, "Lo, we have forsaken all and followed thee." When He bade Matthew the custom-house officer follow him, Matthew was obliged to give up his place. Luke, if he were a *painter*, discontinued his art. Their one great commission to the world was sufficient to fill up *all* their time, and to engage *all* their attention, notwithstanding they had the advantage of inspiration to

assist them. How much more then ought we, in these later ages, and without that advantage, if we propose to ourselves to fill the pastoral office, the most important in the world, with faithfulness and usefulness, like the apostles, to give ourselves "*continually* to prayer and to the ministry of the word?" They would not even be drawn away from their one great object to regulate the distribution of bounty to the poor, which could be as well done by other hands, much less would they have sacrificed much important time to any merely pleasurable amusement, however innocent in itself. He who is truly "Deodatus" must sometimes sacrifice inclination to duty. Painting is a most bewitching art, that engrosses the whole of the attention, and the labour of years entirely devoted to it, if the artist would acquire any excellence. What then must become of all the fine intentions respecting Latin, Greek, Hebrew, Arabic, Biblical criticism and divinity, with its appendages in general? When could the painter compose his sermons? On Saturday night after supper? Such an one must become a ranter, that he might have no trouble to compose. He must go to a people who, if they have *words enough*, think they have sense enough, but that the fine preacher was too sublime to be understood. But what would Lardner, Benson, South, Jortin, Foster have said to such desertion of talent? to such neglect of opportunity? What would Jesus our Master say to it? Would He not properly inquire, "Did you improve to *the utmost* the capacity with which you were endowed? Did you qualify yourself completely to convince gainsayers? Did you devote all your powers to do my will, even as I gave up myself wholly to do the will of my heavenly Father?" My son, take your father's counsel. Think no more of an idle art. You are called to an infinitely higher, more important and dignified employment—even the turning many to righteousness, and saving souls from hell. May God direct you and lead you by his wisdom."

We must return to this volume next month.

"A CONVERSATIONAL GRAMMAR OF THE FRENCH LANGUAGE." By Dr. L. Georg. Rn. 12mo., pp. 240. D. Nutt. 1855.

"ORAL EXERCISES IN FRENCH PHRASEOLOGY, SYNONYMY, AND IDIOMS." By Henry Stein Turrell. 2nd Ed. Cl. 12mo., pp. 262. Relfe, Brothers. 1855.

AMONGST the many works published with the professed view of rendering the acquisition of the French language easy, pleasant, and accurate, Dr. Georg's work deserves a foremost place. He is, we think, quite justified in saying, that

"Its use will materially assist those persons who are desirous of obtaining a correct grammatical acquaintance with this language; but it will be found of more especial service to those who wish to speak the language in as short a time as possible."

It is a work which we particularly recommend to English teachers of the French language: they will find it very useful.

Mr. Turrell's book will also be found serviceable to teachers, and to pupils who have made tolerable progress in the French language. It is designed to be subsidiary or supplemental to the Vocabulary Books at present in common use. Mr. Turrell has shown considerable skill in the niceties of French synonymy.

"JOYCE'S SCIENTIFIC DIALOGUES." A New and Enlarged Edition. By Charles V. Walker, Esq. Cl. 8vo., pp. 495. Simpkin & Co.

"A COMPANION TO THE SCIENTIFIC DIALOGUES." By the Rev. J. Joyce. New Edition, corrected and adapted to the edition of Joyce's Dialogues. By Dr. Gregory and C. V. Walker, Esq. Cl., 8vo. pp. 100. Simpkin & Co.

"JOYCE'S SCIENTIFIC DIALOGUES." New Edition, with 200 Woodcuts. Cl., pp. 492. Darton & Co.

IN our August number (p. 358) we noticed an excellent edition of "Joyce's Dialogues," published by Mr. Bohn, and we observed that it was in every way superior to any other edition which had come under our notice. It is, therefore, no more than just to Mr. Walker for us to acknowledge that we had not then seen *his* edition. There is also another point to which we would call attention. We spoke of *trade* or cheap editions. Now, had we been *booksellers*, we should have known that *trade* editions are not necessarily cheap and tawdry. We are informed that what is called the *trade* edition of "Joyce's Dialogues" is that published by Messrs. Simpkin & Marshall, Longmans, &c., &c. It is really a good book, and, with its "Companion," we think that it might have obviated the need of any other *version* had the price been lower. Had the "Companion" been incorporated with the work, or had the price of the two not exceeded six shillings, we should not have presaged a great demand for any rival to it.

Mr. Walker, in his preface to the "New and Enlarged Edition," (April, 1853) says:—

"The tables throughout have been revised and enlarged, and some new ones prepared. In some places conversations have been much extended. Many fresh subjects have been introduced, and several conversations added; as 'On the New Planet Neptune, the Nineteen new Asteroids'—'Of the Diving-Boat'—'Of the Locomotive'—'Binocular Vision the Stereoscope; the Pseudoscope'—'Magneto-Crystalline Action,' &c.

With reference to the edition of "Joyce," published by Messrs. Darton & Co., we have only to notice the extraordinary *low price* at which it is sold. It appears to be a reprint from one of the more expensive editions, and, of course, it has no additions. Of the *low-priced* editions, it may, we think, justly claim pre-eminence.

NOTICES OF MUSIC.

"WESTMINSTER CHANTS." Edited by James Turle. Cl. 16mo., pp. 92. Novello.

To the lovers of sacred music there is always something very inviting in good and well-arranged ecclesiastical chants. Those even who have not paid much attention to musical composition cannot fail to observe a pecu-

liarity of cadence in some of our finest old chants, which has a soul-stirring effect—a solemn grandeur that creates a feeling like that of devotion, even in the mere formal church-goer. This peculiarity is that pertaining to the ancient system of *Greek scales*, and it is more conspicuous in chants than in some larger compositions of church music in which it is to be found. The adaptation of chants to the congregational services of the church is acknowledged, even by many who discountenance their use. Amongst Nonconformists of various sects chanting is now by no means unusual; and we should not be surprised to find that in a few years chanting will be as common in dissenting congregations as in cathedral churches. Chanting has its *abuses*; but what is there, however good, that is not perverted? We have often been pained to hear the irreverent *gabble* of charity-school children and *amateur* singers in some of our fine old churches. We have heard the sublime Psalms of David mouthed with a rapidity of utterance and want of expression that seemed to warrant the assumption, that the sole object of the *choir* was expedition. It is no wonder that hymnal chanting is so out of repute with many. Many admire chants who have conscientious and—we are free to admit—well-grounded objections to chanting; still we confess that there are many other parts of Holy Scripture, besides those usually sung, that we should like to hear *well* chanted in public worship.

We know the stale objection to chanting; but we are sure that we shall offend no one of candour by saying, that many much more serious objections might be raised with reference to a very large number of metrical psalms and hymns in use, not only amongst congregations who make no pretension to education, but also amongst “higher-class” congregations in the Established Church of England.

We have before us a well-known hymn-book, used in the Church of England. It contains compositions which—if we could for a moment forget that they relate to subjects which should awaken associations of reverential awe—we should say were worthy only of the lowest order of ballad-mongers. We shall perhaps take occasion to revert to this subject again, and to review some of the metrical hymns substituted so zealously for the words of Holy Scripture. Far be it from us to deprecate the practice of singing metrical psalms and hymns. There are many, very many, dear to us from childhood, and sorry should we be to have the words, much more the subjects of them, effaced from our memory. There are, too, some excellent collections and selections, which—regardless of what sect or party the compilers may be—we value as gems of sacred literature, defects and blemishes notwithstanding. We take this opportunity of noticing a carefully-compiled little book,* which was forwarded for notice many months since.

* “Hymns for the Use of Schools,” published by the National Society, 1855. (Price to members, 1s. per dozen; non-members, 1s. 4d.).

It is a hymn-book adapted to schools. A more catholic, unsectarian, evangelical hymn-book for school use, has not come under our notice. The worst that can be said of it is—it is not *perfection*.

But we are forgetting the chant-book, if it be possible to forget so goodly an assemblage of old favourites and new candidates for favour. Yes, we call one hundred and eighty-nine choice chants a very goodly assemblage, and Mr. Turle deserves commendation, not only for the able manner in which he has performed his task, but also for contriving to publish so useful a work at a very low price, and in an admirably-condensed form.

It may be necessary to inform some of our readers, that by the term "Westminster Chants," is meant the "chants as used in Westminster Abbey," of which Mr. Turle is organist and master of the choristers. The chants are so arranged, that any one who wishes to join with the choir cannot be at a loss to know what chants are to be used, either in the morning or the evening of any day in the month. It may also be well to state, that the "Westminster Chants" may be obtained of the verger of the abbey, as well as of Mr. Novello.

INSTRUCTION BOOKS.

"THE MODERN IMPROVED METHOD OF INSTRUCTION FOR THE PIANO-FORTE." By REES E. HARRIS. Jewell and Letchford.

"CARL ENGEL'S PIANO-FORTE SCHOOL FOR YOUNG BEGINNERS." Scheurmann and Co.

THERE is nothing whatever in Mr. Harris's work to characterise it, except it be that it is *dearer* than the many works similar to it. It contains only twenty-four exercises, amongst which are the well-known *non piu mesta*, "Buy a Broom," Venetian Air, &c. &c. We introduce it to our readers' notice as *another* instruction book.

Carl Engel's work is *likewise* "another" instruction book, but it is *also* a superior one. It is a decided improvement on the old system of instruction; and we venture to predict that it will become a favourite work with teachers and with pupils also. The author observes:—

"That out of the great number of those who learn the piano-forte, comparatively few achieve so much that they can be called musical, must be in a great measure attributed to the too usual inefficiency of the initiatory instruction.

"Instead of occupying the pupil with a systematically-arranged series of such exercises and melodious little compositions as are calculated to insure a good position of the hand, to develop the fingers *equally*, and so secure a distinct and elastic touch, the pupil is led almost immediately to the scales and to pieces in which the fingers have to be put above and below each other. The progress from the easy to the difficult is too rapid, he is overwhelmed with many dry rules which he cannot half understand, and which are as tedious to him as they are inappropriate. Thus bad habits are often contracted, which are afterwards not easily eradicated. A bad touch, for instance, is almost irremediable."

Instead of the exercises which appear in almost all the instruction books in common use, we have here a most pleasing variety of pieces, amongst which are *ten* remarkably simple *duets*. This will be a great attraction to learners. We have gone carefully through the book, and we have much pleasure in saying that every one of the *thirty-two* pages is replete with *instruction*. We shall be glad to see the second part.

I. "SEBASTOPOL IS OURS!" Duff and Hodgson.

II. "ENGLAND AND ENGLAND'S QUEEN." Cocks and Co.

III. "HOIST HIGH THE FLAG AGAIN." Z. T. Purday.

WE have here three new songs relative to the war; and although they are all adapted to gentlemen, our fair readers will not be less desirous of knowing something about them, especially as the happy season of family-party reunions is fast approaching. Every gentleman likes the "accompaniment" of the fair.

The words of "Sebastopol is Ours!" are by Mr. H. Fry. The music, by Mr. Edward L. Hime, is in G major. Voice compass, F sharp on the first space to E on the fourth space (or *ad lib.* to G above the stave). The words which we have italicised are very appropriately set to music in C minor (G to E flat). The effect is strikingly *telling* :—

"Raise high and loud the exulting shout, o'er Russia's fallen towers,
At last triumphant we may cry, Sebastopol is ours.
But mourn for those who glorious rest, on the crimson battle plain,
No trumpet call shall ever wake, to mortal strife again.

Raise high and loud, &c.

*The hundred of her valiant sons
Who nobly perished there,
Old England still will guard and love
With a mother's gentle care,—
The wives and children of the dead.*

Here's to the bold and brave Allies, and the memory of the slain,
The men in freedom's holy cause, who fought not there in vain.
And those who fell not in the fight, but by disease swept down,
In history's brilliant page shall live, with honour and renown.

Raise high and loud th' exulting shout, o'er Russia's fallen towers,
At last triumphant we may cry, Sebastopol is ours."

The words of "England and England's Queen" are by W. P. Lindsay, Esq.; the music by Miss M. Lindsay. This is the only song of Mr. Lindsay's that has come under our notice; and if it be a fair specimen of what else he has written or of what he intends to write, we advise him not to persist in verse-making, even although he is a namesake, and probably a relative of a lady, of whose compositions we have had much pleasure in speaking highly. The song consists of two short verses only, but one verse will be quite sufficient for our readers :—

"England and England's Queen! No other cry
 Shall blend with shouts of victory,
 When *slowly* from the battle plain,
 The routed foemen turn *to fly*,
 Their banners lost, their chieftain slain
 These words of triumph rend the sky,
 England and England's Queen!"

The music is in E flat. Voice compass, D below the stave to E flat on the fourth space.

The words of "Hoist high the Flag again" are by Dr. J. R. Wreford; the music by Mr. Edward J. Loder. The words need no remark of ours to commend them:—

"Hoist high the flag again,
 The flag that never yields!
 We'll wave it o'er the main,
 O'er Europe's warrior fields!
 For justice and for right,
 Our heroes man the deck;
 To punish pride they fight,
 And wild ambition check;
 Unfurl the flag again—
 The flag that never yields!
 We'll wave it o'er the main,
 O'er Europe's warrior fields.

Shall despots, madly bold,
 Their barbarous hordes array;
 And, like the Goths of old,
 With ruin pave their way?
 Shall Europe bend the knee
 Before the Northern Bear?

Must nations, brave and free,
 His serf-like livery wear?
 Unfurl the flag again—
 The flag that never yields!
 We'll wave it o'er the main—
 O'er Europe's warrior fields.

No! vain is all his might,
 And impotent his pride;
 For Britain leads the fight,
 And Gallia's by her side.
 And they shall drive the foe
 Back to his icy lair!
 They'll chase him to his realms of snow,
 And leave him howling there.
 Unfurl our flag afar!
 Brave France the glory share!
 And home we'll chase the tyrant Czar,
 And leave him howling there."

Mr. Loder seems not only to have caught the inspiration of the sentiments, but also to have entered into the patriotism, of the poet, especially in the last two lines.

It is in G major. Voice compass, D below the stave to E on the fourth space.

IV. "DEAR SUMMER MORN." C. Jefferys.

V. "THE BREEZE! THE BREEZE!" B. Williams.

VI. "THE EXILE AND THE SWALLOW." Scheurmann and Co.

THESE three songs differ from those which we have just noticed. They breathe more of that spirit of peace and love which we feel assured finds a readier response in the loving hearts of our fair readers than do war-cries and vengeful threats, however poetically and patriotically expressed.

"Dear Summer Morn" is illustrated with such a captivating being in the bloom of youth and beauty, that we were in no hurry to examine the song; and when we say this, and add, that the words are by Mr. Charles Jefferys, and the music by Mr. Stephen Glover, we need not lengthen our recommendation. However, we must not omit Mr. Jefferys's beautiful words:—

"How merrily this summer morn
The wind goes singing by,
While gracefully the rustling corn
Nods to the melody;
There's mirth, there's music every where,
Above, around, below,
The very streamlet hath an air
Of gladness in its flow;
O! summer morn, dear summer morn,
Thou play'st a charmer's part,
Thy ruddy glow is on my brow,
Thy sunshine in my heart.

While green leaves dance to every wind,
They give a pleasant sound,
And half-array'd in sun and shade
Make pictures on the ground.
My heart is gay, my step is light,
Birds fly from stem to stem,
I feel too, as I watch their flight,
That I could soar with them.
O! summer morn, dear summer morn,
Thou play'st a charmer's part,
Thy ruddy glow is on my brow,
Thy sunshine in my heart."

The music is in D. Voice compass, D sharp below the stave to E on the fourth space (or *ad lib.* to F sharp).

"The Breeze! the Breeze!" is a successful effort of Mr. J. E. Carpenter's. The words will be found on page 452. The music is composed by Mr. N. J. Sporle. It is in F. Voice compass, C below the stave to F on the fifth line.

"The Exile and the Swallow" (Nach Norden) is in English and German. It is composed by H. Henkel, in A. Voice compass, from C sharp below the stave to E on the fourth space.

RECEIVED.—"Childhood;" "Glenkindie was a Harper gude;" "Oh Fatherland! Dearest;" "I heard thy Fate without a Tear;" "Arnold, the Armourer;" "May guardian Angels hover near Thee!" "Bid me not leave Thee;" "Tell me no more our Lot is changed;" "The Voice I loved in other Years;" "Lassie;" "King Witlaf's Drinking Horn;" "L'Etoile du Nord;" and various other pieces.

ANSWERS TO CORRESPONDENTS.

SCRIPTURE, &c.

The Bible Hand-Book. (P. Q. R.)—It is published by the Religious Tract Society. We cannot give you any idea of it now, but unless you hear from us again on the subject, we will endeavour to do so in our next, and also to reply to your other inquiries.

Exposition of the Parables. (M. W.)—Mr. Lonsdale's work is not designed for a pupil's class-book; the avowed object of it is to assist teachers in elementary schools. We do not know of any such book as you require.

Church Catechism. (L. J. H.)—We had some thought of writing on the subject, but there appear to be many good reasons for not doing so. On a subject which involves so much contrariety of opinion amongst even the clergy of the Church of England, it would be injudicious to treat in a periodical which professes to have nothing to do with religious controversy. We respect the religious opinions of those from whom we differ widely. Of course we desire that truth should triumph over error; but if we were to try to induce all our readers to agree to any one system of orthodoxy, we should at once nullify the successful experiment which we have made. You have evidently some idea of the difficulties of the case, but they are still greater than you can possibly imagine. It is not unlikely that we may some day publish an analysis of our subscription list; at present it would be impossible to do so correctly; still, we could give some very interesting details. (See L. J. H., under MISCELLANEOUS.)

ENGLISH GRAMMAR, &c.

Parsing.—A. M. wishes to know whether any book of good parsing exercises has been recently published. She requires one with a Key for the use of teachers. It must be a low-priced work.

(There is a little "Manual" of English Grammar, by the Rev. J. Hunter, published by the National Society, which we think would answer the purpose; but we are not sure that there is any published *Key* to it. Perhaps some of our friends can give our correspondent the information she requires.)

Milton. (E. D.)—Mr. Cannon's work, noticed in our March number, and Mr. Goodwin's Grammar, published by Mr. C. H. Law.

ARITHMETIC.

The Intellectual Calculator. (Ellen.)—The errors noticed by E. D. W. (pp. 249, 250, &c.) are such as would result from the sums being worked according to the usual methods.

Arithmetic, by B. D. W. (E. C. T.)—The examples forwarded reflect the highest credit on your perseverance. We shall not forget your suggestion.

BOTANY.

Articles on Botany.—F. S. would like a series of simple lessons on Botany in "THE GOVERNESS." We should like to know the opinion of others of our friends on the subject.

MUSIC.

Instruction Books. (E. M. S.) You will find in this number the notice of an instruction book, which we think will answer your purpose exactly. We believe that Messrs. Scheurmann and Co. make a considerable allowance in price to the profession. We advise you to apply to them.

Harmony, &c. (E. M. S.) We strongly recommend Dr. Marx's admirable work, noticed in "THE GOVERNESS" (p. 366, *et seq.*). We know of no work, at so low a price, that contains such a fund of information. No teacher of music should be without it.

Gresham Professor of Music. (T. T.) Dr. "John Bull" was the first. The introductory lecture was published under the following title:—"The Oration of Maister John Bull, Doctor of Musicke, and one of the Gentlemen of Her Majestie's Royall Chapell, as he pronounced the same before divers worshipful Persons, the Aldermen and Commons of the Citie of London, with a great multitude of other People, the 6th day of October, 1567, in the new-erected Colledge of Sir Thomas Gresham, Knt. deceased." We cannot now answer your other question. We will make inquiry.

Dr. Aldrich. (Query). The many-gifted composer of "Hark! the bonny Christ-Church Bells," died in 1710.

Songs. (M. A. H.) Surely our opinion on the subject might be inferred. We are inclined to think that your friend is not in earnest.

HISTORY.

Persecution. (E. F.) The first *sect* that was publicly denounced by the clergy in this country, and that suffered for religious tenets, was that of the *Publicans*, who came from Germany about the year 1162.

Hannah Snell. (A. M. C.) We cannot give any particulars of this woman beyond this—she joined the British army in the reign of George II. without her sex being dis-

covered. She was present in several battles and sieges, and, after a long service, received a pension of £30 a-year.

Notes and Queries, &c. We shall be glad if our friends who have promised contributions will kindly forward them as soon as convenient. They should be written on *one side* of the paper.

GEOGRAPHY.

Geographical Names. (L. H. M.) We are sorry that you have been disappointed. We hoped that ere now the work would have been ready. It is not improbable that our next number will contain the first article on the subject. We thank you cordially for your continued zeal in obtaining subscribers for us. Your suggestions, as well as those of many other friends, shall always be attended to.

Historical Maps. (M. N. O.) We will make inquiry. We received your letter on the 24th (September). We replied to your other inquiry by post, because it appeared that you were desirous of immediate information.

"THE GOVERNESS" REGISTER.

Applications. We must crave the indulgence of our numerous correspondents. We cannot reply to every letter; we do our best to obtain suitable appointments for those who desire them, and it frequently happens that those who imagine that we are unmindful of them, are the subjects of tedious correspondence which too frequently ends by an unfavourable or unsatisfactory letter.

TO THOSE WHO REQUIRE A GOVERNESS. We respectfully beg that there be no needless delay with reference to answers, &c. We are often left in doubt as to the result of a correspondence, and sometimes we are surprised to find that parties whom we supposed to be in communication with governesses to whom we recommend application, have not written at all. We hope that ladies who are candidates for situations think as we do, that such conduct is more attributable to *thoughtlessness* than discourtesy. It should be remembered, that we make no charge whatever for our services.

MISCELLANEOUS.

* * With reference to the numerous complaints about the *bad paper* on which our last two numbers were printed, we can only express our regret, and promise amendment. We were quite as sorry as any of our friends could be, to find that our numbers, which should have looked so much better by having a coloured wrapper, should, by an awkward mistake, make so shabby an appearance.

New Subscribers. To the many friends who, during the past month, have forwarded subscriptions and names of new subscribers, we tender our warmest acknowledgments. To Lady C.—Miss W. (Bourne)—Miss A. M. H.—Mrs. T.—Miss L. H. M. (Fingringhoe)—Lady K. S.—The Honourable Mrs. C———, and H. C., Esq., we would especially express our thanks for the interest taken in our progress.

Clarence House. (A. M.) In our next.

ROYAL POLYTECHNIC INSTITUTION.

By permission of our talented friend, J. H. Pepper, Esq., the lessee and manager of this eminently interesting and useful institution, "THE GOVERNESS" can be obtained at the stalls. Those of our numerous supporters who visit the Polytechnic with their friends will have an opportunity of introducing our periodical to their notice.

SPECIMEN COPIES OF "THE GOVERNESS" FREE.

We shall be happy to forward copies of the present number *free* to any persons whose names and addresses are forwarded to us.

TO OUR ADVERTISING FRIENDS.

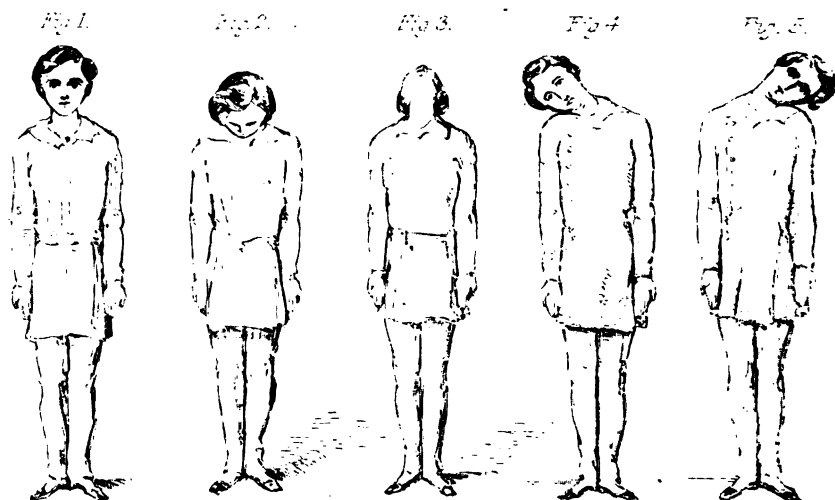
We are compelled this month to omit the insertion of several pages of Advertisements, in consequence of their being sent in just as we are going to press. *They should be sent to our office* not later than the 25th.

NOTICES OF BOOKS.

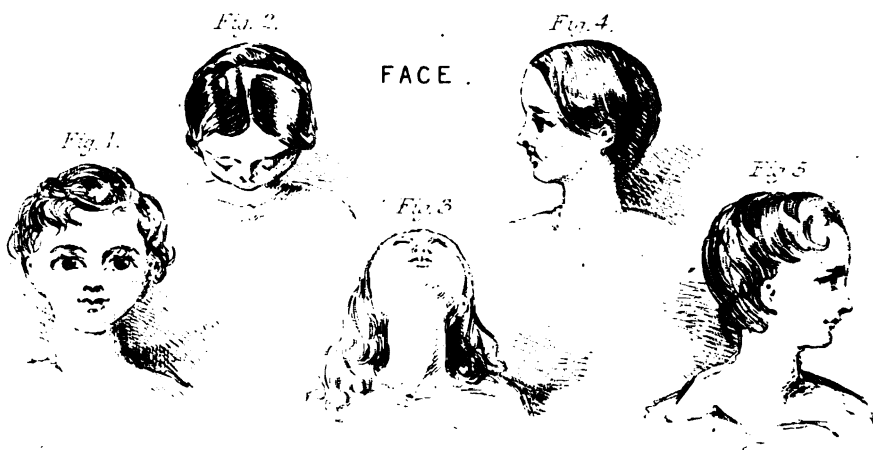
We find that several interesting books must, although in type, be reserved for our next number.

ELEMENTARY POSITIONS.

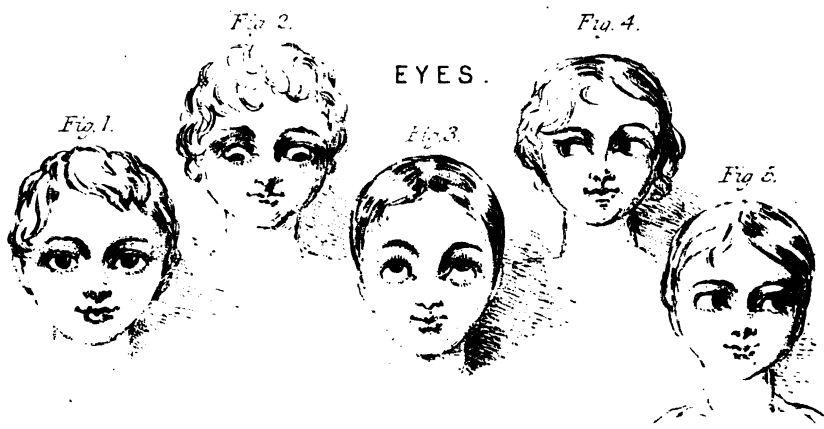
HEAD.



FACE.



EYES.



THE GOVERNESS.

NOTES
OF
LECTURES ON METHOD
IN
LEARNING AND TEACHING,
DELIVERED AT QUEEN'S COLLEGE, HARLEY-STREET, LONDON.
(Continued from page 425.)
LECTURE VIII.

ON THE CULTIVATION OF THE MEMORY.

PLATO's idea of knowledge was, that it is mainly made up of the remembrance of things once known in a former, and perhaps higher, state of existence. With this theory, whatever its merits or demerits, we have at present no more to do than to notice that it at once supplies us with a starting point for our present inquiry—into the use and cultivation of the Memory.

1. Since all possess knowledge to at least some extent, *all possess some powers of memory*. It is necessary to make this assertion, although to some it may appear a mere truism ; of which we shall, however, have more to say hereafter.

Let us start, then, with a definition of the word *memory* itself. "Memory," says Locke, "is the power to revive again in our minds those ideas which after imprintment have disappeared." The train of ideas so revived constitutes a *remembrance*. What sensibility is to sensation, *memory* is to *remembrance*.

Reminiscence is the act of recovering, and *recollection* the act of *combining remembrances*. Those eminences to which we attach the subordinate parts of an object come first into reminiscence ; when the intervening portions present themselves in order the recollection is complete.* Thus accurately defined, we shall use the words *memory*, *recollection*, and *remembrance*.

* Taylor's Synonyms.

2. We have first to combat an erroneous idea, which to a certain extent still prevails even among educated people. The powers of memory are, of course, like all other mental powers, variously distributed to different individuals. Thus, A. has what he calls a good memory; B. but a weak and feeble one; while C. has no memory at all; like the man in Terence, who exclaims "*Plenus rimarum sum,*" *I am full of chinks*. According to C.'s account, nothing can be retained in his mental storehouse. He is but a mere sieve. Whole centuries of events pass through his mind as so many measures of water.

But we assert that this position is at once unnatural and untrue. We assert that C.'s case, if it ever exist, is the simple result of his own mismanagement. If his mind is a mere sieve, he has himself riddled the machine. If he has a fool for his client, he has been his own lawyer, and has no one to thank but himself.

3. "Ah, yes," says poor C.; "history is a very interesting subject, but I have no memory at all for history; I never had."

Of the truth of such an assertion, as we said before, we utterly doubt. We believe that every human being has born within him a fair and proper ratio of all the mental powers, not excluding memory, imagination, and fancy—(of course we are here speaking of ordinary men and women, of ordinary ability and average attainments; idiots, and persons of manifestly imperfect faculties, form a class by themselves, apart, of whom we need not here speak)—and believing this to be the case, we neither understand nor admit the plea of having *no memory*. A weak or imperfect, just as an active and strong memory, C. may have; but to say he has none at all is simply beside the question.

Any one faculty of the mind may by neglect, or want of fair use, by overdue exertion and straining, be rendered powerless, and appear almost defunct, or as if it had never existed. So is it with the memory.

The exact time when the powers and faculties of the mind awake and dawn into life differs in every individual case. But all their future life and vigour depend on their early education and training. The reason, the power of judging, the imagination, memory, or fancy, may awake early or late; but their power, brilliancy, truthfulness, and accuracy in after life must depend almost entirely on their earliest and first treatment.

Geniuses of course there will be, every now and then. Of these

we have nothing to say. They may set all laws at defiance, violate all known analogies, even as they surmount all difficulties and defy obstacles, by a mode and in a fashion of their own. If there be any such among those whom I now address—I trust there are *not*—we are not legislating for geniuses. We have but to deal with the ordinary abilities of common every-day life, of which nine-tenths of the world are made up.

Among such ordinary beings, then, we assert that every one is born with his fair proportion of mental powers, memory included.

If C. has *no memory for history*, or any other pleasing study, it is without doubt chiefly because his memory has been mismanaged by neglect, or undue exercise and strain, when in its youth. In its very infancy it has been, perhaps, expected to do the work of manhood. It has been suffered to lie dormant or dead for years, and then roused to do work, for which days of toil and nights of thought and repose are the true and necessary preparation. Every single power of the mind has to undergo its due and fair amount of training. It matures, as a seed springs and grows to maturity: first the blade, then the ear, afterwards the full corn in the ear. Little by little it grows and increases in form and in power, to fulness of beauty and of life; every day adds to its vitality, every hour to its strength.

4. Let us exemplify this from life. Mr. Oleaster Brown (or Miss Oleandrina), having reached the age of sixteen, after a hasty and imperfect education, suddenly desires to understand the chronology of the Punic Wars, and forthwith plunges into the history. A half dozen chapters are soon cleared on the very first morning; a like number on the following mornings of the week. But at the end of the week, on attempting to go over the ground again from recollection, a dreadful haziness pervades the whole tableau; Grecians are wearing Roman helmets, and Romans Grecian. Wars, sieges, and battles are strangely intermingled: the first last, the last first. Why is this? Did not Oleaster spend sundry long hours on the study of these very heroes, their victories and defeats, truces and hostilities? Whence all this confusion and uncertainty? Why so utter a failure after so much toil? Simply because no method was observed in the toil. A mind but partly educated is suddenly set to work on a new subject, without any even the slightest knowledge of antecedent or consequent events—with but the very slightest, if any, knowledge of the people who fought, their

country or peculiarities, the cause of the strife, or the site of its occurrence. Can it be wondered at that the task as a whole is utterly hopeless, and that the toil is all but fruitless?

Or take an example from earlier life. Poor little Harry has been sitting in mournful silence for the last half hour. He is engaged with that pleasant and interesting subject—the Multiplication Table. It is his first essay, and he has to learn by rote from once times one to eight times eight. He says he has said it over to himself a million times, but he don't know it now. If you dodge him, he turns pale, and either madly shoots wide of the mark or is silent. But suppose the introduction to have taken place under other auspices. A piece of chalk, a black board, and ten minutes' lively chat thereon, a dozen or two * * * or 0 0 0 0, and a few changes of position, will bring back the colour to his cheek, the light into his eyes, and hope into his heart. He will find that he has got a memory after all.

But if you wish to prove that *he has no memory at all*, keep him steadily at work for three or four hours of every day in learning by rote things of which he has received no explanation, or illustration, and in which, as a matter of course, he takes no interest. In a few years your plan will begin to prove effective. His powers of recollection will be dull and heavy. Double the number of hours per diem, and at the end of those few years he will say, and you may not contradict him, "I have no memory." His powers of memory have been strained to the utmost, and have at last snapped. Who shall repair the fracture? Long, long years of patient skill may be in vain expended on the task.

5. You may reply, "that these are doubtless true remarks, as far as they extend; but how are we, in the training of other minds, to avoid the difficulties you name, and escape the errors pointed out?" This very question we wish to elicit; and in endeavouring to answer it let us begin by glancing at some few of the *artificial* plans which have been proposed for the education and strengthening of the memory.

By *artificial* plans, we mean generally all such as are termed *memoria technicas*. To a certain extent such plans may in some cases be advantageous; but the success is never more than partial; and at times they utterly fail. They profess, in fact, to be *royal roads*, and in proportion* they must fail. So far as they profess to

* Vide Lecture I.

teach you without real toil that which to an industrious and patient learner must by the ordinary road be a matter of assiduous labour, so far will they inevitably fail.

It is possible—nay, to some easy—to learn to swim with the help of corks; but far more than possible, on suddenly finding yourself in the water *without your accustomed corks, to sink to the bottom*. Whereas he who has bravely dared the waves, and by patient toil learned to strike out, alone, for himself, will be at no loss wherever or whenever his plunge into the deep takes place. He is dealing with a conquered enemy, or rather, a joyous, supporting friend. That which he mainly relies on is with him. It cannot fail him with the truant cork: the same limbs which did him service in other floods are still his; his right hand has not forgotten her cunning.

The application of such reasoning as this to the use, and practice, and education of the Memory is at once obvious.

Let us now glance briefly at some few of the *memoria technicas*, and examine somewhat more deeply into their chief features, their merits and want of success.

(*To be continued.*)

SCHOOL INSPECTORS AS SCHOOL AUTHORS—GLEIG'S SCHOOL SERIES.

THIS series of school books has been published within the last five years by Messrs. Longman and Co., and if we may judge of the whole from the specimen before us, we unhesitatingly say that it is a pitiable burlesque on educational literature, and an insult to the good sense of intelligent teachers. It is calculated to bring into contempt all theories concerning simplification in educational processes. If a reverend inspector-general of government schools edit, and a respectable firm of world-wide reputation publish, a series so faulty, what may be expected from the numerous school books of much less ostentatious pretensions?

Under the existing circumstances of elementary schools and education in England, we think that a government inspector of schools should, upon principle, refrain from writing even good school books; but he ought to be ashamed of himself if he write or edit *bad* ones.

We are induced to reiterate the objections which we have already urged against school inspectors writing school books, because we believe the principle to be radically bad, and that no argument can make it otherwise.

It may be objected—and, indeed, since we last wrote on this subject, it has been objected—that any restriction on the subject would be arbitrary and unjust with reference to inspectors of schools. We deny it. The principle upon which our arguments are based is recognized and adopted in almost every other government office. As we have before observed, “A government inspector of schools should be above suspicion;” and this as a school author he cannot be. “To err is human.” It would not be one of the most difficult tasks to prove that government officials are, if not prone to positive peculation, as keenly alive to their own pecuniary emolument as any class of her Majesty’s liege subjects. When a man writes a book he naturally wishes it to become popular, and if he uses his best endeavours to render it so no one can blame him, especially if the popularity of his books accrue to his advantage; but we feel it to be our duty to decry to the utmost every approximation to a *truck system* in educational literature.

What guarantee have teachers against tyranny and injustice on the part of inspectors appointed by the Committee of Council on Education? Why simply this—the inspectors are, or ought to be, gentlemen of unquestionable ability and irreproachable character, having no interest whatever in acting with partiality. Now, let each inspector write a school series, and where would confidence in an inspector’s impartiality be? Let common sense answer the question.

From prudential motives, the Committee of Her Majesty’s Most Honourable Privy Council on Education do not direct school managers or teachers as to what books shall, or shall not, be used in schools aided by government grants, neither have inspectors any official authority in the matter. Their duty is to supply statistical information, and to report facts with reference to operations and results. We are not aware of any minute of the Committee of Council which prohibits an inspector from *recommending* school books. So far, well. For our own part, we think that inexperienced elementary teachers do well in seeking the counsel of the inspector on the subject of school appliances. An inspector has excellent opportunities of observing the working of various systems and methods, and the merits and demerits of books and other appliances. This is, we admit, so strong an argument in favour of inspectors becoming school authors, that we should account it irrefragable were it not for preponderance of arguments on the other side of the question.

Let us suppose the case of an inspector of schools being induced by a speculating publisher to write or edit a school series. The voice of a publisher is oft-times very captivating to a literary man, and even “one of her Majesty’s inspectors of schools” may not deem it beneath his dignity to “divide the spoil” with a man of trade. “Oh!” says the publisher, “the series *must* sell—your name, your official *status*; will sell it—and your

influence in schools and with your colleagues ——." "Capital!" says the inspector: "that's an excellent idea of yours. I might give a copy to each of my colleagues, and we might work the oracle that way. It would not *do* to recommend my own books in the first instance; but—but—I really have no time to write school books, Mr. Pica." "Nonsense!" says Mr. Pica, "*you* need not write a line, except perhaps a preface. We can get Garratt or Grubb to write the books; we only want your name as editor." "Agreed!" says the inspector, and a bargain is made accordingly. Let us suppose such a case—for such a case is supposable—is it difficult to imagine that such an inspector would strive to introduce his books into as many schools as possible?

Sure we are that elementary teachers are not, as a body, so well educated and intelligent as to be uninfluenced by official names, and to be able to judge correctly of educational books; nor do we believe that they are, as a body, so independent as to reject, without any risk, a book which they deem objectionable—especially *if the author be their inspector*: a little obsequiousness may not be thrown away in such a case. We could, if it were requisite, quote instances *not* hypothetical.

But, again, many teachers from motives of unfeigned regard for their inspectors might use his books, although sensible of their defects; in short, a volume might be written against the abuses to which the system of school inspectors becoming school authors might give rise.

Do we take extreme views of the case? Well, then, banish the thought that any inspector of schools should practise speculation in any shape or form—banish the thought that he should write or edit school works, except simply and solely to promote the cause of popular education—banish the thought that he should not report impartially, even though his school books be not used in the school he inspects—what then? Should we object to his writing school books? We should, most decidedly. He should avoid all "appearance of evil." He might go into a school where history—for instance—is very badly taught, the class books and text books on the subject being also bad; he might report faithfully; "nothing extenuate nor ought set down in malice;" and what might be the result? Might not the managers, teachers, and all concerned, cry out, plausibly, against the justice of the Report? Might they not say—and also honestly think—that if the inspector's own book had been used, the school would have had a better Report?

Again, although we frankly admit the force of the strongest argument in favour of school-inspector authorship, we as frankly confess that we see no reason why the public should rest satisfied, that, in the matter of government school inspectorships, there are invariably "the right men in the right places;" nor is it evident to us, that *because* a gentleman is qualified for the office of school inspector he is, *ipso facto*, qualified for

the editorship of the school books. There are, doubtlessly, many gentlemen who saw all that the talented Mr. Russell, the *Times* correspondent, saw at the seat of war; but how few could describe scenes in his graphic style! To carry our illustration still further—Mr. Russell could point out faults with reference to the management of the army, but he never has even hinted that he himself should be appointed commander-in-chief or secretary-of-war. We need not pursue this subject further: enough has been said to prove that our objection to inspectors of schools being school authors is well grounded.

That it is *possible* for a school inspector to write a good school book, it were ridiculous to doubt; that it is *probable*, we have many reasons to believe; but that it is *certain*, facts warrant us to deny emphatically.

We have ere now spoken in the highest terms of a school book written by a school inspector, and we should gladly do so again if a school book written by an inspector of schools were submitted to us, and we could conscientiously recommend it to the encouragement of teachers.

Having now spoken about school books by inspectors of schools generally, proceed we to notice particularly the school books by Inspector-General Gleig.

We begin at the beginning; the first of the series is called the

FIRST BOOK OF HISTORY.

ENGLAND.

This first *book* consists, really, of the first *two books* of the series, each book being called a *part*; so the *First Book of History* is a *two shilling* book: it is, to be sure, double the price of several better books on the same subject; but then it is edited by the Reverend G. R. Gleig, M.A., Inspector-General of Military Schools.

The series is in evident imitation of that "published under the direction of the Committee of General Literature and Education appointed by the Society for Promoting Christian Knowledge." Advisedly, we use the terms "*in evident imitation*;" and we fearlessly go further. We assert, that in Mr. Gleig's book there is evident and shameless PLAGIARISM. TEN PAGES have been copied *verbatim* from the "Outlines of the History of England." And here we must relate what may be regarded either as a humiliating *exposé* or as a capital joke. Mr. Gleig very honourably takes from Mr. John W. Parker's "Outlines" the useful genealogical tables (pp. 154—161). How do we know this? Might not Mr. Gleig and the author of the "Outlines" have copied from the same source? They might, but they *did not*; that is as certain as is the fact that the author of the "First Book of History" *did* copy from the "Outlines"—a fact proved by internal evidence, especially by the circumstance that reference is made in the TABLES of the "First Book of History" to a page of the "Out-

lines!" To narrate such a proceeding is to characterize it—comment is unnecessary.

In reading Mr. Gleig's "Preface," we almost allow ourselves to be led to the conclusion that he either intended it for some other book, or that the editor of "Gleig's School Series" was left in the dark with regard to the plan of his "co-operators." If the writer of the preface wrote the book, or even read it, we maintain that he is most unscrupulous in his assertions, and that he deserves a vote of censure from every honest community, lay or clerical, professional or non-professional. To say that

"It is the object of the series of little works, of which the first is here submitted to the public, to remedy a defect in the school literature of this country,"

and then to write such balderdash as we shall point out, is a specimen of barefaced charlatantry such as is rivalled only by the advertisements of quack-nostrum vendors. The writer, after much specious "wording," goes on to say:—

"Except where *proper names* occur—and these are introduced as sparingly as possible—the reader will not find throughout the first forty or fifty pages a *single word* which exceeds one syllable in length."

Than this a more delusive paragraph was never written; it is wholly untrue! From page 2 there is not a single page in monosyllables only.

On page 16 we have the following words introduced:—*Forefathers—customs—secure—freedom—parliament—council—wittingamote—"counties into tithings, parishes, and hundreds"—trial—jury—estate—sheriff—also, women—children—redress—owned, &c.* We do not wish to object to the use of these words, but we do object to a man having the effrontery to say, "*Except where proper names occur the reader will not find throughout the first forty or fifty pages a SINGLE WORD which exceeds one syllable in length*"—knowing at the same time that, perhaps, if all the dissyllables, trisyllables, and polysyllables, *not* proper names, were taken from the first forty or fifty pages, his tedious verbiage would be decimated.

Nouns, common as well as *proper*, of two or more syllables, are used lavishly from the beginning of the *seventeenth* page, on which also may be found the following words:—*Cleared—promote—trading—beyond—burned*—and others similar. Of the monosyllabic, and the numerous dissyllabic, words which appear on the *first twenty* pages many are such as a judicious teacher would reject altogether in a *first* book.

The next paragraph to the one which we have already quoted from the editor's preface is no less deceptive. It asserts that "*throughout the next fifty pages or so, the longest word introduced comprises only two syllables.*" Surely the editor of "Gleig's School Series" must either be a dunce himself, or must imagine that the public to whom he submits his series is comprised of fools and ignorami. On the *twenty-seventh* page we find the word *liberty*; on the *twenty-ninth* page we have *displeased*—

governed—another—misused, &c.—words which should not, according to the editor's professed design, appear on any page before the *fortieth*, if not the *fiftieth* ! We question whether a page from the twenty-ninth can be found with *more than four lines* in monosyllables !

We do not wish to lay too much stress upon the fact, that the editor does not keep faith with the public with regard to the number of syllables, but "The First Book of History" is in every other particular so unworthy the encouragement of teachers, so discreditable to the author and to the proprietor or proprietors of "Gleig's School Series," that it becomes our duty to put the members of the scholastic profession upon their guard. We speak of it as we find it, and we find it one of the worst "first books," and one of the worst-written histories which we have ever met with. Who would imagine that the composition of a History of England, edited by her Majesty's inspector-general of military schools, is wretched beyond description ? We assure our readers that it is bad from beginning to end. Let quotations prove the correctness of our assertion.

The "History of England" commences thus :—

"A long long time back, *you* could not have seen the face of the ground in the land where we now dwell. Great wide woods hid it from *the sight of the eye*. And wild men dwelt in them. Most of them had no *hats*, nor *coats*, nor *shoes* ; but *put* paint on their bare skins to make them look more fierce." (We have retained the editor's punctuation.)

What elementary school teacher could not re-cast these nonsensical sentences, so as to express correctly, in monosyllables, the author's meaning ?

The author should explain how "great wide woods" *hid the face of the ground* of Old England from *the sight of the eye*.

"Most of them," of the *woods* or the *wild men* ?—the latter doubtlessly. The words "*most of them*" imply that *some* patronized *hats*, *coats*, and *shoes*. *Hats* were not known of at the period to which our author alludes—but, *n'importe* ; his "History" is merely a *First Book*. We question whether the author could confidently say, on his honour as an historian—and *something* more—that the unfortunate wights, who had not hats, coats, and shoes, were not content to substitute for hats, *caps*, Tam o'Shanter, and "wide-awakes ;" to substitute, for frock or dress coats, jackets, blouses, or Mackintoshes ; and for shoes, Wellington or Blucher *boots* or *pumps*. Why the author should particularize the want of but three articles of male attire is inexplicable ; but, perhaps, it never struck him that his juvenile readers might not infer that "most of the men who dwelt in this land wore no clothes" from the fact that "most of them" did not wear hats, coats, and shoes.

N.B. The third *them* is supposed to be used for *themselves*, and to relate to *wild men*, not to *bare skins*. "*More fierce*" implies that the *skins*—no, the *wild men*—looked fierce without "a coat of paint," and that paint made them look *fiercer*. It would be amusement for young

ladies to note the absurdities which appear on almost every page of this "History." On the second page we read :—

"They knew how to make bread, and ate it. They had ships, in which, though small and rude, they WENT AND CAME, AND DROVE a sort of trade with Gaul."

Is it not fair to assume that the author would find no fault with one saying, "Oh what have you *been, and gone, and done!*" Query, were the wild men, or the ships, small and rude?

On page 3 the pupil is thus encouraged :—

"A great man, whose name you will read for yourself when you know more than you do now. In the meanwhile, he who shows you how to read will tell you that the man's name was Julius Cæsar."

This is quite as good a joke, or as great a *bull*, as that of the Hibernian who said, "I'll let you *guess* his name—the first and last letters of it are Patrick O'Donnogan." Now for page 4 :—

"But we learn from one who wrote when Cæsar was in his *grave more*, which I will now go on to tell you. The men of whom I write bore the name of Britons. That word, like Cæsar's name, is too hard for you just yet."

What man of common sense could insult the intelligence of British teachers, in the middle of the nineteenth century, by writing—what many of our fair readers will call—such *stuff*? A *pater-familias* informs us that, "a long, long time back," an old lady who kept a dame school used to say to her pupils, "Call it *hard word, and skip it*," whenever any difficult word occurred in the reading lesson. Surely Mr. Gleig was not one of the old lady's *scholars*.

Scholar, indeed! Why need a man be a scholar to write or edit a History of England! But is not the writer of this *first book of history* a scholar? Let page 5 supply a specimen of his erudition—here it is :—

"The priests of whom I speak were called *Druids*, from a word which in LATIN means The Oak."

We should like to know the *Latin* word from which *Druid* is derived. Our venerable teacher taught us that the word Druid was derived from the GREEK, *Drus*, an oak; and he told us, what Mr. Gleig omits to explain, *why* the ancient British priests were named from the oak; but then our preceptor had no series of books edited by an inspector-general of schools, and we never entertained a doubt as to the etymon of Druid until we saw it in print, that it is by some derived from an *Irish* word of similar sound, and which signifies a wonder-worker or magician: this may be true, it seems probable; but we doubt very much whether Druid comes from a Latin word: our "Ainsworth"—but then it was published long before Mr. Gleig enlightened the world—gives *robur* as the "word which in Latin means The Oak;" and we were taught that the words *robust* and *corroborate* were the principal English derivatives from *robur*. *Quercus*

is another Latin word, which signifies The Oak ; but we cannot see how *Druid* can be a derivative from it. Should Mr. Gleig have the shrewdness to publish "The First Book of History: England, PART III., PRICE 1s., and let it contain nothing beyond the *errata* of Parts I. and II., we may find in it (*int. al.*) a direction, thus :—

"Line 4 (from foot of) page 5. For *Latin* read *Greek*."

In reading "The History of England," in Gleig's School Series, one is constantly reminded of Mrs. Stowe's *Haley*. The author's "easy defiance of Lindley Murray" is conspicuous throughout both *parts* (or books). To point out *all* the inaccuracies would require a book larger than either of the two parts, in which scarcely a well-turned sentence, much less a well-written page, can be found. Vulgarity is substituted for ease, and paucity for simplicity. The author says that Alfred fled "*all alone*," and graphically adds,

"He had no *bread nor meat* to eat, and was sore of foot, and quite *broke down*."

The author tells, of course, that the royal fugitive was sheltered in the woodland hut, and how its owners treated him ; "he kept their swine and swept *out* their room !" and that when, for his inattention to "*some cakes which the good wife had laid out to toast at the fire*," "the woman gave him a *sharp scold*," "he rose *up* and told who he was." The author goes on, with corresponding elegance and perspicuity, thus :—

"He then put on the dress of a bard, took a harp in *his hand*, on which he could play with great skill, and went to the camp of the Danes, who came round him to hear him *sing* ; for they were fond of such *sports*."

Such sports as singing !—Alfred played on his hand with great skill ! Oh, Mr. *Inspector-General*, why did you not, ere you committed such vile editorship, ponder the classic admonition, "*ne autor ultra crepidam* ?"

If we wished to expose *all* the absurdities to be found in "The First Book of History" we should have to write a running commentary on the whole work. The expressions used by the author, as a rule, savour of slang, vulgarity, or awkwardness ; for instance, he employs the following terms :—"Wide awake" (for watchful) men "*cut to bits* ;" "*did not budge a foot* ;" "*shoving* ;" "*once upon a time*" "*Louis was beat*" "*and must needs be led* ;" "*the king grew quite wild* ;" and many others of the same description : his metaphors are numerous, and in some cases far from elegant : he leaves them unexplained. Thus he says, "*with a view to throw dust in Edward's eyes*," "*The tide set strong*" (speaking of military affairs). One more rich *morceau*, and we shall quote no more from this unique history.

"He swept all the land in the north, where a stout fight was made with fire and sword, and made all his Saxon subjects put out their lights as soon as a bell should ring at night."

Italics oviante remarks.

Enough has been adduced to prove that we do not recklessly assert that Mr. Inspector-General Gleig's School Series is—if we may judge of the whole from the two books which are now before us—one of the most wretched productions which we have ever seen in the way of school literature. The only one thing that we can say favourably of the books is, that they are well printed, in *imitation* of Mr. Parker's series.

Thanks to the public generally, and teachers particularly, we are independent of booksellers; we well know the penalty for writing an unfavourable critique, but we are determined not to compromise our principles. It always gives us pleasure to speak well of a good school book; we are not of those who find fault that so many new books on every subject are year after year submitted to the public; but we always hope to find literary rivalry something more than pedler's competition. We are surprised that Messrs. Longman should publish such a work as the "First Book of History;" for, although the public may *at first* be attracted by a low-priced book, an inspector-general's editorship—a specious, puffy, and delusive preface, and the imprint of a highly respectable firm—such books, after a few short years, are forgotten, or remembered only to be despised. There are publishers, to be sure, who care little or nothing what they publish so long as their publications "sell." There is always a venal press, to "puff" literary quackery for *advertisement* "considerations." Hence we find that the majority of quoted "opinions of the press" are from insignificant local papers, or from magazines and periodicals known principally from advertisements, placards, and window tablets.

We trust that no consideration shall induce us to neglect the interest of the profession; and that those publishers, who are offended with us for plain truthful speaking, will eventually see that their interests are compromised in no small degree by those, who by praising everything do good to nothing. The editor of the contemplated "Ashton-cum-Thorny Mercury" has adopted as a motto "Where advertisements, there eulogies;" in imitation of the Latin "*Ubi amor ibi fides*." We should recommend the Reverend Inspector-General Gleig, M.A., to send the prudent editor his "School Series."

MATERNAL EDUCATION; OR, MUSINGS FOR MOTHERS.

CHAPTER III.

CONSTITUTIONAL TEMPERAMENT.

THE term "*constitutional temperament*" is not pleonastic; for what is, in the abstract, called "*temperament*" always retains—however modified by educational and other circumstances—a disposition, predilection, turn, or

cast, which, whether manifestly hereditary or not, is not inappropriately called the "natural disposition."

The "natural disposition" has been traced by some to physical and by others to metaphysical causes; but it is not within the compass of our design to enter into elaborate disquisitions. Suffice it for our purpose that all will admit the fact, that a natural disposition, however carefully guided, however powerfully restrained, or even however subdued, is rarely, if ever, annihilated. The course may be changed, the streams may be diverted till they diverge in every direction, but the *spring* is immovable and unchangeable.

We repeat, that although the infinitude of modifications to which the constitutional temperaments of individuals are subject sets all attempts at complete classification at defiance, there are nevertheless general principles well worthy of attention.

We may be accused of something like heterodoxy when we submit to the consideration of our friends our opinion that human beings have, in common with the inferior animals, *instinct*, and that the instinct of human beings is *peculiar* to their species, but nevertheless quite as distinct from *reason* as is the instinct of the brute creation. We have already instanced this on several occasions, when speaking of maternal affection—an affection which is so evidently instinctive, so characteristic of numerous other species of animals besides the human family, that it is almost presumptuous to assert dogmatically that maternal affection is stronger in the genus *homo* than in any other animal genus. No one has yet succeeded in drawing a line of demarcation between reason and instinct. "Shall we," says a French writer, "reduce animals merely to instinct? Shall we say that they act without intelligence, like the springs of a machine? Before we attempt to delude ourselves by such poor sophistry, let us observe what is passing around us. Here is my dog asleep in the chimney-corner; his sleep is disturbed; he is dreaming of pursuing his prey, he attacks his enemy, he sees him, he hears him; he has sensations, passions, ideas. When I rouse him his vision disappears and he becomes calm; when I take up my hat he darts out, jumps about, looks me in the face, and studies my actions; he crouches at my feet, runs to the door, is joyful or sorrowful according to the will which I express. What, then, has taken place in his brain? What combination of ideas between my words and the excursion which he anticipates? How does the simple action of taking up my hat awaken in him a reminiscence, a desire, a will? He hopes, he flatters me, he whines, he fawns upon me, in order that I may caress him. He seeks to please me by his joy or to affect me by his sorrow. The combinations of my intellect could go no further; he is at once a pathetic orator and a courtier full of wiles. . . . I find in his intelligence the phenomena which exist in my own; a correspondence is even established between our wills and our thoughts; our two *selves* (*moi*) meet and under-

stand each other. If I call him he runs to me, if I scold him he is apprehensive, if I forget him he fawns upon me ; we understand each other because he thinks. The thoughts of an animal ! Can matter think ? The intelligence of the shepherd's dog becomes developed by all the circumstances of his active and attentive life. Continually occupied in the care of the flock, everything which relates to his office finds a place in his memory. His eye watches, his ear listens : he concentrates himself into a double attention—looking to his master in order to obey him, looking to his flock to guide it. There are some actions which he tolerates, and others which he does not allow. He at once distinguishes the green corn which must not be touched from the pasturage on which the flocks may be allowed to feed. He draws the line between the one and the other, always bringing back to order the greedy and ignorant multitude, imposing upon the rash by movements which frighten them, and chastising the obstinate for whom the first warning is not sufficient. When brutes do things which we could not do without reasoning and judging, we are bound to believe that they reason and judge." Now whilst we confess that we cannot see *why* we are "bound to believe" that brutes reason and judge, from the fact that they do things which we could not do without reasoning and judgment, we feel ourselves bound to believe that human beings possess not only reasoning and judgment, but also every *animal* faculty approximate to them.

Woman has characteristics—

I. As an animal ;

II. As a human female ;

III. As an educated individual ;

and these characteristics, inseparably combined from her earliest existence, form what we now allude to as her natural disposition, or constitutional temperament.

I. THE CHARACTERISTICS OF WOMAN AS AN ANIMAL are those of her species—man. The natural inquiry now is, if we regard man as a mere animal, what, apart from physical conformation, distinguishes him from other animals ? No satisfactory answer has ever been given to this inquiry ; it were vain, therefore, to attempt one now. Do we reply, that man is the only animal that clothes himself, we are told that there are savages who evince little or no idea of clothing. Do we, with Burke, say that man is the only animal that cooks victuals, cannibalism or other barbarisms are instanced to show that man is not universally a cooking animal. Do we, with Dr. Adam Smith, define man as an animal that bargains, we are told that if it can be shown that man is universally a bargaining animal, it cannot be proved that other animals do not bargain and make compacts with those of their own species, or even with those of kindred species.

But let us, for the sake of argument, admit,

1. That *man is an animal that clothes himself*, and we must at the same time admit that the love of dress is not only more strong but also more refined in the female than in the male animal man. Let us admit,

2. That *man is an animal that cooks his victuals*, and we must also admit that in all ages and in all countries cooking has ever been mainly performed by females. In the first recorded instance of domestic life we read, "And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it and make cakes upon the hearth" (Gen. xviii. 6). The more laborious and exhilarating occupations of hunting, slaughtering, fishing, and fowling generally falls to the lot of men, but as a rule women are the cooks. But if we admit,

3. That *man is an animal that makes bargains*, we shall perhaps be told that bargaining, as it is exemplified in trade and commerce, devolves principally upon the male sex. This we grant; but still we maintain that from the earliest age down to the present, women have not evidenced less of the characteristic than men. Was it not a woman's bargain that entailed misery on the human race? "When the woman saw that the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof" (Gen. iii. 6). Here we find that the hope of *gain* prompted Eve to disobedience. It is remarkable, too, that the propensity to bargain is observable in nearly every female Scripture character.

Turn we to profane history, and we learn that almost every writer on ancient Egypt—the first civilised nation of which any record remains—mentions that the women managed the greatest part of such business as was transacted out of doors, and that the commerce of the nation was peculiarly allotted to them. If it be objected, that for long ages past women have had little or nothing to do with great commercial affairs, our reply is, that woman's degradation by the male sex is no argument against her adaptation to, and her participation in, the characteristics, whether of instinct or intellect, which distinguish man from other animals.

Truly has it been said of the physiologist, that, "ascending from the shell-fish to the insect, from the insect to the dog, from the dog up to man, he exhibits to us thought attached to the organisation, and developing itself in the same proportion, always more vast, always more powerful in proportion as the animal is higher in the scale of beings and to the perfection of its organs. He recognises in the palpitating fibres a material law which comprises all creatures; man is to him only the first among animals."

Having taken the *lowest* view of the case, we proceed to notice,

II. THE CHARACTERISTICS OF WOMAN AS A HUMAN FEMALE; and the natural inquiry now is, *What are the characteristics of human beings?*

To this inquiry we reply briefly,

Man has a soul—an immortal soul. None of the faculties which man possesses in common with other animals belong to the soul. Man's characteristics, with regard to dress, or food, or commerce with his species, do not elevate him to a higher status in the creation than that of an animal, because they may all be traced to animal volitions—they result from sensation, thought, memory, imitation, the exercise of animal senses and organs, of which the soul is wholly independent.

Man, with all his wisdom—all his physiological and metaphysical knowledge—is incapable of comprehending the nature of his spiritual existence. Physiology and metaphysics with him often seem to clash. He feels within himself a moral principle—a conscience—which can be lulled, and drugged, and seared, but which cannot be destroyed—a principle which asserts supreme authority in a voice soft yet terrible, and opposes all that is contrary to the law she teaches—the law of eternal truth and justice. Man feels within himself a sense of infinity, a sense of the beautiful, and of unalloyed never-ending happiness, which neither space nor time can satiate, and which nothing “of the earth, earthy” can possibly realize. Well may Israel's sweet Psalmist, when addressing the Eternal Deity, exclaim, “What is man that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet.” (Ps. viii.)

“Vain man would be wise,” and philosophers for thousands of years have endeavoured to solve the problem of the immortality of the soul by the power of the intellect. They have wandered in mazy uncertainty, and arrived at truth-clouding doubt.

To define is to separate from the infinite. As the *faculties* of the soul necessarily pertain to what is immaterial and infinite, we may describe, but we cannot define them; nor indeed can we say, with any degree of certainty, how far they influence—or blend with—faculties of sense which the *animal* man has in common with inferior animals.

As believers in the truths of Divine revelation—as Christians—we cannot but believe that, in the full and best sense of the term, the education of the spiritual man is solely the work of the Holy Spirit in, what is metaphorically called, “the heart;” at the same time, as educationists we are bound to believe that the spiritual man, or in other words the soul, has in every living human being such an influence over, what are termed by metaphysicians, the mental or intellectual faculties, that man is not only what some assert, the noblest animal, but that being in the scale of creation but “little lower than [the] angels”—being as an animal of an organisation wonderful beyond description with reference both to his physical conformation and his metaphysical capabilities—whilst as a spiritual being, made

after the image of God, he is *immortal*—he is altogether such a superior creature, mind in him so transcends matter, that he is in his characteristics *sui generis*—of himself alone.

We fear that we have dwelt too long on this subject ; but as our aim is to prove that woman as a human female is endowed with *all* the noblest qualities of man as a superior being, we deemed it necessary to state in simple language what we conceive to be the characteristics of MAN.

We shall next endeavour to prove that, as a human female, the characteristics of woman differ from those of the male sex in *modification* only.

(To be continued.)

NOTES AND QUERIES ON THE REIGN OF HENRY VII.

(Continued from page 451.)

1487. *Jan.* The king concluded a treaty of commerce with the Low Countries.

He visited Norfolk and Suffolk, and went in pilgrimage to our Lady of Walsingham, after which he returned to London.

May. The Earl of Lincoln arrived in Ireland with the Lord Lovel, Martin Stewart, and 2000 Germans.

Henry assembled his troops at Coventry.

The king caused many suspected persons to be highly fined.

Henry sent an embassy to the Pope.

Lambert, with the Earl of Lincoln and a body of Irish troops, land in England.

June 16. They were defeated by King Henry at Stoke, near Newark. The Earl of Lincoln was killed upon the spot, with 4000 of his party, and Lambert, with Simon his tutor, were made prisoners.

Lambert was made a scullion in the king's kitchen, and afterwards one of his falconers, in which post he died. His tutor, Simon, was committed to some obscure prison, and never heard of more.

Nov. 9. The parliament met and granted the king tonnage and poundage, and the clergy granted the king a tenth.

Nov. 25. The queen was crowned.

Nov. 28. A treaty was made with the King of Scotland.

The French king sent an embassy to Henry about Bretagne.

Henry offered his mediation to Charles and the Duke of Bretagne, which the French king accepted, but the duke rejected it.

Lord Woodville went with an aid of 400 men to the Duke of Bretagne.

The Court of Star Chamber was instituted this year.

Henry sent an embassy to France to treat of a peace with Bretagne.

1488. *June*. The Scots rebel against their king, James III., and killed him at Bannockburn.

An insurrection in the north on account of taxes, in which the Earl of Northumberland was killed, but it was soon suppressed.

The king went to York and punished the ringleaders of the insurrection.

The French king and Henry concluded a truce, which was to end in 1490.

The French king prosecutes the war with Bretagne, and in a battle killed Lord Woodville and most of his men.

This year the Cape of Good Hope was discovered.

1489. Henry concluded a treaty with Bretagne, and engaged to send the duchess 6000 men.

Maps and sea charts first brought into England by Columbus.

1490. *Jan.* 13. A parliament met and passed several wholesome acts, and repealed others.

The duchess entered into fresh obligations with Henry without obtaining any succours.

Henry made several alliances this year.

1491. The king entered into a war with France.

Charles VIII. of France married Anne Duchess of Bretagne.

Greek first introduced in England.

1492. The parliament met and granted the king a benevolence.

The city of London paid 9682*l.* 17*s.* 4*d.*

Henry sent 12 ships and 2500 men to the archduke.

Oct. Henry assembled his troops, to the number of 27,000 men, and embarked and went to Calais, appointing his son Arthur guardian of the realm.

America was discovered this year by Christopher Columbus, a Genoese, for the Spaniards, *Oct.* 11.

Nov. 3. A peace was concluded with France, and a truce with Scotland.

Dec. 17. The king returned from France.

He put the supplies in his pocket that were granted for the war; and

at the same time made his enemies purchase their peace with a large sum, and scarce an officer at court, or general in the army, but received a considerable bribe from France.

The Moors were driven out of Granada by the King of Spain.

1493. The Duchess of Burgundy, Edward the Fourth's sister, set up Perkin Warbeck, to counterfeit Richard Duke of York, second son of King Edward.

June 22. The queen was delivered at Greenwich of her second son, Henry, who succeeded his father.

The king sent the order of the garter to the Duke of Calabria.

Sir Robert Clifford and Barley went over to Perkin, who sent word afterwards that the Duke of York was alive.

Aug. The Emperor Frederic died, and Maximilian his son, King of the Romans, succeeded him.

Henry demanded Warbeck of the archduke, who refused to deliver him.

Oct. 6. The king went to France with an army, and his title to the crown of England was acknowledged by that king.

Henry discovered Perkin's pedigree.

1494. *Feb. 16.* He executed several that were in a conspiracy to bring in Perkin, and particularly Sir William Stanley, lord chamberlain, who set the crown upon his head.

Henry concluded a treaty of perpetual peace and amity with Ferdinand and Isabella, King and Queen of Castile and Arragon; also marriage articles were confirmed between Arthur and Catherine.

Joan Boughton, a widow, was burnt for heresy.

Sept. 11. The king's second son, Henry, made governor of Ireland, and Sir Edward Poynings appointed his deputy.

Alice Hackney, who had been buried 175 years, was dug up by accident at St. Mary Hill church; the skin was whole, and the joints of the arms pliable.

Sir Edward Poynings held a parliament in Ireland, and had passed that the statutes of England concerning the public should be observed in Ireland.

Libels were published against the king, for which five persons were executed.

1495. Perkin appeared on the coast of Kent, where several of his followers were taken and hanged.

May 31. Cecily, relict of Richard, Duke of York, died; she lived to see three princes of her body crowned and four murdered.

Oct. The king called a parliament, and passed several wholesome acts.

Perkin Warbeck married Catherine Gordon, daughter of the Earl of Huntley.

1496. *Feb.* A treaty was concluded of perpetual peace with Flanders.

The King of Scotland received Perkin, and marched with an army into England in his behalf, but soon retired.

Edmund, third son of King Henry VII., created Duke of Somerset; he was born the preceding year, and died in this.

Charles VIII. of France conquered Naples.

A perpetual peace concluded on by Henry and Philip Archduke of Austria.

Jesus College, in Cambridge, converted into a college from a desolate nunnery by John Alcock, Bishop of Ely.

Sebastian Cabot was employed by the king to make discoveries on the eastern and northern coasts of America.

Sep. 23. Henry entered into the league of Italy.

BOARDING-SCHOOL ACCOMPLISHMENTS AND THEIR REAL VALUE.

No. 4.

HOW DRAWING SHOULD BE TAUGHT.

(Continued from p. 433.)

WE strongly recommend the use of DRAWING-MODELS. Not only do they obviate many difficulties which the copying system—or rather *method*—presents, with regard to *form*, but they also exemplify the laws of light and shade with reference to perspective. Few governesses are aware how much tedious labour they might avoid by the use of such models as those of Mr. Harding.* For instance, Mr. Frank Howard, in his admirable work on “Imitative Art,” to which we referred in our last number,† treats in a masterly style on forms, positions, lights and shadows, projection and relief, and so on, and he illustrates his remarks by wood-cuts and engravings. These, to the teacher, are of great service, but to the pupil they would be less serviceable than some of the commonest “drawing-books,”

* Sold by Messrs. Winsor and Newton.

† “THE GOVERNESS,” page 432.

unless **MODELS** be *also* presented to the pupil's notice. What child could, from the wood engraving in our last number,* distinguish the globular figure from the pocular?

By means of models, a pupil soon becomes familiarized with the fact that

THE POSITION OF SURFACES,

with reference to the eye of the spectator, must be very carefully regarded by all who wish to become proficient in imitative art.

We have no objection to a teacher *telling* pupils that "surfaces may be seen in different positions—

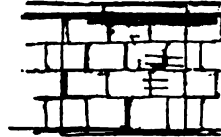
VERTICAL, as the side of a wall;

HORIZONTAL, as the top of a cube; _____

or **INCLINED**, as the roof of a house;"

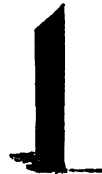
but we desire also that the pupils should be *shown* that such is the case. When this has been done, the teacher should explain orally, and exemplify, both by drawing and models, that position may be

PARALLEL to the surface of the picture, as the wall directly opposite the spectator;

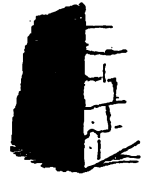


PERPENDICULAR to the picture, as the side of a house,

or the top of a cube;



receding directly from the spectator, and inclined vertically, as the side of a house when the corner is directly in front of the spectator;



horizontally, as the *roof* of a house in front of a spectator;



* "THE GOVERNESS," page 483.

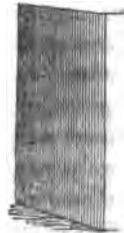
and diagonally, as the roof of a house of which one corner is presented to the spectator.



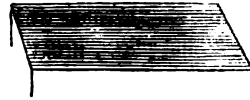
The alteration in the form by linear perspective, or the vertical appearance of the square flat surfaces, in a vertical position, receding from the eye, will be found to be the same as has been mentioned to appear when receding in the horizontal position.



The same will be found when the square recedes in an inclined position, whether vertical,



or horizontal,



or diagonal;



but the diminution, in both

depth and width, will be less.

It should next be shown that

Circular surfaces receding from the eye, whether in a vertical, horizontal, or inclined position, assume an oval form, deep, more or less, in proportion to its being much below or nearly on a level with the eye in a horizontal position;



or, in the case of vertical surfaces, as it is more on one side or in front of the eye—



We shall consider these various positions more fully as we proceed.

EDUCATION IN ENGLAND.

THE able letter which we re-publish *in extenso* from the *Times* of the 25th ult. will, we doubt not, be perused with much interest by the many friends who expressed satisfaction, in flattering letters to us, relative to the article on "Education for the People," which appeared in our June number. We intend to return to the charge with renewed vigour, and we are sanguine that our representations to the members of parliament who have the cause of popular education at heart, will not be wholly in vain. We earnestly call upon our numerous and influential subscribers and friends to "aid and assist" in the good work by every means in their power. "THE GOVERNNESS" should be introduced into every good family, and the friends of education should be induced to make it the medium of their valuable communications. As the only independent and unsectarian educational periodical, it has many claims on the support of educationists; and it recommends itself to philanthropists as being the only magazine which continually advocates the grand principle of beginning at the beginning, by educating girls, the future mothers of the people, so that female influence shall, instead of being, as we have shown it to be, the mainspring of much evil, be the source of a vast amount of benefit. We trust that Mr. Kingscote's letter will have the effect of awakening the dormant energies of those who imagine, that because we have a "Committee of Council on Education," our educational plans, progress, and prospects are in a satisfactory state.

"TO THE EDITOR OF THE 'TIMES.'"

"Sir,—Among the several subjects which appear to slumber is the deeply important and urgently pressing subject of education. During the last session we were encouraged to hope, by her Majesty's government, that a responsible minister of the crown would be appointed, charged with the provision and superintendence of public instruction. As yet this hope has not been realized. 'The educational census' of Great Britain, which affords the subject of a very elaborate article in the recent *Edinburgh Review*, goes to prove that the educational requirements of the people are of a very pressing character, and appears to me to dispose of every doubt and difficulty which have been suggested by those who seem to think that additional educational provision is not of the most pressing nature."

"It has been frequently alleged that our existing schools are not better filled because children are sent to work at so early an age; but we find 'that of children of an age to go to school (from three to fifteen), there were at the time of the census nearly 5,000,000,* of whom about three-fifths of a million were at work, 2,000,000 were at school, and 2,250,000 were neither at work nor at school. The fact specially to be observed in this enumeration is the small proportion of the children who are at work. If the children of the labouring classes are not at school, it is, as a general rule, not because they are at

"* The numbers were as follows:—

"Between the age of three and fifteen at work	599,829
"At school	2,046,848
"Neither at work nor at school	2,262,019
"Total	4,908,696"

work. The converse of the proposition has been the one generally received by us. We have been accustomed to believe that if children are not at school, they are at work. This is the excuse which the schoolmaster, in ignorance of the real state of the case, has made for the thinness of his school, and which, considering the poverty of the parents, has been accepted by the public as sufficient. The census has come to disabuse us of this error. It reveals to us that the proportion of children at work is little more than one-fifth of those not at school. More than three out of every four children (between the ages of three and fifteen) are neither getting education nor wages.' Hence it appears that out of nearly 5,000,000 children of an age to go to school, 2,262,019 are neither at work nor at school. Surely this demolishes the argument of Mr. Henley and others, who maintain that the existing system is working well, and that we should leave things as they are. Again, another class of objectors say nothing must be attempted, for fear of weakening the influence of the Church of England. We find that 'from a tabular statement given by Mr. Mann of the proportions in which different religious communities contribute to the education of the people,' it appears that of the children whose education is provided for, either in part or wholly, by the voluntary contributions of such communities, the Church educates no less than 78 per cent., the Independents 4 per cent., the Wesleyan Methodists $3\frac{1}{2}$ per cent., the Roman Catholics $3\frac{1}{2}$ per cent., the undenominated schools of the British and Foreign School Society educate 7 per cent. The twenty-three other religious denominations enumerated in the census together send to school the remaining 4 per cent., not one of them—not even the Baptists—contributing so much as 1 per cent.; that is, one child in every hundred children who are at school.' Why should not the Church of England be able to hold her own? Why should not the parochial system be as expansive as any religious denomination, and, under such a general system of national education as proposed by Sir John Pakington, still keep up, or even increase, her average of 78 per cent.? If, however, the parents of these 2,000,000 children, who are neither at school nor at work, cannot or will not send them to school, why should not parliament make education as obligatory upon all as it now does upon those employed in cotton factories and print works? Surely the following quotation has much force in it:—'If by an act of the Legislature the provisions of the Half-time Bill were extended to the whole community, and education were thus made obligatory on all, there is no reason to believe that it would be submitted to less willingly by other parents and employers than it has been by the parents and employers of children in cotton and print works, or in the end with a less general experience of the advantages resulting from it. The attendance of every child at school, between the ages of eight and thirteen, would thus be ensured during half its time, and all the children in the country would be taught. The choice of the school would be left to the parent, provided only that the state were certified, through its inspector, of the reasonable efficiency of the instruction and the good character of the teacher. Thus the right of conscience would in every case be respected. The administration of the law would be rendered comparatively easy; for it is the selection of a particular class of the community to apply it to which affords those facilities for evading the Half-time Act, against which so many precautions have now been taken. Make it universal, and the parish register would be all the machinery required to detect evasions of it. The first educational result of such a measure would be to send to school upwards of 2,000,000 children, who appear from the census not now to attend school; the next, to double the number of children, between eight and thirteen, at present employed in remunerative labour; for these children having to go to school half their time, their places would have to be supplied for half the day by others who are not at present at work. The 24,000 boys who now drag waggons along the tram-roads of coalpits, or who weary out the day alone in the dark,

opening and shutting traps, would, for half the week at least, see and feel the blessed light of the sun, and would not be left wholly without that humble culture suited to their station, which is their birthright not less than ours. But while they went to school, other boys must be found to take their places. The 5463 children sent into the fields when still almost infants, to scare birds, from daylight to sunset, and the 100,000 other children, under fifteen years of age, employed in agriculture, would, for half their time, not be without wholesome instruction. But while they were at school, the farmers would have to find 105,463 other children to do their work. For 600,000 children employed in remunerative labour, the number would thus become 1,200,000—the fresh recruits to the ranks of industry being taken, some of them, perhaps (for half their time), from the schools which they now attend, but chiefly from the streets. Thus the work of industrial and ragged schools would be done.’

“ I feel I must not trespass too much on your space, but I would quote one more passage respecting the education of the adult population:—

“ ‘ In the Prussian army, in 1852, no less than 75 per cent. of the soldiers are reported to have received ample school education, 21 per cent. defective education, and only 4 per cent. without any education. In Berlin there were of amply educated 94 per cent., of deficiently educated 5 per cent., and without education 1 per cent. From the evidence of the marriage registers, as collected by Mr. Mann, and of the militia returns made to Mr. Mitchell, it appears to be proved that more than one half of the adult population of England and Wales cannot write their own names. We leave to the consideration of Mr. Henley and the gentlemen who support him this fact, to the proof of which nothing seems to us to be wanting. The inference to be drawn from the recent debates on education in the House of Commons seems to be, that half the people of this country who are unable to write their own names are to remain in that state of ignorance which this fact indicates, so long as the party which Mr. Henley represents can have its way in Parliament. That party has always found its spokesman, and it has never been more worthily represented than by Mr. Henley. It is perhaps, however, worthy of the consideration of that gentleman and his friends, whether by their policy of obstruction they will not permanently injure the cause they advocate, by subjecting those who may hereafter represent that cause to the necessity of accepting harder terms than now might be obtained. To Sir John Pakington a tribute of admiration and gratitude is due from every supporter of education. Standing apart from his friends, he depicted to unwilling hearers the educational distribution of the people of England, when introducing his bill, in a speech which for manliness, public spirit, and ability, has rarely been surpassed—a speech to which Mr. Henley has replied, but which he has failed to answer. No other point in that speech bore more conclusively on its argument than that in which the monstrous inequality was described which the voluntary system entails upon the distribution of the Parliamentary grant for the support of education. Parishes where education has friends (and which, in so far, do not want help) get helped liberally, while parishes which have no friends, and which want help, get little or none. Clerkenwell, St. Giles, Shoreditch, and Shadwell, friendless parishes, with a united population of 138,900 souls, divide among them 12*l.* 0*s.* 8*d.*, while St. Michael’s, Chester Square, St. Barnabas, Kentish Town, and Kensington parishes, with a joint population of only 50,000, but which have friends, take from the public grant 3908*l.* annually.’

“ May we not assume from these facts, that a minister of education would find enough to do? If the Government are not prepared to take up the subject, is there no hope for the country in Parliament? Are our legislators to continue fighting shadows when such an awful reality stares us in the face? I believe not only are the means of education

deficient, but that a large proportion of what is provided is far from satisfactory, and much needs Government inspection.

"I have the honour to be, Sir, your very obedient servant,

"HENRY KINGSCOTE.

"1, New Street, Spring Gardens, Oct. 24."

CORRESPONDENCE.

"MISS RELIGIOUS MORALITY."

To the Editor of "THE GOVERNESS."

SIR,—“Miss Religious Morality” most sincerely hopes the remarks on “*Action*” in the numbers of “THE GOVERNESS” for September and October will provoke some sober, thoughtful friend of the young to discuss, or at least reply to, what she considers altogether wrong; banter is not argument, nor is assertion proof: it is easy for a clever man to make anything he disapproves look ridiculous, but in these days this will not do.

Though perfectly aware the editor of “THE GOVERNESS” cannot be answerable for every opinion advanced in his magazine, “Miss Religious Morality” will not be *satisfied* unless he invite attention to the subject. Persons of opposite views do not necessarily hold the opinion to which the talented Lecturer makes them give utterance.

Desiring not to enter into controversy, nor understanding the rules thereof if she did, the rigid old lady greatly wishes to see the subject manfully handled; for, indeed, it does seem to her a matter of consequence whether the dear young people spend their time in only blowing soap-bubbles or in laying up treasures for the world to come; nor could she recommend it with the same approval, or take so much interest in its circulation, did she believe such principles would be advocated in a work in other respects so admirable and so desirable.

Religion and morality may be bespattered by the unthinking, but never can be injured by any sarcastic sneer. In the great day of account who will stand? the trifler with, and poisoner of, the young mind; or he who has with all gravity invited the attention of the trainers of the rising race to that which is solid, enduring, and unfading?

“The secret of the Lord is with them that fear Him.” Will the learned Lecturer assert he is in this secret? If not, “Miss Religious Morality” considers he has presumed upon a question for which he is entirely disqualified, and therefore incompetent to decide its merits.

Unblushingly will he offer poison for souls? To improve the fancy at the risk of the soul can never be allowed. Who makes the better wife, sister, daughter, or as it may be? She who lives looking at *all things here* as bearing upon and influencing her *eternal destiny*; or she who fritters away her precious moments, at the best, in trifling vanities? Or who is most truly cheerful, happy, and useful? She who builds upon quicksands; or she who has a solid foundation, against which no storms shall ever prevail? To be serious is not to be sad, nor is to be solid to be melancholy. The writer believes she has as much frolic in her nature, with as much true happiness in her pursuits, as she who seeks it at so questionable sources; though, if she may be permitted to boast, altogether underrived from fairy tales and fascinating but ensnaring fiction.

After years of observation upon the two methods, experience decides, as a rule, fancy more needs to be curbed than to be indulged; and she whose training has been far removed from the influence of fiction, *in every respect*, has proved the best wife and mother, the most valuable member of society.

[See “Answers to Correspondents.”—Ed. Gov.]

SELECTIONS FROM OUR SCRAP BOOK.

HOME.

THERE is something in the very atmosphere which surrounds the family hearth which will not allow vice to luxuriate there. If a parent would cherish principles of virtue in the bosoms of his children, he must endeavour to surround home with those charms which will call back their *hearts* when exposed to the cares and temptations of the world. It matters not what may be our situation in life, or how deeply we may be engrossed in labour and care, we ought with extreme assiduity to cherish a fondness for home.—*Abbott*.

PERSEVERANCE.

"I can't do it."—Yes you can. Try—try hard, try often, and you will accomplish it. Yield to every discouraging circumstance, and you will do nothing worthy of a great mind. Try, and you will do wonders. You will be astonished at yourself—your advancement in whatever you undertake. "*I can't*" has ruined many a man—has been the tomb of bright expectation and ardent hope. Let "*I will try*" be your motto in whatever you undertake, and, if you press onward, you will steadily and surely accomplish your object and come off victorious. Try—keep trying—and you are made for this world. How happy the station which every minute furnishes opportunities of doing good to thousands! How dangerous that which every moment exposes to the injuring of millions.—*La Bruyere*.

TIME.

The hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the one is long, because he does not know what to do with it; so is that of the other, because he distinguishes every moment of it with useful or amusing thoughts; or, in other words, because the one is always wishing it away, and the other always enjoying it.—*Addison*.

TRUTH.

He that finds truth, without loving her, is like a bat; which, though it have eyes to discern that there is a sun, yet hath so evil eyes that it cannot delight in the sun.—*Sir P. Sidney*.

VARIETIES.

A LADY "HOUSEMAID."—A substantial burgess was waited upon in his shop, in the town of Newcastle, by a superbly-attired female, whom he politely addressed as "Madam," and desired to know what commands she wished to honour him with. The lady, after lifting

her veil, which hid a not unhandsome face, intimated, in a style corresponding with her dress, though scarcely with her position, that hearing there was a vacancy in the gentleman's service, she desired to be engaged by him as housemaid. The gentleman stated that his "better-half" was at home, in Elswick-terrace; but, being a humourist, he signified his willingness to come to terms with the lady "help." The following dialogue then ensued:—" *Servant girl (in a querulous, disaffected tone).* Then you reside in the country? that would be so inconvenient.—*Gentleman.* But then we could remove to town.—*Servant.* And the washing, I understand, is done at home; which I don't much like.—*Gentleman.* But then we could give it out.—*Servant.* And are there any children?—*Gentleman.* Twelve.—*Servant (in great excitement, and half-inclined to faint).* Twelve children!—*Gentleman.* But then, to oblige you, we could drown a few of them." The lady-servant turned upon her heel, and swept from the premises with the air of a Cleopatra.

ORIGIN OF THE STORY OF BLUE BEARD.—It is (says Dr. Taylor) a very common, but a very erroneous opinion, that the legend of Blue Beard was devised by the Roman Catholics as a satire on Henry VIII., and that its object was to strengthen the indignation with which his cruelty to his wives was viewed throughout Europe. There is nothing in the legend which can afford the slightest support to such a theory; the manners which the story portrays describe a state of society long anterior to the age of the Tudors; they belong to a time when the murder of wives needed not to shelter itself under the form of law; the hero is not a king feeling something of the control which nascent public opinion imposes upon despotism; he is the castellan of the darkest period of the middle ages, when the only check on the tyranny of the lords of the castles was the chance of their being called to account by some adventurous knight-errant, who undertook to redress grievances by the point of his lance and the edge of his sword. The most telling incident in the story—the look-out of Sister Anne from the tower of the castle—evidently fixes the date in the age of knight-errantry; Blue Beard is clearly one of those terrible burgraves whom Victor Hugo has so vividly delineated, or, as seems to be probable, he is

" Knight of the shire and represents them all."

In fact, there are few countries in western Europe which do not claim the equivocal honour of having produced a Blue Beard; and we may regard the tale as a kind of concentrated essence of several legends and traditions relating to outrages perpetrated by feudal lords during the feeble stage of monarchy, when, to use the expressive language of the sacred historian, it might be said of almost every country in western Europe, "At this time there was no king in Israel; every man did that which seemed right in his own eyes." In the recent development of provincial literature in

France, several strange and interesting local legends have been brought to light, which throw some gleams of explanation on the tales that have become current in European tradition. Several of these relate to a supposed prototype of Blue Beard; and it will not be uninteresting to glance at the real history of some of these personages, as illustrative of the state of society in that age of chivalry, the disappearance of which is so deeply lamented by certain writers of sentimental romances. After giving an outline of three of the legends alluded to, Dr. Taylor observes, "We think that traces of these three legends may be found in Perrault's story of Blue Beard; and that instead of having based his fiction on a single tradition, he endeavoured to make it a kind of *resumé* of the many legends of tyrannical husbands with which the popular literature of France abounds."

POETRY.

THE ORPHAN.

THERE'S grief upon thy childish brow, and woe upon thy cheek,
Remembrance in that fervid glance, so mild, and fix'd, and meek;
And something like a clinging back to many a summer scene,
For Memory oft will tell her tale of those that once had been.

She has her mother's deep blue eye, her mother's gentle voice,
Which bade the list'ner's soul be glad, the mourner's heart rejoice—
Her father's spirit high and pure, with childhood's radiant smile,
That will, through Mem'ry's tears, the heart to hope and joy beguile.

Yet why is care upon that brow, and grief on cheek so fair,
Why is no wreath entwined among the ringlets of her hair,
And where are they who gave to earth this bright and beauteous flower?
The midnight of the heart comes not with childhood's earliest hour.

Oh they!—they both are gone, the sire, the loved and blest,
Deep in the blue Atlantic lies, its wave his place of rest:
And her young heart was all too fond, too dear its favourite dream,
To hear such tale of woe, and be as she had ever been.

And there she lies, the parent flower, like some departed ray,
Leaving one darling bud to mourn her long though sure decay.
The child—oh let her gentle thoughts to them in silence rove,
She is their living monument—the offspring of their love.

CLARA.

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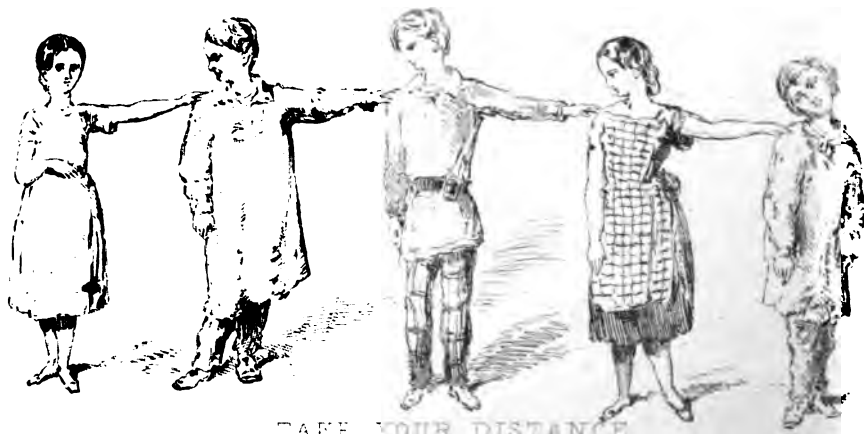
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Fig. 1.



FIGURE

Fig. 2.



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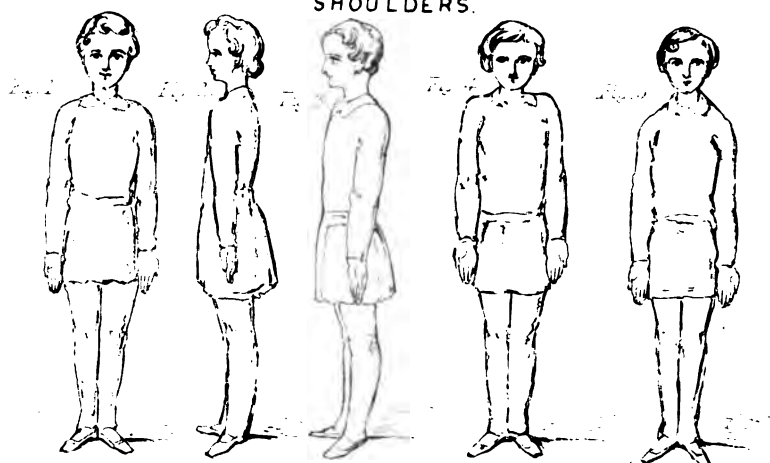
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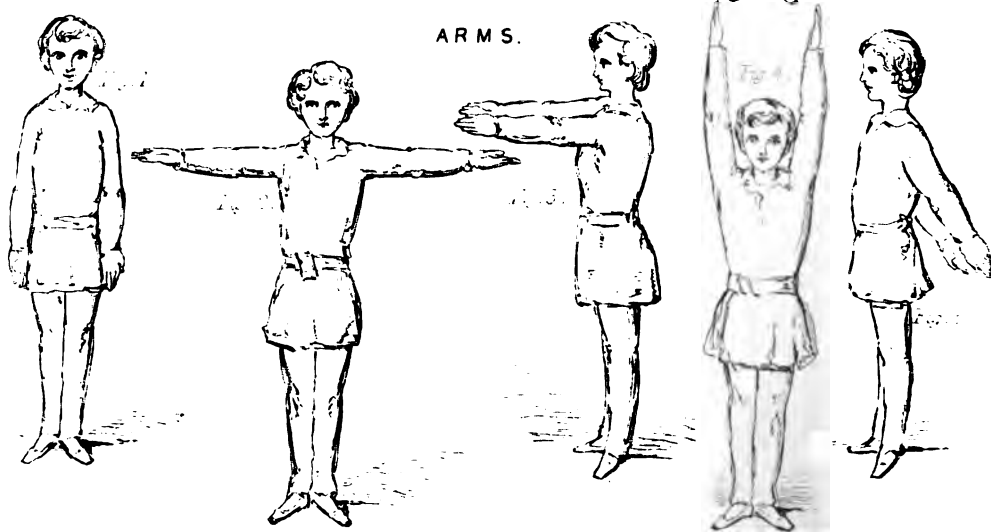
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Page 6.



ARMS.



FORE ARMS.

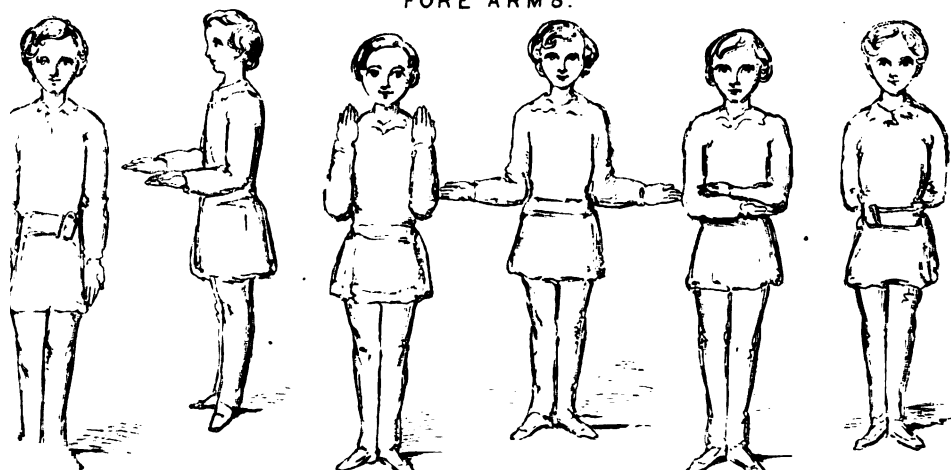


Fig. 2.

Fig. 3.

Fig. 4.

Fig. 5 front

Fig. 5 back

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CALISTHENICS; OR, THE ELEMENTS OF BODILY CULTURE.

THE grand aim of education is—the happiness of mankind. He who, upon true principles and by good methods, labours for the happiness of mankind, does all that man can possibly do for the Creator's glory; he teaches by example as well as by precept, that man should not only implore the Deity to keep him from "all dangers that may hurt the body, and from all evils which may assault and hurt the soul," but that he should also rightly use the *volition* which forms part of his nature, so as to develop, to the greatest possible degree, the faculties with which he has been beneficently endowed.

No one is completely happy. There is in every human being a desire, whether manifest or not, for *something*. The greatest good attainable on earth is but an approximation to that perfection desired by sages and saints, from the earliest period of the world's history. Hence, man is an unsatisfied being, and hence he is a progressive being; that is, he is a being progressive towards a kind of perfection which may render him happier as an inhabitant of earth. The history of every civilized country proves this;

it is proved by the history of every invention, of every science, of every art.

Man as an animal has animal desires, and these desires may be said to spring from one source—namely, love of ease—entire freedom from pain; and this entire freedom from pain can exist only where there exist perfect organization, and healthy functional development, of the bodily frame.

The mysterious connexion of mind with matter often proves, to many, a prolific subject of profound argumentation and learned disquisition; but to the educationist it is always an incentive to action—*mens sana in corpore sano* is to him a watchword; he is deeply impressed with the conviction, that if the physical organization is defective, or the functional system disordered, the metaphysical faculties are, as a rule, affected.

It is really surprising to find, in the present day, many apparently well-informed persons, who, with orthodox dread of what *they* call materialism, would ignore the fact that mental culture depends, to a great degree, on physical training. They will admit that health and strength are “inestimable blessings”—that those who study much should take frequent exercise—that over-study may bring on disease, and so on; and yet, in spite of the established fact, that every idiot has a defective physical organization; in spite of the established fact, that if the brain be injured by external means the mental faculties will be injured, it may be irreparably; these well-meaning persons will, with significant expressions of countenance and fashionably pious gesticulations, *mis-apply* texts of Holy Writ, in order to under-rate and virtually deny the important facts which the atheistical materialist misrepresents. Science never contradicts revelation; on the contrary, it would elucidate it, if elucidation were necessary: it would confirm it, were human agencies needed for its confirmation.

Some there are, again, who admit the truth of what physiologists and metaphysicians have discovered with reference to the connexion of mind with matter; but, instead of admitting also that systematic bodily training should form part of an educational course, they deem it sufficient that children be allowed to *take* exercise in juvenile games and walking. Others, again, sensible of the beneficial results likely to arise from a regular course of physical training in connexion with a regular course of moral and intellectual culture, use the best means in their power to carry out practically their philosophical theories; but the fact is not less strange than true, that in this country and in this age of educational progress, there is not, amongst the innumerable books in existence, *one* which even professes to aid the teacher in developing the corporeal powers systematically. This need not occasion surprise, because the reciprocity of influence existing between the physical and metaphysical man has not been sufficiently and practically recognized by educationists. It has been said, “Philosophy is in the wrong, not to descend more deeply into the physical man; there it

is that the moral man lies concealed." It is evident to all who give this subject the consideration which its importance demands, that until education is rendered subservient to the purpose of developing the physical and metaphysical man simultaneously, systematically, and correctly, it will never be effective of individual and public benefit to the extent which philanthropists reasonably desire.

Under these considerations we regard with feelings of peculiar satisfaction "a step in the right direction," taken by an experienced teacher, who was a pupil of the celebrated philosophical and practical educationist, Pestalozzi. He is about to publish a work, which we trust will be used by the teachers of every good school in the British empire: it is to be called "Calisthenics; or, the Elements of Bodily Culture."* The gentleman to whom we refer is Mr. Henry de Laspée, whose name will be familiar to many of our readers as the Pestalozzian teacher of Calisthenics, whose services have been so highly appreciated by some of the most distinguished of the aristocracy, and who has also distinguished himself in other branches of education.

Calisthenics is a word which, like most of our scientific names, is derived from the Greek. Its primitives are *καλός* (*kalos*) beautiful, and *σθένος* (*sthenos*) strength. It therefore may be said to signify "graceful (development of) strength." It will do all that drill exercises, gymnastic exercises, and dancing can do to render the corporeal movements graceful and vigorous; but it will do more—it will actually develop mental as well as physical faculties. The Rev. Edwin Sydney said, in his excellent lecture on teaching the idiot: "A helpless idiot is examined, and it is found that he does not even know that he has limbs. The first object, then, must be to make him sensible that he does possess them, and that he can use them if he tries. . . . When a knowledge of his own frame is thus acquired, and he regards orders and words of command obediently, and *not before*, he is put into some class of beginners. It is the business of the individual having the charge of such a class to cause those who constitute it to go through all sorts of bodily movements in combination. . . . After the simpler movements have been taught, recourse is had to gymnastics and drill." Hence the inference, that if "elements of bodily culture" are without system taught with so much facility and with such happy results to those whose "faculties are obscured or fettered by a defective bodily envelope," they may, when reduced to a simple and interesting system, be productive of immense advantage to those whose physical organization evidences no defect. If education should render man happy, it is clear that it should promote the development of the physical powers of the young.

What thoughtful teacher or parent could witness a number of children

* Published by Messrs. Darton & Co., 58, Holborn Hill. See Advertisement, *GOVERNMENT ADVERTISER*, p. 172.

in a school play-ground without observing the gladsome countenance of the child who has the free use of his limbs, compared with the prematurely-old and careworn expression of the cripple, the deformed, or the sickly? It may be objected, that many who have benefited mankind and left unperishable names were denied by nature ordinary bodily endowments, but were compensated by extraordinary gifts of mind. A host of names, from the Greek fabulist, *Æsop*, down to the present day, might be quoted, but it were needless. We admit the fact; but maintain that it in no way invalidates the force of our argument, and that it would be just as reasonable to object to educational systems on the ground that very many of the most distinguished scholars on record were self-taught, as it would to object that because many with physical defects have become illustrious for talent, no efforts should be made to counteract the ordinary ill effects of physical malformation:

Mr. de Laspée has, we think, imbibed, in one particular at least, the spirit of his famous teacher. His system appears to be based on psychological principles; he leads from the known to the unknown with a tact not easily acquired; he does not, on the one hand, attempt impossibilities, whilst, on the other hand, he does not shrink from formidable difficulties. When we state that *upwards of two thousand* positions of the body and its members are demonstrated by engravings in Mr. de Laspée's "*Calisthenics*," we need not attempt by any other proofs to convince our readers that the exercises are of general applicability. To the majority of pupils every exercise given will be practicable; and we cannot even imagine a case in which a pupil cannot be benefited by so useful a science so intelligibly taught.

To principals of schools we specially recommend this work. They will find that, by the assistance which it will afford them, they will be enabled to do more for the physical training of their pupils in six weeks, than ordinary teachers of gymnastics do in six months.

By the kind permission of the author, and of our publishers, Messrs. Darton and Co., we have the pleasure of being able to give our readers a very fair idea of the character of the work to which we allude, by presenting them with *three*, out of the *hundred and thirty-seven* plates by which it is illustrated. We are also enabled to describe the plates. The work contains—

"*Firstly*.—The Elementary Positions of the body and its members and their Development;—Combinations and their Development.

"*Secondly*.—The Intermediate Positions to the Elementary Positions and their Development;—Combinations and their Development.

"*Thirdly*.—The Combination of the Elementary and Intermediate Positions and their Development;—Combinations and their Development; and

"*Fourthly*.—An Appendix, to show the soundness of the principle adopted in this work, and its application."

The first page is devoted to

"GENERAL REMARKS.

"The positions commanded to be taken refer always to that part of the body last mentioned as under command.

"Every command must be executed in the same time (quick or slow) as it is spoken, and the position last commanded must be kept, until another is commanded.

"When two, three, or more parts of the body are included in one command, their positions should be taken together.

"The word *down* is made use of to indicate that the position to which it applies should be taken as low as possible, and, if near the ground, then it should be taken upon the same.

"*Up*, as a word of command, indicates the resuming of the standing position out of the sitting, kneeling, or lying position; when used in the command, it indicates that the position to which it applies must be taken higher; and if on the ground that it must be taken above the same.

"The words *Slow* and *Quick* apply to the taking of the position, or to the movement out of one position into another as commanded.

"The words *Higher* and *Lower*, or *More* and *Less*, are made use of in reference to the correct taking of the position commanded."

Next follows DIVISION I., which is devoted to PREPARATORY POSITIONS; the illustrations are contained in four plates. The plan may be seen from

"PLATE 1.

"When the pupils have assembled, it is desirable that they should be placed according to their height, the tallest at the teacher's left side, and the least at his right. The teacher, having taken a convenient place, gives a word of command, A LINE! when the pupils form a straight line in front of him.

"At the word of command, PREPARE! each pupil, except the last, lays his left hand on his left neighbour's right shoulder, the fingers on the shoulder, and the palm of the hand resting against it. Fig. 1.

"At the word of command, TAKE YOUR DISTANCE! the line formed by the pupils expands from the left to the right in the following manner. The first pupil at the teacher's right remains in his place, whilst every other pupil moves away from his neighbour at the left, until his own left arm and hand are freely stretched out, so that the points of his fingers only touch his neighbour's right shoulder. Every pupil looks for the correctness of his distance towards his own right shoulder and the points of his right neighbour's fingers. Fig. 2.

"The movement to attain this position quickest, is, by ordering the last pupil at the left of the teacher to move to his own right, until he has taken his distance; then he must still move on with his neighbour at the left, until he also has taken his distance, and so the moving on to the left of the teacher must continue, until the second last of the line has taken his distance from the first pupil, who must not move.

"If the room will not admit of one expanded line, two or three may be formed, however, at the least, from four to five feet apart."

(To be continued.)

REVIEWS AND NOTICES OF BOOKS.

"THE BOOK OF HEALTH." By Lazoy Sunderland. English Edition. By Frederic Towgood, Esq. W. Horsell.

"THE JOURNAL OF HEALTH AND PROGRESSIONIST." No. 60. W. Horsell.

"THE JOURNAL OF HEALTH AND PHRENOLOGICAL MAGAZINE." No. 61. W. Horsell.

"THE Book of Health" is a little work which should be read by every parent. We cannot agree with Mr. Sunderland in all that he recommends; and although we consider that Mr. Towgood is quite right in saying, as he does in his preface, "Why not then at the beginning? Put suitable books into the hands of the young. Furnish the District Schools with them. Make the subject of health a part of the course of education," we should not recommend "The Book of Health" for the use of pupils.

"The Journal of Health" has, we perceive, changed its sub-title in commencing the fifth volume. It is "devoted to the popular exposition of the principles of health, and the methods by which the former may be maintained and the latter cured or avoided." It advocates homoeopathy, hydropathy, teetotalism, vegetarianism, and phrenology; and although we cannot indorse the sentiments of the editor and his friends, we can confidently recommend "The Journal of Health" as a work which will instruct and interest its readers, and many who are not disposed to adopt extreme views of the principles advocated may nevertheless be undeceived on many subjects, and warned or guided on others. What will some of our Christmas-party friends say to the following?

"We find that the highly-lauded roast beef of England must be regarded as less nutritive than other articles of food, since it only contains 36 6-10ths of solid matter, and 63 4-10ths of water. We find that while this is the case many articles of vegetable food contain from 76 to 98 per cent. of solid matter. But when we ask how much blood of the body we can get from flesh? we find that butchers' meat only gives 21½lbs., whilst peas afford 29½lbs., beans 31½lbs., and lentils 33½lbs. out of the 100lbs. Then, again, we can have 51½lbs. from peas, 51½lbs. from beans, and 48½lbs. from lentils of that which makes the warmth of the body; whereas we have only 14 3-10ths from the fat of the 100lbs. of flesh. Flesh-eaters live faster than vegetarians, and it is undeniable that persons brought up on vegetarian diet, or who have enjoyed its advantages for any length of time, look fresher and younger than others at their years."

We must confess that we consider the article, "The Right Men in the Right Places" rather *out of place*; it is much too polemical for such a periodical. Religion and political controversy should be left for publications of a less general character.

A letter from Dr. William Forbes Laurie, on the subject of the Medical-Registration Bill, is at least amusing, as the following extract will show:—

"The idea of the bill being intended to prevent quackery is simply amusing.

"Mr. Headlam has, no doubt, forgotten the well-known remark of the late Dr. James Johnson, physician to King William the Fourth, 'that there was as much quackery in the profession as there was *out* of it.' The same gentleman, moreover, declares it as his conscientious opinion, founded on long observation and reflection, 'that if there were not a single surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality than now prevail.' 'As respects this country,' remarks Dr. Elliotson, 'I cannot but think if all the patients in Asiatic cholera had been left alone, the mortality would have been much the same as it has been.'

"Sir Anthony Carlisle used to say, 'Hospitals are institutions in which medical education is perfected by murder.'

"'So far as my experience in medical matters goes,' remarks Dr. Dickson, 'few people in these times are permitted to die of disease—the orthodox fashion is to die of the doctor.' Dr. Billing says, 'I visited the different schools of medicine, and the students of each hinted, if they did not assert, that the other sects killed their patients.' Franks says, 'Thousands are laughed in the quiet sick room.' Reed says, 'More infantile subjects are, perhaps, annually destroyed by the pestle and mortar than in the ancient Bethlehem fell victims in one day to the Herodian massacre.' Speaking of the plague, Dr. Madden says, 'In all our cases we did as other practitioners did, we continued to bleed—and the patients continued to die.' Sir A. Cooper gave it as his opinion 'that the science of medicine was founded on conjecture, and improved by murder.' These observations, made at different times by medical men of eminence in the old school, will show in what degree of estimation they held that profession which it is now proposed to endow with such extraordinary power and privileges. Surely the public generally is becoming awake, and, what is rather disagreeable to some minds, very knowing in matters beyond their calling. Many begin shrewdly to suspect that the old treatment is wrong in principle, and they will, ere long, demand a change, by employing those only who cure by simple and natural means. Sir William Knighton said, 'Medicine seems one of those ill-fated arts whose improvement bears no proportion to its antiquity.' Abernethy remarked, 'There has been, of late years, a great increase of medical men; but, upon my life, diseases have increased in proportion.'"

HISTORY.

1. "A COMPENDIUM OF CHRONOLOGY, FROM THE CREATION OF THE WORLD TO THE END OF THE YEAR 1854." By. F. H. Jaquemot. Edited by the Rev. John Alcorn, M.A. Cl., post, 8vo., pp. 339. Longman & Co. 1855.

THIS is in every respect an excellent work, and one which should be used as a text book, if not as a class book, in every good school in which general history is one of the subjects pursued. To students and lovers of history—of whom there are very many, we are happy to say—this "Compendium of Chronology" will assuredly prove an invaluable assistance. To say that a better book on the subject could not be produced would be absurd; but it is not too much to say, that no book that has been published on the subject presents so large an amount of very carefully arranged matter in so small a compass. The typographical arrangement is admirable. It is as follows:—

Kings of Judah, and afterwards Kings of England, in old English.

Kings of Israel, and afterwards Kings of Scotland, in Roman capitals.

Emperors of Germany in Egyptian type. Kings of France in italic capitals. The Popes in small italic capitals. Illustrious Men in small Roman capitals. The History of the Bible, and afterwards that of the British Empire, in italics. Ecclesiastical History in smaller italics. The most important Events in General History in large Egyptian capitals. Literature, Discoveries, Inventions, &c., in the smallest type.

The reader is thus enabled to pursue any one thread of history without the contingency of being encumbered with numerous others. Again, two or more threads of history may be entwined without danger of entanglement. The accuracy which characterizes the continuous chronology is no less observable in the copious indices and useful tables which are appended to it. We congratulate Miss Jaquemet on her giving to the world a work which we doubt not will ere long become a favourite, not only in ladies' schools, but also in our universities and collegiate establishments. We are glad to observe, that the "Compendium of Chronology" is dedicated by permission to the amiable and learned Archbishop Whately, of Dublin; this not only reflects high credit on the kindness of so good a prelate and so great a man, but it also speaks volumes with regard to his appreciation of the merits of Miss Jaquemet's work. We trust that our fair readers will recommend the "Compendium of Chronology" in proportion to their satisfaction with it; if they do, we doubt not that a second edition will soon be called for.

"TYTLER'S ELEMENTS OF GENERAL HISTORY." New Edition. 1 vol. Cl., 12mo., pp. 512. Henry G. Bohn. 1855.

ON the merits of Professor "Tytler's Elements of General History" it were superfluous to dilate; they are admitted by every experienced teacher: but many in the profession may not be aware that Mr. H. G. Bohn publishes an edition at a price which places it within the reach of pupils in even third-rate schools. The paper is good, and the type, although small, is beautifully clear. When the extraordinary cheapness of the book is considered, we may be deemed unreasonable in expressing dissatisfaction, or, rather, we would say disappointment, that in the *edition* before us, professing on the title-page to be "A New Edition, with Additions, Corrections, and Illustrations, and a Continuation, TO THE PRESENT TIME," and bearing the date 1855, the "Modern History" reaches no further than 1845, and the chronological table no further than 1844. We repeat it—we may be deemed unreasonable—but still we cannot refrain from expressing our disappointment at finding so egregious a mis-statement of facts on the title-page of a publisher of whose respectability and integrity we enter-

tain the highest opinion; if it were not from a firm conviction on our part that no wilful misrepresentation is intended, we should denounce such a proceeding in the strongest terms, even although the book were half as cheap as it is. It appears, however, that this "New Edition" is merely a reprint (without any addition whatever) of the "New Edition" of 1846; and that by an oversight, the words "*to the present time*" have been retained on the title page. We earnestly recommend Mr. Bohn, if he has many copies on hand, to have the words "year 1846" pasted over the words "present time." Teachers then, instead of having just cause of complaint at being deceived, will, we are sure, testify in a marked manner their sense of his praiseworthy enterprise in publishing so excellent a book at so low a price.

"COURTENAY'S DICTIONARY OF ABBREVIATIONS, LITERARY, SCIENTIFIC, COMMERCIAL, ECCLESIASTICAL, MILITARY, NAVAL, LEGAL, MEDICAL, &c., &c." By Edward S. C. Courtenay, Esq. Pp. 53. Groombridge and Sons.

THIS is certainly one of the most useful books of reference which has ever been submitted to our notice, and the price—sixpence only—is such as we doubt not will secure to it an extensive circulation. Such a work supplies a desideratum which has long been felt; and it will be regarded as an invaluable Dictionary Appendix, containing as it does considerably upwards of two thousand abbreviations.

Mr. Courtenay has exercised considerable judgment in his arrangement. The abbreviations are not classified with reference to subjects, but are ranged in alphabetical order, and after each one there is a parenthetical reference to the art, science, or profession in which it is principally used, thus :—

"Alt. hor. (prescriptions), *Alternis horis*—every other hour.

"Alth. (medico-botany), *Althea*—marsh-mallow."

In some of the Latin words we observe orthographical inaccuracies; but these we may reasonably suppose are merely typographical, and will be corrected in the next edition.

Mr. Courtenay and our literary friends generally will perhaps excuse us for calling especial attention to the necessity of carefully correcting proof-sheets. It is often a very tedious operation, but always an important one. In the "Compendium of Chronology" (noticed in this number), we find not only *errata* printed in the work, but an additional list of about forty lines, printed on a loose fly leaf. Indeed it is rare to see a first edition without a list of *errata*, and in many cases the *errata* are unnoticed. Even experienced authors are often annoyed at finding that errors, such as the substitution of one word for another, have quite altered the sense of an important passage. Mr. Justin Brennan, to whose work we drew the attention of our readers some months since, says :—

"Write all the terms of trade or science, proper names, foreign words, or those not in common use, particularly plain, by which you will escape some vexation and extra charges for correction. Observe, in such cases, to make every *l* and *t* very plain, and that it shall not appear doubtful if an *u* be a *v*, or a *w* an *m*. Though you may hear to the contrary, give me leave to tell you that our compositors are only obliged to know plain English. If, for civil, I write *civill*; for always, *always*; for author, *author*; for common, *commen*—these they will spell right; but they are not supposed to know scarce or unusual, technical or foreign words."

In periodical literature *errata* is sometimes excusable. An editor is often sorely pressed for time, and has no opportunity of seeing a *revise*—that is, a *second* proof-sheet; but with books it is very different. However laboriously an author may have to work, he is expected to be particular with reference to printers' work. It is not for us to say that the public demand too much in requiring this, especially with regard to books of reference.

Although we make these remarks in connexion with our notice of Mr. Courtenay's "Dictionary of Abbreviations," it must not be inferred that he has been *more negligent* than is the wont of authors—we only regret that he has not been *more careful*. "There are spots in the sun." We must not be *hyper-critical*. That *more* abbreviations might have been added to the large collection so well arranged by Mr. Courtenay, we think is probable; but despite all defects and imperfections, "Courtenay's Dictionary of Abbreviations" is a work which we can confidently recommend. To the teacher and to the general reader it will prove a most useful *vade mecum*. No school should be without it.

"RUSSIA AND HER CZARS." By E. J. Brabazon. Cl., cr. 8vo., pp. 351. R. Theobald. 1855.

THE war, which now for some time past has been the public topic and the cause of so much national excitement and domestic sorrow, has given to Russia and her Czars an unenviable importance in history. Unenviable because inseparable from associations far from favourable—instancing, as they do, a populous and powerful nation enslaved by its rulers, but doubly enslaved in an enlightened age, by ignorance and its repulsive progeny, superstition and vice.

Miss Brabazon—the author of "Home Happiness," a little work which we noticed favourably some months since, has exercised no small share of discrimination in the compilation of a history of Russia and her Czars which, whilst interesting to everybody, is peculiarly adapted to the young. From the best works on Russian history, Miss Brabazon has selected the most graphic passages, and re-cast them with such judgment and taste that every incident is recorded with the ease of a novelist and the earnestness of the historian. Nothing important to be known is omitted—nothing which

might not be read in the family circle or in the school-class is inserted. If revolting deeds of cruel barbarity are alluded to, it is because Russian history cannot otherwise be told. All that is praiseworthy is recorded by our fair author in terms of evident satisfaction; she, with the gentleness and generosity which characterize her sex, forbears from vituperent remarks, even when opportunities occur. She writes her history as impartially as if we were not at war with the subject of it. From the very many anecdotes by which the author's remarks are illustrated, we select the following, relative to the Emperor Nicholas :—

"Passing, on a winter's evening, by one of the guard-houses in St. Petersburg, he had the curiosity to see what was going on in the interior. The officer on duty was seated near a table, tranquilly sleeping, but with helmet on, sword at his side, and accoutrements irreproachable. The emperor made a sign to the sentinel to let him enter, and, approaching the table, he perceived on it a paper, on which the following memorandum was written :—

"State of my Expenses and of my Receipts :—

"DEBT.

"Lodging, maintenance, fuel, &c.	2000 roubles
"Dress and pocket-money	2500 "
"Debts	3000 "
"Alimentary pension to my mother	500 "

"Total 8000

"CREDIT.

"Pay, and other receipts	4000
------------------------------------	------

"Deficit 4000

*"Who will pay this sum ?"—*This question terminated the account, and the officer, unable to find any answer, had fallen asleep with the pen in his hand. The emperor approached him, and having recognized one of the best-conducted amongst his guards, took the pen gently and wrote beneath the appalling question the significant name of 'NICHOLAS.' He then quietly withdrew, without awakening the officer, or having been seen by any other of the soldiers on guard. The surprise of the guardsman may be imagined, who, on awaking, found the emperor's signature on the paper before him, and learned the mysterious visit with which he had been favoured. The next morning, to his further surprise and delight, he was presented by an orderly with a letter from Nicholas, in which he was admonished to choose for the future better time and place to sleep, but to continue, as in the past, to serve his emperor, and *to take care of his mother.*"

As the publisher, Mr. Theobald, offers to send to schools a specimen copy for a shilling *less* than the publishing price, we recommend principals to avail themselves of the opportunity of forming their own opinion of a book which we consider adapted to the purposes either of a school-book or a prize-book.

"THE ROVING BEE; OR, A PEEP INTO MANY HIVES." Vol. II. Cl., 12mo., pp. 242. Nisbet and Co.

IN March last we had the pleasure to commend to the favourable notice of our readers "The Roving Bee," a little work which we described as both interesting and instructive; and we observed that "the sequel to 'The Roving Bee' would be an attractive title to us." The fact of "A Sequel to the Roving Bee" being announced some months afterwards, might convey to some minds the idea that we were in some way connected with those "behind the scenes," and that we wished to create in the public mind an anticipation of another volume. Such, however, was not the case; we were vain enough to consider ourselves in some degree complimented when we were favoured with the little volume now before us; and we much regret that we have not been able to give it earlier attention.

We believe that we are correct in stating that "The Roving Bee" and "Quicksands on Foreign Shores" are by a daughter of Archbishop Whately. This we know, that the former work—the second volume of which we now recommend—is edited by Mrs. Whately, and most creditably has that lady performed her task. Every young governess should possess a copy of "The Roving Bee."

It will be remembered that Dora—"the roving bee"—was, when we left her in March, engaged as governess in the family of Mrs. Loftus. We will not mar a good tale by telling it badly, and this we must do if we attempt to condense into a few lines, or even pages, the substance of the seventeen chapters of which the volume is composed. So we shall content ourselves by stating, that after very trying experience of the "changes and chances of this mortal life," Dora becomes governess to the daughters of Lady Helen Connor. She had not been in her new situation above a fortnight, when one morning,

"While the party were at breakfast, which they all took together, Lady Helen handed a note she had just received to her eldest daughter, saying, in a tone of annoyance, 'There, my love, you see we shall have to entertain the whole party to-morrow. I am hardly up to it, but it cannot be helped.'

"The Conynghams, and that vulgar old Mrs. Mulhall!" exclaimed Annette, as she glanced at the note. 'Oh, why did Mr. Conyngham marry into that family, mamma—such a pleasant, gentlemanly man as he is?'

"They are very rich, you know, my dear, which accounts for the most preposterous match. I was provoked enough myself at the time, and so I believe were his sisters; but one cannot cut old friends on account of their making a foolish marriage, though I have not regretted that their long stay abroad has hitherto prevented my introduction to Mrs. Conyngham."

We must omit the remainder of the conversation, and we shall let the clever and humorous author describe

THE TOURISTS.

"The following morning was finer than could have been expected at so late a season, and far milder and more genial than many days of spring or even summer. At one o'clock the guests arrived; and a message was immediately sent to the school-room by Lady Helen, desiring that Miss Leighton and the young ladies should come down stairs. The familiar name escaped Mrs. Mulhall, however; for she was too busily occupied with her bag and shawl as she entered, to notice anything else. Mr. Conyngham and his lady followed her into the drawing-room, the gentleman hanging back a little, as if conscious that his wife and mother-in-law were not exactly calculated to delight his old acquaintances.

" 'Lady Helen, I presume,' exclaimed Mrs. Mulhall, curtsying awkwardly enough. 'Why, Mr. Conyngham, sure ye should introduce us.' He stepped forward to do so, but she did not give him time to speak, but volubly continued, 'I hope I see your ladyship well. So is meself, indeed; but it's a wonder that I'm not half killed with all I underwent at Killarney. The young people would see everything and go everywhere. Anna Maria—that is, me daughter, Mrs. Conyngham—is such an enterprising creature; positively she would climb the big mountain down there on the smallest wild-looking pony that you ever beheld.'

" 'Oh, I believe those ponies are very safe,' observed Annette Connor, who had preceded her sister and governess to the drawing-room; 'they are constantly in use, and every one who goes to Killarney rides up Mangerton.' Mrs. Mulhall looked vexed at this, and was silent for half a minute.

" 'And did you admire the scenery as much as you expected?' asked Lady Helen of Mrs. Conyngham, who had taken a seat near her. 'The season is rather advanced for enjoying the lakes, to be sure; but yet we think the woods very lovely, even in November.'

" 'Well, really, Lady Helen, they rather disappointed me, I must confess,' replied Mrs. Conyngham, in a strong brogue, which her mincing voice did not improve. 'You know I have seen so many charming places on the Continent, that Irish scenery looks quite poor and insignificant. We were a good deal in France last year, and I was greatly delighted indeed.'

" 'France has nothing to compare with Killarney, from all I have seen or heard,' said Mr. Conyngham, rather drily.

" 'Ah, now, Mr. Conyngham, you are dreadfully patriotic; I can't go along with you—you know I can't,' and she shook her parasol at her husband with a smile, meant to be winningly playful.

"At this moment Dora and her younger pupil came in, and Lady Helen, looking up from her sofa, introduced them to the ladies. Mr. Conyngham started at the sound of Miss Leighton's name, and, with all his natural and acquired self-possession, he could scarcely retain an indifferent and unmoved expression as he looked round and saw the very Dora of former days—the same, and yet altered—he hardly knew how, indeed, but there certainly was some change.

" 'She is prettier than ever,' he thought. 'What gentle dignity in her air! and her manners so quiet and refined! what a contrast!'

" 'Yes, he felt, keenly felt, what he had lost; and though he valued and enjoyed the advantages of wealth, at this moment he would gladly have parted with all to have been as he once was.

"Dora, on her part, returned his embarrassed bow with a polite, though rather cold salutation, while neither Mrs. Conyngham nor her mother chose to be aware of her presence till she came up and inquired civilly after the rest of the family.

" 'Thank you, indeed, they are all well enough now,' said Mrs. Mulhall; 'but the children got the measles the year after you left, and I thought *Jemima* would never have done any good after it, she was ailing so long; but now she is finely, and we have a most accomplished English person with them as governess. I was always fearing they'd get a brogue, so I told Mr. Mulhall I *would* send to England next time; for Miss Larkins is the third governess we have had since you left.'

" Lunch being now announced, the party were ushered into the adjoining room, and for some minutes were engrossed in the carving of chickens and ham; but Mrs. Conyngham was not disposed to be long silent—she soon began again on her recent tour.

" 'The thing that I admired most was that remains of a cathedral—what did they call it? Muckross. Ah! yes, that was the name. Well, Lady Helen, that is better worth seeing than anything else at Killarney. It quite reminds one of the cathedrals abroad, though, to be sure, they are far more magnificent.'

" 'It is a beautiful piece of ruin, indeed,' said Lady Helen. 'Do you know, we natives of Kerry are too proud of it to be flattered with the comparison to foreign cathedrals.'

" 'That's just what Mr. Conyngham says; but I tell him it's no use to make so much of Ireland now—he should have brought me here before we went to Par'rs, if he wanted me to set so on it. Do you know Par'rs, Lady Helen?'

" 'I spent nearly a year there once, and am not blind to its delights, I assure you, though they are of a very different kind from those of our beautiful mountain scenery.'

" 'My daughter was at Rome, too,' added Mrs. Mulhall. 'Ah! she's a great traveller. I declare she had almost forgot how to speak English when she came back.'

" 'Indeed, I talked so much French that it would be no wonder if I did,' said the daughter. '*Mon ami*, I'll ask you to hand me a tartlet—*merci*! I'm always telling mamma she must make me younger sisters learn a great deal of French and other foreign languages, it's such an advantage when mixing in the delightful society of Paris, you know.'

" 'Not if they are to forget their own language,' remarked Mr. Conyngham, who, though conversing with Annette all the time, had heard his wife's conversation; 'but there is no great danger, for young ladies seldom become such perfect mistresses of a foreign tongue in two or three weeks as they are apt to imagine; it's only that foreigners are too polite to tell them what stuff they are talking.'

" 'Oh, fie for shame, Mr. Conyngham!' exclaimed his mother-in-law; 'don't be making little of the ladies that way—indeed it's only his joke,' she continued in a whisper to Dora, who sat next her, 'for he can't make enough of Anna Maria: isn't she looking charmingly? though she's pale to-day after her fatigues, to be sure. We are just remarking that you look pale, darling,' she added in a loud voice: you ought to take a little more wine after yer long drive.'

" Lady Helen politely pressed her to do so, and Mr. Conyngham poured her out some. 'I couldn't now dear; I couldn't take a single drop, I do declare,' cried his lady, as he handed her the glass. 'Ah, well, if you insist, I suppose I must obey!'

" He had not insisted, and Annette could not resist remarking, 'You set us young ladies an example of submission, Mrs. Conyngham.'

" 'She wouldn't take proper care of herself, if Mr. Conyngham and I did not look after her, and be quite severe sometimes, I can assure you, Miss Connor,' said Mrs. Mulhall. 'She wanted to go in a boat on the lake one day, and the water as rough as a boiling tea-kettle—positively she was bent on going—just because he was going, you know: and he had to be quite cross at last, and say, "Me love, I won't hear of yer attempting it"—all from tenderness and care of her, you know! What is that you are shewing Lady Helen, Anna Maria? is it your Roman cameo?'

"It is, mamma. I wish, indeed, I had all me treasures here, to amuse the young ladies—the coral Cupid, and gold filigree serpent especially; for they are real curiosities, but the cameo is all I have on me to-day. Mr. Conyngham paid—I forget how many of those francs for it, but the price came to twenty guineas—very cheap for such a *recherche* article, was it not? But he bought me heaps of beautiful things while we were abroad; sometimes I had to scold him for being extravagant, and tell him his tastes were *trop magnifique—eh, mon cher?*"

"Mr. Conyngham was too busy paring an apple to seem to hear her pleasantry; but as they rose presently to return to the drawing-room, his eye turned, in spite of himself, to Dora's graceful figure and simple dark gray dress, and then glanced back at the rich silk of shot pink and green, adorned with all the etceteras of laces, ribbons, and flowers that milliner's art could devise, and inwardly said, 'One need not go even as far as the face—the very dress shows the difference between them.'

"Dora had spoken little during the whole visit. She knew her own place, and only came forward when addressed, or when the persons present were friends. But without speech it was easy for one who had known her as well as Mr. Conyngham, to see that she was improved in mind, that she was altogether developed, and that the two years which had elapsed since they met, had not been wasted upon her. As before remarked, Mr. Conyngham was fully aware of the advantages he had gained by his wealthy match. Naturally indolent, he was no longer under the necessity of labouring hard to make a fortune, but might frequently take his pleasure at Killarney or on the Continent; but the companion, who was the appendage to the advantages, did not grow more congenial to him. Their love for excitement of every kind was the only point in which they were similar; but *his* enjoyment, when in society, was greatly hindered by the mortification to which his wife's want of education and vulgar, forward manners, were continually exposing him. Never had he felt this so keenly as at the present moment; and he shortened a visit, from which he could derive nothing but annoyance, as much as civility would permit.

"I know Mrs. Conyngham is tired, and we have a ten miles' drive before us, Lady Helen; so I think, if you will allow me to ring for the carriage—"

"Sure you're in a great hurry,' interposed his wife.

"Yes, my dear, lest you should be overtired,' replied he, ringing the bell as he spoke.

"With many civilities on both sides and much mutual satisfaction, in some of the party at least, the guests and their entertainers separated. When the door was finally closed, Annette Connor indulged in some sharp, though playful criticisms on the ladies, and her mother vented her feelings in pity for poor Mr. Conyngham; while that gentleman, as he leaned back in the carriage and feigned to be asleep, mentally repeated 'Only a governess!'"

"Ah! he's a terrible tyrant, I assure you, Miss Connor,' said the lady, stepping to the glass to arrange the little head-dress of lace, which Fashion facetiously termed a bonnet.

Dora at last becomes the wife of an exemplary clergyman. How this happened, we shall not attempt to tell. We could not do so without larger extracts than our space will admit.

We conclude our notice of this pleasing tale by an extract from p. 458:—

"Early in the afternoon the travellers arrived, and the happy mother greeted her child as mistress of the pleasant little domain with innocent pride, while Dr. Macneil accompanied Mr. O'Brien on a survey of the premises—orchard, stable, and paddock. 'Well, Dora,' said he, when he rejoined her and Mrs. Leighton in the garden, 'it is as neat a concern altogether as I would wish to see; and I wish you joy of your new home,

my darling, and long may you be spared to make your good husband happy!' he added, wringing a hand of each as he spoke.

"Dora's mother tried to say something about the lines having fallen to her in pleasant places; but she was a woman rather given to tears, and her words were somewhat trembling and indistinct as she glanced at the peaceful dwelling where the *ROVING BEE* had at last found rest."

ANSWERS TO CORRESPONDENTS.

Fiction. (Miss Religious Morality.) We trust that the fact of our publishing our correspondent's letter without alteration or omission of a single word, will satisfy her and those of our friends whose opinions she expresses, that we do not wince from discussion on any subject brought forward in our pages. Our maintaining impersonality is in itself an invitation to criticism; and we earnestly hope that none will, if apprehensive of lurking error, under any attractive guise whatsoever, fail to express such apprehensions fearlessly and plainly. The monthly accession of names to our already large list of subscribers, is proof positive that the independent and impartial tone for which, as an educational periodical, "*THE GOVERNNESS*" is daily becoming more popular, is appreciated by the friends of education generally; and it is most gratifying to us to find amongst our supporters so large an amount of good feeling, so much regard for the opinions of others, and such evident willingness to merge minor differences in the great and glorious cause of Education. We feel that in publishing the letter of "*Miss Religious Morality*," we introduce to a large circle of well bred and intellectual persons a lady, whose name has been mentioned by some of us in a manner not *very* recommendatory; and now, as she is in our circle, and has an opportunity of speaking for herself, and advocating, or soliciting others to advocate, her principles, we have much pleasure in acceding to her request, by inviting the serious attention of our friends to the subject on which she manifests so much interest. With reference to the question at issue, we need at present say nothing; but with reference to "*Miss Religious Morality*," we are free to say that we respect her sentiments, and that our pages shall be available to the advocates of them, as well as to those who take opposite views. Let the question, as it is a serious and important one, be seriously and dispassionately discussed.

"Truth, crushed to earth, shall rise again,
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amidst her worshippers."

The Economist—no mean authority—in noticing a former number of "*THE GOVERNNESS*," says, "This magazine is one of the many symptoms—and a highly satisfactory one—of the growing interest in the question of Female Education. The papers are carefully written, and there runs throughout the magazine a healthy editorial tone, equally removed from cant and levity." We are anxious to maintain so favourable a character; and having said this, we need not add another word to our correspondents respecting *moderation* on a debateable subject.

GEOGRAPHY.

Historical Maps. (M. N. O.) We have received a beautiful map of Ancient History, the best we have ever seen. It shall be described in our next number. It is printed at Oxford, by Messrs. Parker, and we suppose that it can be had at their Strand establishment.

Geographical Names. In compliance with the request of several correspondents, we shall commence this interesting subject in the first number of the new volume (January, 1856).

Vital Religion. (M. W.) We thank you. You will see that your friend's labour has not been in vain. It is by no means an easy task to give satisfaction to so many different parties. We, however, do our best; and we believe that our success has resulted from deferring to the reasonable suggestions of those friends, who by something more than mere profession evidenced the earnestness of their interest in the success of our undertaking.

See NOTICE on second page of wrapper.



THE GOVERNESS.

NOTES
OF
LECTURES ON METHOD
IN
LEARNING AND TEACHING,
DELIVERED AT QUEEN'S COLLEGE, HARLEY-STREET, LONDON.

(Concluded from page 473.)

LECTURE IX.

ON THE CULTIVATION OF THE MEMORY.

1. We have already spoken of royal roads, their fallacy, and cause of failure; there is no need, therefore, to say more of them here than that, as far as *Memoria Technica*s set up to be royal roads, they too must fail. All real intellectual attainment, every step in the acquirement of knowledge—of whatever kind—must be reached by individual toil and care; by continual exertion, by unwearied endeavour. No doubt the traveller may obtain many a help on the road—good advice as to future hills, dales, valleys, and rivers. He may hear of shady groves and refreshing fountains; wild beasts of the forest to deter him from the journey; and many a delight by the way-side of the trees of knowledge to lure him on the way. Of all these the experience of former travellers may tell him; and wise and happy is he who gives heed to every word of such kind and genial advice. But whoever tells him that he may reach the journey's end without manfully toiling over the plain, up hill and down dale, "through bush and through briar," simply deceives him; offering that which no man has the power of giving.

2. If, therefore, the author of a *Memoria Technica* says to us, "O pray don't trouble yourself about dates; don't despair about having no memory: but just quietly come with me, and I will show you *how to escape all this toil and weariness*:" we shall do well to beware of how far we give credence to his words. Assistance on

the road we may doubtless receive ; but escape from toil, and a just pretext for want of exertion, we cannot have.

3. Keeping in mind these few words of caution, let us glance more closely at the subject. First of all, we have "*Memorias Artificial*," in rhyme. It is but to learn half-a-dozen easy jingling verses, such as

William the First, of Norman Line,
Ten sixty-six (1066), did proudly shine
At the Battle of Hastings ;

and all the chief events of the Norman Conqueror's reign are at once disposed of, and stored up in the secret chambers of memory. We have no fault to find with such verses ; they may be as excellent in intention as in poetical beauty. The mistake lies in supposing that an equal portion of time and perseverance would not teach history, if expended on the plain prose narrative of Darton's "*School History of England*," or any other well-arranged simple volume of English history. Such verses as the above, to be remembered, must be learned by heart ; and this they cannot be without real mental toil and patient exertion. One couplet may, by its easy jingle, seduce some wayward ear for a time pleasantly and easily enough ; but, to be of service, a thousand such couplets must be learned by heart and retained in the memory. We are convinced that the memory which can master and retain a sufficiency of such jangle would, with equal readiness, acquire a knowledge of history (dates and all) in a more reasonable and intellectual manner.

4. Next we have such things as "*Phrenotypic*" Systems of Memory ; and under its auspices a Phrenotypic History of England (and a dozen other Histories), whereby, in some five or six pages, the student may carry about with him the cream of English History from the Norman Conquest to Queen Victoria. Of such systems we give one striking but sufficient morsel, again celebrating the Norman William :—

DATE.		
<i>Names of Sovereigns, and Memorable Events in their Reigns.</i>		<i>Memorial Words.</i>
William the Conqueror ; he had great personal strength, and was victorious at the battle of Hastings.	1066	THE STRONG HASTINGS' HERO.— T. S. H. H.

"*The Strong Hastings' Hero*" is here the easy but mysterious symbol of memorial renovation, and has only to be carefully learned by heart and retained to be of constant and eminent service; according to the system, T standing for 1, S for 0, and H H for 6 6. What can be easier, plainer, or better? what indeed, save and except the simple, plain, unvarnished date in English history, that in 1066 the Norman invader overthrew Harold at the battle of Hastings, and became king in his stead?

5. But why, we ask, should not the disciple who by the aid of phrenotypics accomplishes this deadly task, quite as easily and effectually master the plain, unadulterated facts of English History, with their date, circumstances, and features, all complete, without any aid but that of his own will and firm purpose, his own judgment, understanding, and memory? Why call in the aid of cork Phrenotypics, when the patient can swim alone? The mental toil and exertion in either case is, as we have seen, alike? Why not spend the strength on the ordinary, plain, unadorned, unversified incident?

6. Next we have *Memoria Technicas* such as Grey's, which in the title page professes to be "A New Method of Artificial Memory, applied to Chronology, History, Geography, Astronomy, &c., &c." Grey's method is briefly this. A series of vowels and consonants are made to represent the numerical figures, thus:—

a	.	e	.	i	.	o	.	u	;	au	.	oi	.	ei	.	ou	.	y	;
1	.	2	.	3	.	4	.	5	;	6	.	7	.	8	.	9	.	0	;
b	.	d	.	t	.	f	.	l	;	s	.	p	.	k	.	n	.	z	;

by a combination of which letters it is evident that any number can be easily expressed.

Let us next suppose that the date to be remembered is the Edict of Cyrus, at the close of the Captivity, B.C. 536. Mr. Grey's plan is to attach to some chief word connected with the event the necessary numerals in the shape of letters; and thus *Cyrus* is changed into *Cyruz*, the last three italic letters signifying 536, the date to be remembered. In a similar way, *The Creation*, *The Deluge*, *The Call of Abraham*, *The Exodus*, *The Building of Solomon's Temple*, and *The Edict of Cyrus*, become, when ranged in the order of a Latin Hexameter,

Croft, *Deletok*, *Abanob*, *Exafna*, *Tembybe*, *Cyruz*,

which musical and dainty line a person of weak memory is said to

be capable of learning and retaining in a far easier and more complete manner than the ordinary dates, 4004, 2348, 1921, 1491, 1012, &c., &c., &c. This is the primary and delicious morsel to be administered to the unfortunately weak and treacherous memory, after getting up, with considerable difficulty, the details, rules, and principles of the system itself; the mastery of which alone implies in the disciple the presence of that power for which the *Memoria Technica* is said to be in some sense a substitute.

All history, ancient and modern, is thus translated into barbarous hexameters, and a royal road at once opened to an intimate acquaintance with every date, large and small, since the days of Adam. It is merely to *learn by heart*, and to remember a few score (or hundreds, as the case may be,) of such pleasant hexameters, and "*the disciple will be no more troubled with weakness of memory, &c., &c., for the rest of his days.*"

By such argument—if argument it can be called—we are insensibly reminded of Golden Drops, and all the other Infallible nostrums which have blessed mankind since they began to suffer the pains of mortality; only wondering that weakness of memory, with all the other ills to which flesh is heir, has not long ago become extinct.

In reply to it, we can only say that the same amount of time, diligence, and labour expended on Old Testament history, on the more ordinary, intelligible, and simple plan, would have infallibly taught the poor learner all he wished to know concerning Adam, Noah, Solomon, and Cyrus.

And the same argument applies—with more or less force—to all artificial systems, encumbered with such ponderous machinery.*

7. Is there, then, no artificial means by which the Memory may be assisted in its patient toil? We should be the very last to make such an assertion.

8. Let us see what may be done in the shape of a few simple cautions and hints on the subject.

- (a.) Never consider any event *singly*, and *alone*; but always connect with it *the atmosphere* in which it stands. Take, for example, "The Battle of the Standard:" its atmosphere will be not only the *names* of the two contending factions,

* Including even that of clever Major Beniowski of Bow Street, who divides and subdivides all events since time began into separate compartments of a room, and thinks nothing of packing a hundred celebrities in a square foot.

but one or two pointed details of the events immediately preceding or following the battle; the names of any who fought nobly, or who died ignobly, in it; the causes which led to the battle; and its ultimate results. These or such like points, grouped together, will form an atmosphere of interest and beauty for any event in history, and render its remembrance a matter of comparative ease.

- (b.) Note, specially, if the event to be remembered is to be regarded as a *cause*, or an *effect*, of some future or past event of importance; or regard it as a middle point of observation whence to look back on the past and forward to the future. Take, for instance, the divorce question of Henry VIII.; and regard the light it throws on the king's own individual character, as well as its deeply important results to the whole nation of England.
 - (c.) Class together ages of similar events; group together similar men, as Wickliffe, Reuchlin, Luther—or, later, as Marlborough, Eugene, Napoleon, Wellington; ages of discovery; periods of warlike renewal, invention, darkness, decay, or progress and revival.
 - (d.) Single points of date, such as the Norman Conquest, are easy from their very magnitude.
 - (e.) Map out the centuries, first in *bold outline*, noting the main points of interest and importance according to preceding rules, afterwards filling up minor details.
 - (f.) Beware of laying too much stress *at first* on *minor, single, unconnected dates*, unless productive of great results of historical importance. If it is actually necessary to remember them for some special purpose, then will be the time for using Grey's Memoria, by coining some new memorial word.
 - (g.) The more fairly and healthily the Memory is exercised, the greater does its strength become. "*Vires acquirit eundo.*"
 - (h.) The possession of a mere Verbal Memory is no necessary proof of intellectual power, mind, or imagination; neither is the apparent absence of memorial power in a child's mind any proof of intellectual deficiency.
 - (i.) Let every student set out with the conviction that he has a Memory, which only needs regular, due, and healthy exercise to become efficient for all necessary use.
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Postscript, in reply to *Miss Religious Morality*, who, in the November number of "THE GOVERNESS," was kind enough to address to the Editor a letter, which I much wish he had shown to me before he answered it:—

MY DEAR MADAM,—I beg to thank you for your kind and able letter: first, because it gives me the pleasure of corresponding with you; secondly, because it shews me that the subject of Fiction for young people is really attracting attention. Will you permit me to say a few words in reply to it? I will take the paragraphs of your letter in order as they stand.

I. You say, "persons of opposite views do not necessarily hold the opinion which the Lecturer makes them utter." I only treat of *one class of objectors who do hold the opinions which I sought to disprove*.

II. I quite agree with you in thinking it a matter of very great importance whether young people spend their time in blowing soap-bubbles or in laying up treasure for the world to come; and strongly deny that in any written word of mine I have ever otherwise affirmed.

III. It is quite true that Religion, &c., may be bespattered by sarcastic sneers; and that no name is too sacred for the trifler with, or the poisoner of, the young mind: and to prove this is one great aim and end of my writing.

IV. "The secret of the Lord," you say, "is with them that fear Him,"—and you demand of me whether I am in that secret,—triumphantly concluding that, *because I differ in opinion with yourself*;—I am not. Surely you are using a weapon whose double edge cuts both ways. I might with equal justice assert that *you are not in that secret*, because your opinion differs from mine. If I did so, I should deserve a name neither Religious nor Moral—namely, that of one who judges his neighbour with pride and malice.

V. With this paragraph I have in reality no concern. You coolly assume that, because I differ from you in opinion, I am a vender of poisons; I simply reply—*unproven*. I might again, with equal justice, ask you the very same question: "Have you aught to do with so Satanic a traffic?" But I refrain, knowing that such a question would be utterly unworthy, and inapplicable. Why should I not receive an equal amount of charity at your hands? Again, you say—"Who makes the better wife or daughter; she who spends her time on trifling vanities, or on things eternal?"—leaving the poor innocent reader to imagine that I had answered this question in a way which no Christian dare to do. Madam, I compliment you on the craft of this style of argument,—but not on its honesty. It is utterly unworthy of the subject, and of the name you bear. A sharp practitioner at the Old Bailey may resort to such weapons, but not a fair writer in defence of Christian truth.

Lastly. I quite agree with you, that "banter is not argument, nor is assertion proof;" and I may add, that neither is the imputation of false and unworthy motives, argument; nor is the assumption of guilt in your adversary, proof; nor is the assertion that your opponent's views are poisonous, and your own infallibly pure, a proof that you are right in either case. I agree with you, that fancy needs to be curbed; especially when it for a moment leads people to take it for granted that all views but their own are false, that they are advancing their cause by imputing unworthy motives, or by calling their opponents hard names. I hope that the whole question will be calmly and fully discussed by the correspondents of "THE GOVERNESS," and that you, my dear madam, will use your able pen with equal skill, greater charity, and less haste, than when you last wrote.

My *Notes* will have done their service if they provoke so important and able a discussion.

I am faithfully yours,

THE AUTHOR OF NOTES ON METHOD.

P.S.—I shall now leave it to others to continue this discussion.

THE RELIGIOUS EDUCATION OF CHILDREN.

PIOUS people, in all ages, have had peculiar solicitude for the welfare of children. The Psalmist wished them to attend to him, that he might teach them the way of duty and happiness. It was certainly very generous on his part that he was disposed to turn his thoughts to this object, for he had a great deal else to occupy his attention. He was a mighty chieftain and a king, still he would pause and address himself to the young in the most communicative and familiar manner. He was their *friend*; hence the reason of his wishing so earnestly that they might become truly religious.

It is evident from the Psalmist's words, "Come, ye children, hearken unto me: I will teach you the fear of the Lord," that children are capable of learning the first lesson of all wisdom—the *fear of the Lord*. David believed this beyond a doubt, and proposed accordingly to teach them thus as the greatest favour he could confer. Adopting as his preface the essential truth that "the fear of the Lord is the beginning of wisdom;" and convinced of the fact, that the principles of piety can be best inculcated at the spring-time of life, he gave special attention to this class of learning.

Solomon was no less strongly persuaded of the moral capability of the young, and no less decidedly solicitous to secure their conviction and conversion. He laboured more, it would appear, to impress the minds of children with religious truth than he did to effect the reformation of adults. It was because the effort was most promising. The course of a stream, as a general rule, can be most easily directed from a point near to its source. So it is in the *moral* world. The policy, therefore, to be pursued with regard to things spiritual is essentially the same with regard to things secular. Where we would *begin* to do anything important, that is to say, at the earliest favourable opportunity, we should commence the work of Christian education. That period is undoubtedly an early hour in the morning of life. The seed should be sown as soon as the soil is ready—every day's delay lessens the prospect of success.

Why do such counsels and encouragements as abound in the Bible address themselves to the young, unless it be that theirs is indeed the flood-tide of opportunity for becoming rich for ever? Ah! childhood is the Sunday of the soul—the brightest portion of its probationship for bliss!

The loss of it leaves a comparative dearth, if not an entire desert. The preacher was eager to secure the youthful heart to the service of God. He made it the point of many a proverb "to teach the young idea how to shoot." Availing himself of established principles, and adopting a familiar method of instruction, he spake as a parent to his beloved offspring: "Hear, ye children, the instruction of a father, and attend to know understanding. Harken unto me now therefore, O ye children, and attend to the words of my mouth. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

The wise man also represents Eternal Wisdom, or God the Redeemer, as speaking to the young in the same strain: "I love them that love me, and those that seek me early shall find me. Now therefore hearken unto me, O ye children; for blessed are they that keep my ways."

That children are capable of being taught the fear of the Lord is as evident as is the fact that they can be instructed to obey their parents. Yea, it is the sentiment of inspired song: "Out of the mouths of babes and sucklings hast thou ordained strength." The Saviour alluded to it distinctly as meaning what we naturally suppose. When children were singing in the temple "Hosanna to the Son of David," and the chief priests and scribes, who were displeased, inquired of him, "Hearest thou what these say?" he answered, "Yea; have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" His remarks on various occasions went to show that "of such is the kingdom of God."

The first thing requisite in teaching children the fear of the Lord is to secure their ATTENTION. "Come, ye children, *hearken* unto me." Thus we see that the faculty of attention must be developed by exercise in the religious as well as in the secular education of children, and we may therefore profit by considering more fully, on an early occasion, the subject of attention.

J. H.

THE CONDITIONS UNDER WHICH EDUCATION MAY BE SUCCESSFULLY PURSUED.

By DR. MILL.

MUCH has been written within the last few years upon the method of imparting knowledge to children; and although the "royal road" has not yet been macadamized, several intellectual surveyors have favoured us with maps of every inch of it. It is true, that those who attempt to travel over the routs marked out often get into a bog; still it must be confessed, that if the new ways are not yet completed, the old ones are considerably mended.

The only objection that we have to these plans is, that they are generally addressed to the laziness of mankind, instead of their industrious qualities, and hence inculcate the idea that a person may become learned without toil; and when the students make the discovery that this is not true, they are apt to give up the struggle. Now, we are greatly prepossessed in favour of work—yea, hard, laborious work. It is half work that is irksome and dispiriting; earnest, resolute endeavour stimulates all the faculties of the soul, and gives confidence and pleasure in any undertaking.

Now, in this work of successful education there are certain conditions indispensable, which we do not remember to have seen concisely stated in any work that has come under our notice; and we have therefore a pleasure in suggesting them to our readers, most of whom are personally interested in the matter; for dull pupils are sure to exercise a depressing influence upon the teacher, and nothing adds so much to the burden of the daily instructor as the unlearned lessons and unretentive brain of the children. If this can only be remedied, the educator's work will be comparatively light.

It is well known that all our knowledge is retained in the brain by the excretions or gray matter which overlays its convolutions, and that the accumulation is accomplished by the blood being forced into the particular part exercised by some external excitability. Now, the brain is subject to certain modes or states, in some of them—as sleep or coma—it cannot receive any ideas at all; in others—such as partial wakefulness or lethargy—it receives them very imperfectly; whilst, in a state of thorough wakefulness and health, impressions are not only registered, but retained for ever. The brain, be it also observed, is dependent for its sluggishness or activity upon the other organs, but more particularly upon the STOMACH, the LUNGS, and the SKIN; and upon each of these it will be necessary to say a few words.

Physiologists often remark, that the gastric juice is stronger in young than in grown-up persons, and it is well known also that they are more disposed to try it. What a boy, of from eight to fifteen, will contrive to put away is really astonishing. It is not only the ordinary hearty meals, but the quantity of apples, pears, nuts, oranges, tarts, gingerbread, and roasted potatoes might almost furnish a stall for a young costermonger. This gorging is always more favourable to sleep than study, and children should not be allowed to indulge in it. Starving them, however, is a worse error still. Ill-fed people are always lazy and incapable of any great and lasting effort. What is required for children is a good substantial diet, but one at the same time that is easy of digestion, and nuts and other indigestible matters of this kind ought never to be allowed until after school-hours.

Little children should never be allowed either wine or beer. The reason why this improper feeding interferes with the improvement of the mind

arises from the great sympathy which exists between the brain and the digestive organs.

Next to the nutritive organs, the breathing apparatus exercises a direct influence upon the action of the brain. The lungs may be said to commence with the soft lining of the trachea, and to extend in two huge lobes down into the chest ; and so thin and delicate is this substance that there is enough of it folded into a single thorax to cover one hundred and sixty square yards. This great extent of surface has been given for the purpose of multiplying the air cells, of which there are about six hundred millions, and their office is to take the oxygen from the atmosphere, vitalise the blood, and send it back to the heart, and from thence to every part of the body, full of life and energy. Every one knows by experience that breathing a close or impure atmosphere is sure to give a headache ; and we have only to go into an ill-ventilated school-room to witness its baneful effects upon the children. The lassitude, depression, and stupidity of the scholars is nothing more than the barometer which indicates the amount of poison in the surrounding atmosphere. The blood has rushed from the little hearts into the lungs in search of the life-giving oxygen, and has met it along with an excess of carbon. This has lowered the pulsations, the heart and the circulation of the brain has become turgid ; and when this has taken place the lessons are unlearned and the admonitions of the teacher disregarded, and that not from any viciousness in the child, but simply for the want of that nervous energy without which there is no intellectual growth.

The organs already mentioned have an influence upon what may be termed the moral and intellectual portion of the brain ; that which we are now about to mention—the skin—has a direct influence upon the animal propensities, which are either smoothed or irritated by it. So little is this subject understood, that people seldom connect the naughtiness of a child with the state of the outer casing in which it is enveloped ; and yet perhaps it may be generally taken for granted that this is the true seat of the wickedness. We recollect meeting with a case in which a teacher appeared to have made this discovery without knowing how the matter affected the child. Mr. Hill, in his admirable little pamphlet, says that he has often found that, when all punishment and admonition has failed with a boy, that a bath has had the desired effect. Now what is true of one bad boy will be also true of a bad or unruly school. Let them all take a plunge into the water, remain there about two minutes, come out, rub the body briskly with a rough towel, run for five minutes to restore the circulation, and return again to their lesson ; they may do all this in a quarter of an hour, and there will not be a bad boy amongst them.

Every one knows that it is in the purlieus, the slums, and rookeries of our large towns that sin is developed in its most revolting forms ; and all

who have had the moral heroism to visit them for benevolent purposes, know how closely the moral and physical impurity are associated. Indeed, historians, from Herodotus downwards, have, in describing monsters of human cruelty, generally spoken of their suffering from some cutaneous disorder; and this derangement of the cuticle, whether it arises from the poison of dirt or disease, is always sure to manifest itself either in an irritable and disagreeable temper or a gross moral depravity. What is here said for children is equally good for grown-up people. An irritable person should be compelled at once to take a bath, or, what is equally good, rub the body well over, first with a wet towel, and then with a dry one; this will, in general, answer all the purposes of a bath.

We regard all these things as essential to the successful prosecution of any system of education. They form the preparatory process, the preparing of the soil to receive the seed, and without them good things can hardly ever attain maturity. Pure food, pure air, and pure bodies form the basis upon which education may be successfully pursued.

CALISTHENICS; OR, THE ELEMENTS OF BODILY CULTURE.

(Continued from p. 505.)

"At the word of command, **CLOSE LINE!** the expanded line formed by the pupils contracts from the right to the left into a straight line, the distance of each pupil from his neighbour remaining so as to admit freely the elbow of the drawn-in arm: hands as in *Prepare*. The movement, to effect the contracted line, begins with the second at the teacher's right, and continues to the last at his left; each taking his distance by his neighbour to the left. *Fig. 3. (Plate 1.)*"

The second division, from which we, in our last number, presented two plates, is devoted to **Elementary Positions**, their development, combination, &c.

Plate 5 illustrates—

"1. POSITIONS OF THE HEAD.

"At the word of command, **HEAD!** the positions apply to the head only.

"COMMAND:

"**HEAD ONE!** The head takes the position as in *Attention*. *Fig. 1.*

"**TWO!** The head and neck are brought forward and down towards the chest. *Fig. 2.*

"**THREE!** The head and neck are thrown back and down towards the back. *Fig. 3.*

"**FOUR!** The head and neck are brought down towards the right shoulder. *Fig. 4.*

"**FIVE!** The head and neck are brought down towards the left shoulder. *Fig. 5.*

"These positions are taken in reference to the chest and back, or the upper part of the trunk; and at first, the positions **Two**, **Three**, **Four**, and **Five** must be taken as low as possible, without bending the body.

" 2. POSITIONS OF THE FACE.

" At the word of command, **FACE!** the positions apply to the following positions of the head.

" COMMAND :

- " **FACE ONE!** The face takes the same position as in *Attention*. *Fig. 1.*
 „ **TWO!** The head without the neck is brought forward and bent down towards the neck. *Fig. 2.*
 „ **THREE!** The head without the neck is brought back and towards the neck. *Fig. 3.*
 „ **FOUR!** The head is brought horizontally out of position One, towards the right. *Fig. 4.*
 „ **FIVE!** The head is brought horizontally out of position One, towards the left. *Fig. 5.*

" Each of these positions is taken in reference to the neck ; and at first, the head must be brought into the position indicated, as far as possible.

" 3. POSITIONS OF THE EYES.

" At the word of command, **EYES!** the positions apply to the pupils of the eyes only.

" COMMAND :

- " **EYES ONE!** The eyes must fix as in *Attention*. *Fig. 1.*
 „ **TWO!** The pupils of the eyes are brought down. *Fig. 2.*
 „ **THREE!** The pupils of the eyes are brought up. *Fig. 3.*
 „ **FOUR!** The pupils of the eyes are brought to the right. *Fig. 4.*
 „ **FIVE!** The pupils of the eyes are brought to the left. *Fig. 5.*

" The positions of the eyes are always taken in reference to the head ; and in all cases the pupils of the eyes must be moved into the positions indicated, as much as possible."

Plate 6 illustrates—

" 1. POSITIONS OF THE SHOULDERS.

" At the word of command, **SHOULDERS!** the positions apply to the shoulders only.

" COMMAND :

- " **SHOULDERS ONE!** The shoulders take the position as in *Attention*. *Fig. 1.*
 „ **TWO!** The shoulders are brought forward. *Fig. 2.*
 „ **THREE!** The shoulders are brought backward. *Fig. 3.*
 „ **FOUR!** The shoulders are raised up. *Fig. 4.*
 „ **FIVE!** The shoulders are pressed down. *Fig. 5.*

" These positions are taken in reference to the chest and trunk ; the arms must follow the shoulders, without leaving their position, and each position must be taken as far as possible.

" 2. POSITIONS OF THE ARMS.

" At the word of command, **ARMS!** the positions apply to the whole straight arms only.

" COMMAND :

- " **ARMS ONE!** The stretched-out arms take the position as in *Attention*. *Fig. 1.*
 „ **TWO!** The stretched-out arms are raised up, so high as to form a straight line with the shoulders and the upper part of the chest. *Fig. 2.*
 „ **THREE!** The stretched-out arms are raised forward into a rectangular position with the front of the upper part of the trunk, forming together a parallel. *Fig. 3.*
 „ **FOUR!** The stretched-out arms are raised up to the sides of the head, forming a parallel perpendicularly. *Fig. 4.*

" **ARMS FIVE!** The stretched-out arms are raised out of position One, in a parallel backward as high as they will allow. *Fig. 5.*

"These positions must be taken in reference to the upper part of the trunk and chest; hands remain as in *Attention*.

" 3. POSITIONS OF THE FORE-ARMS.

" At the Word of Command, **FORE-ARMS!** the positions apply to the Fore-arms only.

" **COMMAND:**

" **FORE-ARMS ONE!** The fore-arms take the position as in *Attention*. *Fig. 1.*

" **TWO!** The fore-arms are raised up frontward so as to form a right angle with the upper arms. *Fig. 2.*

" **THREE!** The fore-arms are raised up frontward so that the hands come as near to the shoulders as they will allow. *Fig. 3.*

" **FOUR!** The fore-arms are raised up, sideward and outward, so far as to form laterally a right angle with the upper arms. *Fig. 4.*

" **FIVE!** The fore-arms are raised up, sideward and inward, crossing the body so as to form a right angle with the upper arms.

"The position Five can be taken in front of the body and crossing the back, which is indicated in the words of command, **FORE-ARMS FIVE FRONT!** *Fig. 5, front;* or **FORE-ARMS FIVE BACK!** *Fig. 5, back.*

"The whole of these positions are taken in reference to the upper arms, which must for the present remain in position One."

NOTES AND QUERIES ON THE REIGN OF HENRY VII.

(Continued from page 489.)

1497. *Jan.* The parliament met and granted the king a subsidy.

An insurrection happened in Cornwall on account of taxes.

The rebels, being headed by James Lord Audley, marched up towards London, but were defeated, and Lord Audley taken and executed June 24.

Sept. 30. A seven years' truce was concluded with Scotland, whereby Perkin was obliged to leave this kingdom.

The East Indies was discovered this year by a Portuguese; and Florida, Jamaica, Porto Rico, Trinado, and Newfoundland by Cabot.

Sept. The Cornish men invited Perkin over from Ireland. He marched at the head of them, and besieged Exeter; but not being able to take the town he took sanctuary, and his followers submitted themselves.

Perkin was brought up to London, and shewn to the people.

The passage to the Indies by the Cape of Good Hope found out by Vasca de Gama, the Portuguese admiral.

Newfoundland discovered by Cabot.

1498. Sheen, or Richmond Palace, burnt down and rebuilt.

The West Indies discovered by Columbus.

April. Charles VIII. of France died, and was succeeded by the Duke of Orleans as Lewis XII., who ratified the late treaties made with Henry.

The king marched to Exeter and hanged some of the rebels.

1499. Perkin made his escape, but was taken again and sent to the Tower, whence contriving with the Earl of Warwick to make his escape, he was hanged at Tyburn (*Nov.* 16), and the Earl (the last of the male line of the Plantagenets) was beheaded on Tower Hill (*Nov.* 28).

1500. *May.* There happened so great a plague in England that it occasioned the king and court to move to Calais, and it swept off upwards of 30,000 people in London.

The Pope raised money in England and the rest of Europe by proclaiming a jubilee, for he granted the same indulgence to those that remained at home as to those who visited Rome, on paying certain sums of money.

The king extorts money from his subjects on pretence of their disaffection, obliging them to purchase their pardons, though there was no evidence produced against them.

Cardinal Moreton Archbishop of Canterbury died, and was succeeded by Dr. Henry Dean Bishop of Salisbury.

Henry was chosen protector of the order of St. John by the knights of Rhodes.

July. The Pope granted a dispensation for the marriage between King James and Margaret.

Lewis XII. and Ferdinand King of Arragon join their forces and subdue Naples, sharing the kingdom between them.

The King of Naples retired into France, upon a pension of 30,000 crowns.

1501. The Earl of Suffolk, having quarrelled with a man, killed him, when he withdrew into Flanders; soon after Henry pardoned him, and he returned.

Nov. The marriage of Arthur with Catherine was consummated. The princess arrived in England October 2nd.

Henry made the Emperor Maximilian a present of 10,000*l.* rather than engage himself against the Turks, and sent him and his son the order of the garter.

Sir John Shaw, lord mayor, was the first that held his feast at Guildhall.

The king gave the title of merchant tailors to the company of tailors, of which himself was a member.

1502. *April* 2. Prince Arthur died at Ludlow Castle.

Prince Henry, being about twelve years old, was made Prince of Wales, and contracted to the Infanta Catherine, his late brother's wife.

Sebastian Cabot returned from his discoveries to the north-west, and brought over some of the natives clothed in skins. Others were employed to make further discoveries that way, for the crown of England, the following year.

The agreement of marriage was concluded between Henry's daughter Margaret and James King of Scotland, and a perpetual peace was concluded on.

1503. The queen died in childbed, and the young princess her daughter soon after. The king used her and her mother barbarously, out of prejudice to the line of York.

Feb. 2. James Tyrrel, supposed to be one of the murderers of King Edward V., executed as a traitor, was buried at Westminster.

Margaret conducted to Scotland.

Pope Alexander V. dying, Pius III. succeeded him, and granted a dispensation for the marriage of Prince Henry with his late brother's wife, the Princess of Wales.

1504. *Jan.* The parliament met and granted the king a subsidy, and passed many good acts and many tending to enhance the king's treasure. The parliament countenances the king's extortions.

This year Henry the Seventh's chapel, at the east end of Westminster Abbey, was built. Henry obliged the city of London to give 5000 marks for a confirmation of their liberties.

The Prince Henry married to Catherine, Princess Dowager of Wales.

The Princess Margaret, King Henry's eldest daughter, was this year married to James IV., King of Scots. The king gave her a portion of £30,000 sterling, and King James made her a jointure of £2000 per annum.

1505. Henry made an alliance with the Duke of Saxony.

Shillings first coined in England.

1506. Philip and Jane take the title of King and Queen of Castile, and in their passage thither were forced into England by a storm.

They visited the king at Windsor, and concluded a marriage with the Duchess of Savoy.

April 23. Philip and his Queen embark for Spain, where he died soon after, and his Queen lost her senses.

1507. Henry concluded a treaty of commerce with the Low Countries.

Henry raised money by extortion from his subjects, and is said to have amassed £1,800,000.

The king, by Empson and Dudley, extorted great sums of money.

Another conspiracy, by the Earl of Suffolk, the Earl of Devonshire, and others, is discovered and defeated.

Henry Pole, great grandchild of Richard Nevil, the elder brother of John Lord Montacute, created Lord Montacute.

Philip, King of Spain, being driven on the coast of England, King Henry obliged him to deliver up the Earl of Suffolk, who was harboured in Flanders, and he was confined to the Tower.

Philip died in September following.

The island of Madagascar discovered by the Portuguese.

The Dutch, by treaty, excluded from fishing on the coast of England.

Christ's College, in Cambridge, founded by Margaret Countess of Richmond, mother to the King.

A sweating sickness raged this year.

Dec. 17. The Archduke Charles was married by proxy to the Princess Mary.

ORIGIN OF THE HOUSE OF RUSSELL.—John Russell, a plain gentleman, residing near Bridport, county of Dorset, obtained a favourable introduction to court by a piece of good fortune. The Archduke Philip of Austria, having encountered a violent hurricane in his passage from Flanders to Spain, was driven into Weymouth, where he landed, and was hospitably received by Sir Thomas Trenchard, a gentleman of the neighbourhood. Sir Thomas Trenchard apprised the court of the circumstance, and in the interim, while waiting for instructions what course to follow, he invited his cousin, Mr. Russell, to wait upon the Prince. Mr. Russell proved so agreeable a companion that the Archduke desired him to accompany him to Windsor. He was then presented to the King, Henry VII., who likewise was so well pleased with Mr. Russell, that he retained him as one of the gentlemen of the privy chamber. Being subsequently a companion of the Prince, he so far ingratiated himself into his favour that he got elevated to the peerage under the title of Baron Russell, of Cheyneys. In the next year, 1540, when the church lands were seized, Henry gave his favourite the Abbey of Tavistock, with the extensive possessions belonging thereto. In the next reign, Russell's star being still in the ascendant, young Edward, not sixteen, gave him the Monastery of Woburn. In Charles II.'s time William the fifth Earl was made Duke of Bedford. E. H. H.



FROBEL'S
System of
INFANT GARDENS.



LONDON:

DARTON.

HOLBORN HILL.

SELECTIONS FROM OUR SCRAP BOOK.

SELF-RELIANCE.

I LATELY happened to notice, with some surprise, an ivy, which, being prevented from attaching itself to the oak beyond a certain point, had shot off into a bold elastic stem, with an air of as much independence as any branch of oak in the vicinity. So a human being, thrown, whether by cruelty, justice, or accident, from all social support and kindness, if he has any vigour of spirit, and is not in the bodily debility of either childhood or age, will instantly begin to act for himself with a resolution which will appear like a new faculty.—*John Foster.*

SELF-DENIAL.

THERE never did, and never will exist, anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial.—*Sir Walter Scott.*

GOOD AND BAD HUMOUR.

THERE is no disposition more comfortable to the person himself, or more agreeable to others, than good humour. It is to the mind what good health is to the body, putting a man in the capacity of enjoying everything that is agreeable in life, and of using every faculty without clog or impediment. It disposes to contentment with our lot, to benevolence to all men, to sympathy with the distressed. It presents every object in the most favourable light, and disposes us to avoid giving or taking offence. There is a disposition opposite to good humour, which is *bad humour*, of which the tendency is directly contrary, and therefore its influence is as malignant as that of the other is salutary. Bad humour alone is sufficient to make a man unhappy; it tinges every object with its own dismal colour, and, like a part that is galled, is hurt by everything that touches it. It takes offence where none was meant, and disposes to discontent, jealousy, envy, and, in general, to malevolence.—*Reid on the Mind.*

THE BEREAVEMENTS OF THE POOR.

THEY little know, who talk of a poor man's bereavements coldly, as a happy release from pain to the departed, and a merciful relief from expense to the survivor—they little know what the agony of those bereavements is. A silent look of affection and regard, when all other eyes are turned coldly away, and the consciousness that we possess the sympathy and affection of one being when all others have deserted us, are a hold, a stay, a comfort in the deepest affliction, which no wealth could purchase, no honour bestow.—*Dickens.*

FANCY NEEDLEWORK.

By Mrs. PULLAN.



PENWIPER IN APPLICATION.

MATERIALS :—Scarlet cloth, black velvet, gold braid, black Albert cord, and gold thread.

The centre of this penwiper is of cloth only; the border has black velvet appliqué on it. The edges of the velvet are finished by a line of Albert cord, edged on each side by coarse gold thread. The gold braid, which should be of the finest quality, forms the braiding pattern on the velvet.

One of the pretty ornamental buttons which are now so common will serve to join the embroidered part of the penwiper to the rounds of cloth with which it is finished.



INITIAL LETTERS.—FOR EMBROIDERING A POCKET-HANDKERCHIEF.

The cotton for working these initials must be selected according to the quality of the cambric. For very fine cambric, Evans' royal embroidery cotton, No. 80, will be suitable, but 60 or 70 is a more general size.

The design is to be worked entirely in satin stitch.

POETRY.

I WISH YOU A MERRY CHRISTMAS.*

"I wish you a merry Christmas!"

Believe the wish sincere,

'Tis breathed in words that have a charm

For those to friendship dear;

Oh, call it not a hackney'd phrase,

'Twas used by those whose deeds we praise,

A compliment of bygone days,—

"I wish you a merry Christmas!"

"I wish you a merry Christmas!"

The very words seem bless'd

Oh, could there be a Christmas-wish

In better words express'd!

They bring to mind the hopes and fears,

The friends—the joys of bygone years,

Heartless is he who heedless hears

"I wish you a merry Christmas!"

* From "Lays of Affection," by Edward N. Marks.

" I wish you a merry Christmas !"
 Be your's unclouded mirth,
 May heavenly blessings shower down
 To gladden you on earth ;
 And I, my friend, right glad shall be,
 If from your heart, so true, so free,
 You breathe the good old wish for me,
 " I wish you a merry Christmas !"

FRÖBEL'S SYSTEM OF KINDER GARDENS.

To work a regeneration in the great process of education, it is absolutely necessary for woman to come forward and lend a helping hand. The ferment and struggle of the age has called forth in the female portion of society a fervent wish to promote the great work of universal regeneration. The miseries and exigencies of the time have awakened a feeling of lamentation that can only find alleviation in furthering the cause of *charity* by every available means. This is experienced by all those who have been aroused by existing conditions out of the lethargic insensibility of everyday life, or withdrawn from the giddy love of pleasure and pursuit of frivolity. A trait of self-sacrifice is apparent amidst the egotism and selfish seeking after enjoyment that marks the race, which seeks for release from the dissatisfaction attendant on an inactive life in exercising its powers in the field of love ; whilst, on the other hand, the horror with which many a timid spirit shrinks from the caricatures of woman that have appeared in the specimens of modern female emancipation, deters a great number from extending their efforts beyond the circle of their own homes. Many a beautiful female character pines away because her yearning for love is not satisfied by the position of wife and mother, and the higher faculties of her being fritter themselves away for want of application. And *without* the range of the family circle, as well as *within* it, both hands and hearts are in requisition to cultivate the barren land that cannot be brought into cultivation but by woman's hands. To the sadly demoralised condition of family life we may trace the demoralised state of society ; and the work of regeneration must commence there. We are fully justified in expecting it to proceed specially from the female sex, as mother and trainer of humanity, which, according to the dispensation of the Creator, it ever should have been, although hitherto it has been but very imperfectly, and only corresponding to the demands of a ruder and simpler stage of civilisation.

That the female sex is expected to come forward and assist in the work of regeneration, is expressed in a thousand ways, but as yet only in indistinct signs and hints. The only difficulty that remains is to show how

this question of an extraordinary age—and as such ours, with all its modifications of alternate light and shade, is recognised—is to be solved. One point that seems to be settled by all reasonable thinkers is, that this question must be solved within the range of woman's vocation, and it must begin by the application of certain measures to influence human life in its commencement,—measures brought to bear upon the child which God lays at first in the mother's lap, and thereby calls her into his sanctuary, and appoints her the nurse and protectress of humanity. Leaving out of consideration all the consequences that may be imputed to the general evils of the age, we are continually missing the tender influence and training hand of the mother, that is intended to draw out and strengthen the moral powers of the child, and to fortify its heart against the dangers and temptations of life. If the unfortunate inmates of our prisons, the perpetrators of crime, or the victims of excess, could reveal to us the history of their existence from the moment of their birth, how many instances should we find of lives ended in ruin and infamy from the want of maternal care in the period of childhood! In all ranks and conditions of life this want proves a curse of fearful magnitude. Yet no love is stronger or more faithful than maternal love; it is the strongest bond of life, and rises triumphantly out of all demoralisation, the redeeming feature of humanity. It is not to a deficiency of maternal love—for this feeling is not to be obliterated from the female breast—that we can refer the melancholy want of physical and mental training in the commencement of this mortal existence, but it is to incapacity, in a great measure, and a want of right views for guiding the maternal instinct and rendering it efficient for the care of childhood. Here, then, a wide sphere of action lies incontestably open to the female sex. The regeneration of education must begin with woman, who has her mission to fulfil in this age, not only as mother in the domestic circle, but also as mother to the poor and helpless orphans of the lower classes, who experience no maternal care from those who gave them birth. The constantly increasing number of "*Orphelins*," Infant Asylums, and other institutions of that nature, show that they partly understand the call of the time, and are willing to respond to it. But the power of acting efficaciously in removing the evils we complain of, we can hardly expect to find, even in the greater number of those whose heartfelt wish it is to carry out the work of benevolence—to say nothing of those who co-operate in the work for fashion's sake—if the majority of mothers are incompetent to the proper fulfilment of their task. To say nothing of the neglected state of girls of the lower classes, it is impossible to look upon female education as carried on in the middle or higher classes as adequate to train up the female sex for the educational mission it has to fulfil. And this mission, in the fullest sense of the word, extends far beyond the family circle. In the upper classes we ought to see it in the

assemblies of *fashionable* life, guarding the decencies of society, and lending a beauty to social intercourse. The useless knowledge that is acquired in the schools, the æsthetic character of the instructive system that prevails at present, the cultivation of talents, the acquirement of accomplishments, and the like, are all designed for contributing to the brilliancy of social intercourse, though they have not succeeded in promoting that cultivation of the beautiful which should lie within woman's walk. The love of the beautiful is made subservient to the gratification of vanity. The two opposite tendencies, one leading to the *ennui* that is so often found accompanying domestic life, and the other to the exclusive cultivation of the accomplishments, and the incapacity for practical life that it produces, instead of being brought to bear favourably upon each other, still stand in evident opposition to each other. Nothing can present a more striking contrast than the existence of the young girl whose hours are chiefly spent in learning and taking all sorts of lessons—many of which have an injurious effect upon the health by the sedentary habits they induce—and the existence of the same young creature when she *comes out*, and commences frequenting ball-rooms and other places of amusement, and her life as the wife, mother, and mistress of the family circle, if she faithfully fulfils the trifold duties of her position. The boy is educated for the trade or profession he is to follow, or the position of life he is to fill; he learns with a special view to the future application of the knowledge he is acquiring. The girl's education is seldom directed so as to point out her vocation to her; she is seldom taught to consider that nature designs her to be a mother; and as to the ulterior application that may be made of what she learns, she knows little more about it than that it may conduce to render her generally pleasing and agreeable. The more strongly organized and highly gifted natures who are unable to imbibe in dull unconsciousness the unmeaning instructions of the schools, who feel the want of stronger food than that which clogs the memory, know the miseries attendant on a defective education; to say nothing of the many who fall sacrifices to a want of the means of developing a consciousness of the real end of their existence, and who, in consequence of this, have wandered into the paths of demoralization and vice. But in order to effect that reformation in female education which the age requires, we must begin with instituting educational establishments for instructing girls in all that is requisite to prepare them for their vocation in life in accordance with the principles and system of Frederick Fröbel. There they must be given the opportunities of learning all that school tuition neglects to impart. With the acquisition of knowledge must the power for action be unfolded; they must be rendered fit for the duties of practical life, in whatever station they may be called upon to exercise their faculties.

Female education, to be sound and useful, must not be broken off at the

age when the girl is supposed to be ripe for presenting in society. At that age a mass of knowledge may have been collected, but it has not been brought into bearing with the further development of being. To render the acquired knowledge truly valuable, the ability to apply it with effect should be proportionate to the treasure collected. A certain mass of knowledge is the best preparation for an independent reception and reproduction of impressions, whether of a real or ideal nature. It also assists the faculties to find their proper sphere of action, and favours a certain desirable originality. The female principle not only requires that its rights are to be conceded to it, but the conditions must be provided for its favourable development—it must be allowed to retain its female peculiarities. The maxim that genius owns no particular sex has been very partially applied. We ought not to forget that the unquestionable difference between the sexes—that in contrast show equality—presupposes a different manifestation of power and activity. When favourable conditions work together for the full development of the faculties in all their natural peculiarities of tendency, the female principle will soar upwards, and show itself to be productive in the most varied ways. Perhaps it may be able to form a conciliatory medium between the contending extremes of faith and knowledge. Although the Pythian priestesses, the vestals, and sybils, no longer are regarded as the vessels of inspiration, from the lips of woman may flow the words of truth. It is for her, as the representative of the feelings and sentiments, to prepare a way for the progress of true faith, to prevent the danger of losing the God of our salvation in the school of intellect and science.

But even the intellect of woman—as that half of humanity is as highly privileged as man—has its mission to perform. The decidedly masculine characteristics of the greater part of the women who have figured in history, as well as the caricatures of female nature that many highly-gifted women present, afford sufficient proof of the defects in female education as applied to the preservation of *female originality*, or the development of extraordinary talents. Surely it cannot be in the great scheme of nature to make unusual gifts the exciting causes of unusual follies. The educational establishments that we allude to should unquestionably offer the means of cultivating the faculties of the female sex, with a special view to the future vocation; and the instructions should comprise such modifications as the various classes in society may require. The following plan may serve to convey a general idea of the subjects which should be discussed and lectured on in these establishments, principally by scientific men, in which we include the physician, but all with the co-operation of the mother:—

SUBJECTS FOR DISCUSSION AND LECTURES,

1. The bodily and mental training of the child, in which are comprised physiology, that

is, the development of the corporeal powers; psychology, or the first development of the mental powers; the treatment of children in health and in sickness, for nurses, instructresses, and mothers.

For attaining a practical knowledge of the above, the Crèches, Infant Schools, and Infant Gardens offer the best opportunity.

2. On the vocation of woman, both in the domestic circle and beyond it—in which are comprised the duties of housekeeping, economy, dietetics, bookkeeping, care of the sick and poor, and an acquaintance with female schools and educational literature. The practice of these duties may be learned in attending to the affairs of the house, in providing for the sick and poor, and in the inspection of schools.
3. The history of the development of mankind, as the history of universal education, with especial reference to the family circle and the female sex.
4. Educational gymnastics, for physical improvement.
5. Natural history in general, with particular reference to woman's vocation; introduction to the elements of botany, for instance, as applied in the Infant Gardens and the kitchen.
6. Universal literature in its organic connexion, and exemplified by characteristic examples with reference to the vocation of woman.
7. Learning the games and manual occupations of Fröbel's Infant Gardens, together with his method of drawing in its fundamental principles, and their application.

On any of the foregoing subjects we shall be most happy to receive communications and articles for "THE GOVERNESS AND EDUCATIONAL REVIEW," Volume II.

BEAUMONT AND FLETCHER'S POETRY: FRATRICIDE.

IN a former number we promised to give a specimen of the poetry of Beaumont and Fletcher. The piece which we select is from the tragedy of *THE BLOODY BROTHER; OR, ROLLO, DUKE OF NORMANDY*. With this tragedy, by the way, it is doubtful whether Beaumont had anything to do—it is supposed that Rowley assisted Fletcher in its production. Coleridge said, "I scarcely know a more deeply tragic scene anywhere than that in *Rollo*, in which Edith pleads for her father's life, and then, when she cannot prevail, rises up and imprecates vengeance on his murderer." In referring to this remark Leigh Hunt observes, "Most pathetic is all the pleading of Edith, particularly the remonstrances with the soldiers in the speech beginning 'Now blessing on thee.' We love (!) also the falsehoods and flatteries which she uses towards the scoundrel before her, and hear, with the tears in our eyes, her poor voice speaking fondly to him in her convulsed and agonising throat."

In this tragedy, as in every other poem, Mr. Hunt truly says, "Though omissions, for obvious reasons, have been abundant, not a word has been altered." This, to teachers and others interested in the study of the English language and history, is most important, and it is no small recommendation of Mr. Bohn's edition, that "of the passages needing rejection not

a particle has been spared. The most cautious member of a family may take up the volume at random and read aloud from it, without misgiving, in circles the most refined."

[*Rollo, the Bloody Brother, joint Duke of Normandy, impatient of his brother Otto's share in the sovereignty, kills him in presence of their mother, Sophia.*]

SCENE.—*The Mother's Private Room in the Palace, where she, and her son Otto, her daughter Matilda, and Edith, daughter of Rollo's tutor Baldwin, have been conversing. Enter to them Rollo, armed, and his favourite minister Latorch.*

- Rollo.* Perish all the world
 Ere I but lose one foot of possible empire,
 By sleights and colour used by slaves and wretches !*
 I am exempt by birth from both those curbs,
 And sit above them in all justice, since
 I sit above in power. Where power is given,
 Is all the right supposed of earth and heaven.
- Lat.* Prove both, sir ; see the traitor !
- Otto.* He comes armed ;
 See, mother, now your confidence !
- Soph.* What rage affects this monster ?
- Rollo.* Give me my way, or perish !
- Soph.* Make thy way, viper, if thou thus affect it !
- Otto.* (*embracing his mother*). This is a treason like thee !
- Rollo.* Let her go !
- Soph.* Embrace me, wear me as thy shield, my son ;
 And through my breast let his rude weapon run
 To thy life's innocence !
- Otto.* Play not two parts,
 Treacher† and coward both, but yield a sword,
 And let thy arming thee‡ be odds enough
 Against my naked bosom !
- Rollo.* Loose his hold !
- Matilda.* Forbear, base murderer !
- Rollo.* Forsake our mother.
- Soph.* Mother dost thou name me,
 And put off nature thus ?
- Rollo.* Forsake her, traitor ;
 Or, by the spoil of nature, through hers,
 This leads unto thy heart !
- Otto.* Hold ! [*Quits his mother.*]
- Soph.* Hold me still.
- Otto* (*to his mother*). For twenty hearts and lives, I will not hazard
 One drop of blood in yours.
- Soph.* Oh, thou art lost then !
- Otto.* Protect my innocence, Heaven !

* *By sleights and colour, &c.* Through the poor pretences and arguments in use with slavish minds.

† *Treacher.* Traitor.

‡ *Thy arming thee.* Thy wearing of armour.

Soph. Call out murder !
Mat. Be murdered all, but save him !
Edith. Murder ! murder !
Rollo. Cannot I reach you, yet ?
Otto. No, fiend. *[They wrestle. Rollo falls.]*
Rollo. Latoroh,
 Rescue ! I'm down.
Lat. Up, then ; your sword cools, air ;
 Ply it i' th' flame, and work your ends out.
Rollo. Ha !
 Have at you, there, sir !

Enter AUBREY.

Aub. Author of prodigies !
 What sights are these ?
Otto. Oh, give me a weapon, Aubrey ! *[He is stabbed.]*
Soph. Oh, part 'em, part 'em !
Aub. For Heaven's sake, no more !
Otto. No more resist his fury ; no rage can
 Add to his mischief done.
Soph. Take spirit, my Otto ;
 Heaven will not see thee die thus.
Mat. He is dead,
 And nothing lives but death of every goodness.
Soph. Oh, he hath slain his brother ; curse him, Heaven !
Rollo. Curse and be cursed ! it is the fruit of cursing.—
 Latorch, take off here ; bring too of that blood
 To colour o'er my shirt ; then raise the court,
 And give it out how he attempted us
 In our bed naked. Shall the name of brother
 Forbid us to enlarge our state and powers,
 Or place affects of blood above our reason,
 That tells us all things good against another
 Are good in the same line against a brother ?

[Rollo, among his other slaughters, having ordered the death of his tutor Baldwin, is implored by the latter's daughter to spare it, and cursed by her for being implored in vain. During her execrations he falls in love with her.]

Rollo. Go, take this dotard here, and take his head
 Off with a sword.
Hamodu. Your schoolmaster ?
Rollo. Even he. *[BALDWIN is seized.]*
Bald. For teaching thee no better ; 'tis the best
 Of all thy damned justices !—Away,
 Captain ; I'll follow.
Edith. Oh, stay there, Duke ; *[Coming forward and kneeling.]*
 And in the midst of all thy blood and fury
 Hear a poor maid's petitions, hear a daughter,
 The only daughter of a wretched father !
 Oh, stay your haste, as you shall need this mercy !
Rollo. Away with this fond woman !

- Edith.* You must hear me,
If there be any spark of pity in you,
If sweet humanity and mercy rule you!
I do confess you are a prince, your anger
As great as you, your execution greater—
- Rollo.* Away with him!
- Edith.* Oh, captain, by thy manhood,
By her soft soul that bare thee—I do confess, sir,
Your doom of justice on your foes most righteous—
Good, noble prince, look on me!
- Rollo.* Take her from me!
- Edith.* A curse upon his life that hinders me!
May father's blessing never fall upon him,
May Heaven ne'er hear his prayers! I beseech you,
Oh, sir, these tears beseech you, these chaste hands woo you,
That never yet were heaved but to things holy,
Things like yourself! You are a god above us;
Be as a god, then, full of saving mercy!
Mercy, oh, mercy, sir, for His sake mercy,
That, when your stout heart weeps, shall give you pity!
Here I must grow.
- Rollo.* By heaven, I'll strike thee, woman!
- Edith.* Most willingly; let all thy anger seize me,
All the most studied torments, so this good man,
This old man, and this innocent, escape thee!
- Rollo.* Carry him away, I say!
- Edith.* Now, blessing on thee! Oh, sweet pity!
I see it in thy eyes.—I charge you, soldiers,
Even by the prince's power, release my father!
The prince is merciful; why do you hold him?
The prince forgets his fury; why do you tug him?
He is old; why do you hurt him? Speak, oh, speak, sir!
Speak, as you are a man! a man's life hangs, sir,
A friend's life, and a foster life, upon you.
'Tis but a word, but *mercy* quickly spoke, sir.
Oh, speak, prince, speak!
- Rollo.* Will no man here obey me?
Have I no rule yet? As I live, he dies
That does not execute my will, and suddenly!
- Bald.* All that thou canst do takes but one short hour from me.
- Rollo.* Hew off her hands!
- Ham.* Lady, hold off!
- Edith.* No, hew 'em;
Hew off my innocent hands, as he commands you!
They'll hang the faster on for death's convulsion.
- [Exit BALDWIN, with the Guard.]
- Thou seed of rocks, will nothing move thee, then?
Are all my tears lost? all my righteous prayers
Drown'd in thy drunken wrath? I stand up thus, then;

- Thus boldly, bloody tyrant;
 And to thy face, in Heaven's high name defy thee!
 And may sweet mercy, when thy soul sighs for it,
 When under thy black mischiefs thy flesh trembles,
 When neither strength, nor youth, nor friends, nor gold,
 Can stay one hour; when thy most wretched conscience,
 Waked from her dream of death, like fire shall melt thee;
 When all thy mother's tears, thy brother's wounds,
 Thy people's fears and curses, and my loss,
 My aged father's loss, shall stand before thee—
- Rollo.* Save him, I say; run, save him, save her father;
 Fly, and redeem his head! [Exit LATORCH.
- Edith.* May then that pity,
 That comfort thou expect'st from Heaven, that mercy,
 Be lock'd up from thee, fly thee! howlings find thee,
 Despair (oh, my sweet father!) storms of terrors,
 Blood till thou burst again!
- Rollo.* Oh, fair sweet anger!
Enter LATORCH and HAMOND with BALDWIN's head.
- Lat.* I came too late, sir, 'twas dispatch'd before;
 His head is here.
- Rollo.* And my heart there! Go, bury him;
 Give him fair rites of funeral, decent honours.
- Edith.* Wilt thou not take me, monster? Highest Heaven,
 Give him a punishment fit for his mischief!
- [Falls down.

CORRESPONDENCE.

SCRIPTURE QUOTATIONS IN STORY-BOOKS.

To the Editor of "THE GOVERNESS."

SIR,—If an obscure individual may be permitted to make any comments upon a lecture at *Queen's College*, I would venture to express my approbation of an extract in your last number, in which allusion is made to the frequent (and sometimes irrelevant) introduction of scripture texts into books intended for the perusal of the young. It has frequently struck me that it is a desecration of the Holy Scriptures to use them as a mine whence to extract wherewith "to point a moral or adorn a tale." Children have no relish for reading the Bible when they have been so accustomed to find its sacred words applied to imaginary persons in fictitious tales. They require the zest of a *story* to make them palatable. The Rev. Sidney Smith in his letters (I cannot quote his *words*, not having the book by me) deprecates the too frequent use, in preaching, of certain phrases, such as "putting off the old man" and others, which pall upon the ear and lose their force by their constant repetition. If that be the case in sermons, to which we are bound to listen with reverence, what must it be in books, which are the occupation of a leisure hour, taken up and laid down at pleasure?

Surely the authors of such books (whose intentions are *always*, and whose *talents* are *frequently* to be admired) might clothe the same ideas in other than the precise *words of Scripture*. They may perhaps argue, No others would have the same weight. I urge,

that their *weight* is diminished by the friction of constant use, though not their importance. I have heard foreigners say, they were surprised to see the number of pious books for the young in our language, and had supposed that English children would be more actuated by religious motives in daily life than those of other nations, but that they had not found them so. May not what I have stated above be in some measure the cause of this?

If I be in error, I am open to conviction. I repeat, that I fully appreciate the excellence of what the authors desire to inculcate, but have been led to these reflections by all I have witnessed during a long course of tuition.

MARA.

Derby, 30th October, 1855.

REVIEWS AND NOTICES OF BOOKS.

"**MANUAL OF GREEK AND LATIN PROSE COMPOSITION.**" By E. R. Humphries, LL.D. Cl., cr. 8vo. J. H. and J. Parker. 1855.

It is a fact perhaps not generally known, that a large number of the subscribers to "**THE GOVERNESS**" is comprised of clergymen, preceptors, and gentlemen who are interested in education. We have been repeatedly asked to make our periodical more a repertory of general education than of female education. This we fear would, by the majority of our friends, be considered in the light of a departure from our original design. Still, as the majority of our readers—male as well as female—are persons of superior education, and as many of the governesses who are on our list of subscribers are ladies whose knowledge of the classical, as well as of the modern languages, would put to shame the hollow pedantry of many a master of a "**Classical and Commercial Academy**," we do not consider that we shall be moving out of our legitimate sphere of action if we notice, from time to time, new works which, although used principally in gentlemen's schools, are often used—and used well too—in ladies' schools.

The plan of Dr. Humphreys may be briefly described: English translations of such select passages as best illustrate the peculiar style of the classic authors from which they are quoted, whilst, at the same time, they exhibit in a lucid manner the idiomatic peculiarities of the languages of ancient Greece and Rome.

"**CLARENCE HOUSE; OR, THE MISSES CAMROUX'S ESTABLISHMENT.**" By Anna Maria. Cl., 12mo., pp. 155. Aylott & Co. 1853.

It is not usual for us to notice such works as "**Clarence House**," after they have been *years* before the public; but although Anna Maria is, we believe, a stranger to us, we think that her little work claims, from its very character, some notice from us.

Anna Maria appears to be one of the principals of a suburban "**Establishment for Young Ladies**," and at the request of her pupils she has

described her school, her plans, and the youthful characters she has had to deal with in her professional experience. If principals of schools were more generally to publish such little works, and to express in them their religious and educational views, it would be a great assistance to parents and guardians; but there is one important point to which we cannot too earnestly call the attention of our readers: it is this—*carefulness* with reference to publishing. Inexperienced authors entail much inconvenience upon themselves by “rushing into print,” without first counting the cost. It too often happens that a small edition of a good book remains unsold for years, simply in consequence of the author’s injudicious choice of a publisher. As we shall revert to this subject again, we shall now only express our regret that Anna Maria’s little work has not reached a second or third edition. We have always much pleasure in noticing the efforts of teachers—especially lady teachers—to promote the dissemination of sound educational theories, and to show how they may be practically carried out. The following extract from Chapter III.—The Dorcas Society—will convey a fair idea of the author’s style, and the tendency of her teaching:—

“‘Bring your thimble, Edith,’ cried Leila Howard; you know this is Dorcas night: I am going to make such a pretty little pinxfore.’

“‘And I,’ said Edith, ‘am going to finish the frill for Miss Douglas’s frock: she says I hemmed the last one so neatly, that I shall assist her again to-night.’

“Miss Camroux wished to accustom her pupils to acts of benevolence, and therefore several little societies were established, which had much excited the interest of many of them, and made them anxious, as far as their means would allow, to promote the missionary cause, and other charitable institutions.

“The subscriptions were placed at the lowest possible sum, in order that they might fall heavily on none, and that all might feel that much good might be accomplished by a very small outlay of money. Thus the pupils of Clarence House had what they called their ‘Educational Fund,’ and to this each young lady subscribed *one farthing a week*. Small as this sum appears, it sufficed to pay for the schooling of two little girls at the neighbouring National School, and to purchase a pair of shoes, or some other useful article of dress, for each at Christmas.

“A missionary box, too, was kept, to which the subscription was a halfpenny a week. Once a year this box was opened, and the contents divided between the Church Missionary Society, the Society for Promoting Christianity among the Jews, the District Visiting Society, and the National Schools: the amount to each being seldom less than ten shillings per year, sometimes more, depending on the number of subscribers. The third object was a Dorcas Society, the amount of subscription also a halfpenny per week, but paid quarterly in advance. The sum thus collected was devoted to the purchase of prints, calico, flannel, &c., which materials were converted into garments for the poor by Miss Camroux and her pupils, who spent one evening in each week in this useful and agreeable employment.”

"A MEMOIR AND REMAINS OF THE LATE REV. JOHN GREGORY PIKE,
Author of 'Persuasive to Early Piety,' &c." Edited by his Sons.
Cr. 8vo., pp. 457. Jarrold and Sons.

(Continued from page 460.)

Mr. Pike left Wymondley in 1806 to enter upon active duty—

"As no opportunity of settling over a church presented itself, he accepted an engagement to devote a portion of his time, as classical assistant, in the school conducted by his uncles, the Messrs. G. and R. Gregory, Lower Edmonton, and for nearly three years he continued in this situation. As connected with his subsequent missionary labours, it is an interesting fact, that during this period one of his favourite pupils was the lamented martyr of Erromango, the late Rev. John Williams."

The following extract gives evidence of the justice of the encomia which Mr. Pike's mother received from his father, himself, and his sons:—

"It would appear, from the following gentle maternal reproof, as if his tendencies, at this time, were towards excessive gravity and retirement. Under date, April 3, 1807, his mother writes:—'I agree with you in thinking that time might be much better employed than in such visits as you describe, for in general I think nothing more disagreeable or a greater waste of time. But may we not carry our ideas on this subject too far? May not a word or sentence in a conversation started be of some service—nay, sometimes of very great consequence to the trifling circle? This from a minister is often more attended to and better remembered than a sermon. Our Blessed Lord mixed with such triflers. He did not live in a wilderness like his forerunner, John the Baptist, nor come with his austerity. So different was his conduct, that he was called the friend of publicans and sinners. He, my dear son, must have denied himself many a pleasing conversation with those he loved, his true and faithful followers, who, we may well suppose, listened with the most eager attention to the gracious words which at all times flowed from his lips. He did not refrain from mixing with and even performing miracles before those who ascribed those very miracles to Satan. What astonishing condescension and forbearance! But it was worthy of Him who spake and acted as never man did before. Thus, if you should become a pastor of a congregation, you must visit as well as preach. But why do I say so? You must preach always by practice as well as by words. Believe me, you may give as much instruction over a cup of tea as in a pulpit. So, I am persuaded, your—and my—favourite Doddridge would have said. First engage the affections of your people, and you will often, with great pleasure, see even children all attention to what you shall say, in those friendly and then profitable and pleasing visits. You must not encourage too much gravity, for in time it may descend to melancholy; and if I am not too partial to my son, I think he is one of those happy beings who has the greatest reason in the world to be cheerful.'"

As many of our readers have evinced curiosity with regard to the doctrinal views of Mr. Pike, we cannot do better than quote the following extracts:—

"To his son C. at Stepney, October 16:—'On the subject of general grace and particular salvation, our best guide is the Bible. I apprehend that teaches us plainly and fully that God had compassion on the whole human race; that he, *bona fide*, desires not the death of the wicked, but has provided for their salvation, and would save them but for their own fault. Now if the great God, in plain words, declares this, it doubtless is so. We are to receive the truth on his authority. But it seems to me that the Scripture, to excite gratitude and love in the saved, teaches that they owe this to a peculiar display

of grace to them, leads them to look to God as having chosen them, and committed them to Christ, to guard, and guide, and bring to heaven. I think the Scriptures teach this, if I take their declarations in their plain and obvious meaning. But do not these statements contradict each other? They certainly seem to clash; yet, if God state both, they cannot really do so. Therefore the only way to satisfy the mind is to rest in what God says. Can you reconcile these views in every point? No, I do not pretend to do so, but doubtless God could if he has declared them both. All I have to do is to learn what he says, and to acquiesce in this, that what he says must be right. Thus I can address the unconverted with the utmost freedom. There is nothing in their way of happiness on God's part. The general declarations of full provision for the undone world are designed for them. On the other hand, the Christian should feel peculiar gratitude from a sense of peculiar obligations. All that God says is true, and there is in it nothing really opposed in one part to another, however, to the insect faculties of man, there may seem to be such opposition.'

* * * * *

"To his daughter, M. A., Feb. 12:—' You ask my thoughts about election. I may tell you more fully at another time. I by no means reject the doctrine, as many of our friends do; on the contrary, I believe it scriptural, but that there is nothing in it to discourage the sincere and anxious, while there is much to excite the gratitude of those who have fled to Christ. My views very much accord with those of Mr. James in the *first* section of the *seventh* chapter of the "Anxious Inquirer." I hardly knew, till I took up his book to-day, that any one had so expressed my views as he has done there. I think, viewed *scripturally*, it is a doctrine with which Christians have nothing to do but as a means of exciting their comfort and their gratitude. This, where a humble hope is entertained that the soul has fled to Christ, is done to a great extent when, in connexion with that persuasion, is the conviction that this interest in Christ is the effect of divine purpose, and that through divine goodness the believer's own name, before time began, was written in the Lamb's book of life. On the other hand, the plain declarations of pardoning grace are so universal, and so full, and so rich, that there is nothing to discourage one simple-hearted inquirer after salvation.' "

To his son he writes:—

"Observe, that upon all subjects connected with religious truth, the word of God is to be our only guide. Our business is to ascertain its meaning, and, having done that, to receive the truth thus presented to us. This docile spirit is required of all that would be taught of God (1 Pet. ii. 2), and the reasonableness of such a spirit is evident from the consideration that God is infinitely better acquainted with the subjects he is pleased to reveal than we can be, and that therefore it is pride, folly, and wickedness not to credit what he reveals."

"Observe, again, that we must not suppose a truth disproved because objections and difficulties may be stated against it, or expect to find a system of truth that shall be free from all objections. There are objections against Calvinism which a Calvinist cannot remove, and objections against Arminianism which an Arminian cannot really explain. So objections may be stated against the plainest truths of Scripture which we cannot fully remove; but then it is obvious that this springs from our ignorance and contracted powers. God in a moment could doubtless make all clear. We should consider that our knowledge, compared with his wisdom, is less than the knowledge of a mite compared with an archangel. Hence, what may seem great difficulties to us, in his view are doubtless none, but all is clear as daylight. This leads us again to the view just taken, that our business is simply to learn what God reveals.

"Another great error in professing Christians has been their fondness for systems in which, trying to make all things harmonize, they have often wandered far from the truth. The Calvinists, in following their system, have often wrested or contradicted the plainest truths of God's word in reference to the unconverted, such as the death of Christ for all men, and that there is, *bona fide*, a gospel for all men. On the other hand, Arminians, following their system, have equally wrested and contradicted the plainest declarations of the Bible in reference to the pious, and have represented them as less indebted to God than he describes them. A simple regard to Scripture, disregarding systems and theories, would preserve any one from errors of this kind. There we are taught that God desireth not the death of the wicked; and there we are taught, with equal plainness, that a Christian is a Christian solely through the grace of God—chosen by the Father, and drawn to him by Christ.

"What I would impress upon you is, to make the Bible your guide—seek instruction there—try to ascertain its real meaning—cherish a docile mind—pray to be taught of God, and avoid all extremes; the word of God never runs into them on one side or the other."

"Referring, in another letter, to the same subject, he observed:—'I apprehend that while the Scriptures lay all the blame of continuing impenitent on the sinner, they teach us to ascribe all the praise for converting, illuminating, and sanctifying grace, in the case of the believer, to God. Last Lord's-day evening I dwelt upon the truth, that they who belong to Christ, do so, not because they were by nature less corrupt, had more impenetrable hearts and less depraved inclinations than others, but because God had bought them by his grace. Some would cull this Calvinism, but to me it seems scriptural, and then I care not what it is called. The praise of spiritual blessings belongs to God, a sense of owing him everything excites thankfulness for his mercies, and leads to the Psalmist's language, "Not unto us, O Lord, not unto us; but unto thy name give glory, for thy mercy and for thy truth's sake."'

"Reference has been made to the peculiarities of his preaching. The following extracts will illustrate his ideal of preaching, as well as explain, to some extent, the success of his own:—

"It is well to improve what opportunities we have for becoming acquainted with the niceties of religious truth and criticisms on Scripture; but it is, after all, the great and plain and simple truths of the gospel that do the good. A minister ought to be familiar with other subjects, but it is the plain gospel that must instruct the inquiring, buff up the believer, and cheer the dying. You may remember that Watts observed, after his long life of study, when he drew near eternity, that he found it to be the simple and plain promises which support the unlettered Christian, that alone could support him. We should be acquainted with the refinements of critical knowledge; but we must feed our own souls and those of our hearers with the great and glorious, though well-known, truths of the everlasting gospel. And it is an important attainment in preaching to be perpetually bringing forward some or other of these, and yet to avoid a sameness in doing so. After all, more depends, in preaching usefully and successfully, on the state of the heart than on the furniture of the mind, though this is by no means to be neglected. I know the truth of this from experience.

"The sermons to which you refer are very well for modern sermons; but there is not in them the rousing pungency of Bolton and Baxter, and others of the same stamp and age. I am inclined to think that, taken generally, the Dissenters are more defective now in their style of preaching than some of the pious ministers in the establishment. Too many sermons are adapted for anything rather than to make people feel. Ministers do not seem to remember that, in most cases of a mixed congregation, a large, and fre-

quently the larger, part of their hearers are going to hell, and that their business is to try to awaken them and to lead them in the way to heaven. An essay style of preaching is a miserable style. A minister had better keep out of the pulpit than go into it to deliver essays, though they may be on gospel truths; and I apprehend that a great part of the preaching of the present day is little more than this. A preacher should pray to feel, and strive to make his hearers feel, and let them feel, that they are the persons he is speaking to, and that he is not merely occupying time by telling them something that may concern people a hundred miles off, but which, for anything that is pressed upon them, may be little concern of theirs. I have not, of late years, heard many preachers; but, when I did hear, I do not think there was one sermon in twenty calculated to convert a soul. I would advise you, especially, to read the *applicatory* parts of Baxter's works. It is there that his strength and excellency lie. For a vigorous style of application and of impressing divine truth on the hearts and consciences of an auditory, there is no English writer of much extent to be compared with him. Others have their peculiar excellences, and some have excellences of which he may be destitute, but in powerful application he stands unrivalled.

"The peculiar excellences of Baxter are energy and feeling, spirituality and richness of thought; so that, if the heart is to be reached, he seems as if he would reach it. On these accounts his works deserve to be more studied by those who desire to be, not dry and speculative, but impressive and useful preachers. I think, as far as impression is concerned, there is no comparison between him and Owen. Owen would give much instruction to those who kept awake to receive it; but Baxter, when not merely didactic, would excite feelings too deep to let his hearers sleep. To me he also appears, as far as *usefulness* is concerned, very superior to Howe. He may not be superior or equal as to intellect; but the judgment-day will stamp that as the best preaching which is most adapted, not to display intellect, but to win souls to Christ. Baxter had his defects—he made too many divisions, and sometimes seems hardly clear enough respecting the doctrine of justification; but I never troubled myself with his peculiarities of sentiment: what I admire is his solemn, weighty, impressive, and insinuating mode of treating religion and eternal things."

We have quoted largely, but be it remembered we are noticing the memoir of no every-day man. Of his principal works *eight hundred thousand* have been circulated at home, and not less than *six hundred thousand* in America. Some of the tracts which he prepared for the Religious Tract Society have attained a circulation of about half a million of copies!

"The closing scene" is worthy of the man—a more deeply touching incident we have rarely seen recorded. The "Memoir and Remains of the Rev. J. G. Pike" deserves a place in every Christian library.

NOTICES of the following works are ready: they will appear in the January number of "THE GOVERNESS AND EDUCATIONAL REVIEW:"—

Fischel's German Reading Book	.	.	D. Nutt.
Introductory Lessons on Morals	.	.	J. W. Parker & Son.
Stowe's Bible Emblems	.	.	Longman & Co.
Goodwin's Student's Grammar	.	.	C. H. Law.

French in a Fortnight . . .	<i>Groombridge & Son.</i>
Jones's Notes on Lessons . . .	<i>Simpkin & Co.</i>
Conversational French Phrases . . .	<i>B. Theobald.</i>
Peter Parley's Annual . . .	<i>Darton & Co.</i>
Our National Sinews . . .	<i>W. Horsell.</i>
Boulden's Religious Education . . .	<i>D. Batten.</i>
The Art of Sketching from Nature . . .	<i>Windsor & Newton.</i>
A Guide to Painting on Glass . . .	<i>G. Bowney & Co.</i>
The School and the Teacher . . .	<i>Stevenson.</i>
The Fallacies of the Faculty . . .	<i>Simpkin & Co.</i>
The Destructive Art of Healing . . .	<i>Routledge & Co.</i>
Music made Easy, &c. . .	<i>Clemon, Brothers.</i>
Hints on Chanting . . .	<i>C. H. Purday.</i>
Manual of Arithmetic . . .	<i>Longman & Co.</i>
Atlas of Physical Geography . . .	<i>National Society.</i>

And various smaller works.

NOTICES OF MUSIC.

"GIVE PEACE IN OUR TIME, O LORD." B. Williams.

To many of our friends it will be sufficient recommendation of this new piece to say, that it is composed by Mr. W. West, and that it is No. 24 of his "Sacred Songs." To others, who are unacquainted with Mr. West's compositions, it will be a recommendation to them to try this one, when we state, that the words selected by Mr. West on this occasion are those which occur in one of the most beautiful parts of the liturgical service of the Church of England—

"Give peace in our time, O Lord."

"Because there is none other that fighteth for us, but only Thou, O God."

We cannot speak too highly of the taste and skill which Mr. West has exhibited in the composition of this sacred song. It is in C major; compass (voice), E to E. The accompaniment is as simple as it is beautiful, and the piece is altogether such as cannot fail to please the lovers of sacred music.

"CANZONETTE." By J. McMurdie, Mus. B., Oxon. G. Scheurmann and Co.

THIS is a very pleasing production. It is in G major; voice compass, D below the stave to E on the fourth space. The poetry is from Camoens:—

"How sprightly were the roundelsays
I sang in love's beginning days,
Now alas I but deplore,
Death of all that bless'd before!

Then my heart was in its prime,
 'Twas affection's budding time—
 It is broken now and knows
 One sense only—sense of woes.

Joy was whilom dash'd with ill,
 Yet my songs were cheerful still ;
 They were, like the captive's strains,
 Chaunted to the sound of chains !

"FREEDOM OR SLAVERY." Written by Charles Sheard. Music by Jules Normann. Musical Bouquet.

THIS is one of those patriotic songs which will, in the approaching festive season, contribute to the entertainment of the

"Gentlemen of England,
 Who sit at home at ease,"

but it is one which we doubt not will cheer and animate many a brave fellow who, in a far distant camp and ready at beat of drum "to conquer or die," reflects on the delights of merry Christmas in his own dear land of freedom. It is in F major. Voice compass, C below the stave to F on the fifth line. The part of the first verse, which we print in italics, is used as a chorus—two trebles and a bass :—

*"Freedom or Slavery, which will ye have ?
 Englishmen, Frenchmen, reply !*

*Crouch to the Despot, or strike for the
 brave,*

Valiantly conquer or die ?

Civilization, progress, and art,

Liberty, honor, and right ;

*From these won by Freedom we never will
 part,*

For these we will shout in the fight.

*"Unsheath the sword ; with hand on the
 heart*

Strike home and conquer the foe ;

Let the Barbarian, the Merciless smart,

And quail at the terrible blow.

Englishmen, Frenchmen, you've nobly begun
 The battle for Freedom and Right,
 Hand in hand, side by side, till the victory's won,
 And Liberty blesses the sight.

"Englishmen, Frenchmen, united at last !
 There is much still to conquer and gain ;
 Be brothers in future, smile at the past,
 And Peace, Love, and Order will reign ;
 The Patriot, the down-trodden Nations
 rejoice !

And hopefully look to the fight.
 Englishmen, Frenchmen, which is your
 choice—
 To be Slaves, or have Freedom and Right?"

"ONE BY ONE THE HOURS ARE FLEETING." Song, by Miss Todrig. Music by Frederic Schrivall. Z. T. Purday.

THE sentiments expressed by Miss Todrig are excellent, and Mr. Schrivall has done justice to her words. The song is, in a literary point of view, far from faultless.

"One by one we reach the shore"

is very feeble. The meaning must be guessed. We suppose that Miss Todrig was either thinking of the mythologic *Stys*, or of the well-known words of a hymn,

"Lead us safe on Canaan's shore."

There are other little imperfections; but whilst so many songs of a questionable tendency, and of no higher literary merit, are tolerated, we really do not feel disposed to point out blemishes. On the whole, we can recommend the song. It is in E flat; voice compass, B flat below the stave to E flat on the fourth space.

"One by one the hours are fleeting,
One by one life's joys decay;
And the friends of childhood's greeting,
One by one have pass'd away.
One by one, oh, let us gather
Truths that will enrich the heart,
If the joys we fondly cherish
One by one so soon depart.
One by one, &c.

"Let us, hour by hour improving,
Onward press in wisdom's ways;
One by one its precepts viewing,
One by one its beauties praise;
One by one its joys recounting,
One by one its stores explore;
Till, on wings of triumph mounting,
One by one we reach the shore.
One by one, &c."

"ENGLAND IS OUR HOME. HURRAH! HURRAH! FOR ENGLAND!"

Words by Mary Howitt. Music by Edward J. Loder. Z. T. Purday.

THE composer is right in inscribing this meritorious production to "every true patriot." The words need no commendation; they commend themselves to every British heart.

The song is in D major: voice compass from C sharp below the stave to E on the fifth line.

"Old England is our home,
And Englishmen are we;
Our tongue is known in every clime,
Our flag in every sea.
We will not say that we alone
The right of freedom know;
There's many a land that's free beside,
But England made it so!
The thunder of her battle ship
Was heard on many a shore,
But her healing words of peace are
heard
Above the cannon's roar.
Then let us shout for England,
The world-beloved England;
Let every true man shout with us,
Hurrah! Hurrah! for England."

"Mothers and wives of England
Be to your birthright true;
The welfare of the peopled earth
Is given by God to you.
Ye bear no common sons;
The child who on your breast doth
lie,
Though born within a peasant's shed,
Is meant for doings high!
And let each child of England
Rejoice that it has birth;
For who is born of English blood
Is powerful of the earth.
Then let us shout for England,
And the great good hearts of England;
Let wives and children shout with us,
Hurrah! Hurrah! for England."

"JOHN BROWN; OR, A PLAIN MAN'S PHILOSOPHY." Poetry and Music by Charles Mackay. Musical Bouquet.

THIS, although not a ladies' song—and it may be, some will say, not a gentleman's song—is nevertheless one which, on account of its "philosophy," irresistibly appeals to the heart of everybody of right feeling, and especially those—females as well as males—who are

"Large of heart, though of very small estate."

Such a song deserves to be popular, and popular we hope it will become. The spirit which it breathes is such as we should like to see pervading our lyric literature.

The music is very simple; it is in A major: voice compass C sharp below the staff to E on the fourth space.

"I've a guinea I can spend,
I've a wife and I've a friend,
And a troop of little children at my knee, John Brown;
I've a cottage of my own,
With the ivy overgrown,
And a garden with a view of the sea, John Brown;
I can sit at my door,
By my shady sycamore,
Large of heart, though of very small estate, John Brown;
So come and drain a glass
In my arbour as you pass,
And I'll tell you what I love and what I hate, John Brown.

"I love the song of birds,
And the children's early words,
And a loving woman's voice, low and sweet, John Brown;
And I hate a false pretence,
And the want of common sense,
And arrogance and fawning and deceit, John Brown;
I love the meadow flowers,
And the briar in the bowers,
And I love an open face without guile, John Brown;
And I hate a selfish knave,
And a proud contented slave,
And a lout who'd rather borrow than he'd toil, John Brown.

"I love a simple song,
That awakes emotions strong,
And the word of hope that raises him who faints, John Brown;
And I hate the constant whine
Of the foolish who repine,
And turn their good to evil by complaints, John Brown;
But even when I hate,
If I seek my garden gate,
And survey the world around me and above, John Brown;

The hatred flies my mind,
And I sigh for human kind,
And excuse the faults of those I cannot love, John Brown.

" So if you like my ways,
And the comfort of my days,
I can tell you how I live unvex'd, John Brown ;
I never scorn my health,
Nor sell my soul for wealth,
Nor destroy one day the pleasures of the next, John Brown ;
I've parted with my pride,
And I take the sunny side,
For I've found it worse than folly to be sad, John Brown ;
I keep my conscience clear,
I've a hundred pounds a year,
And I manage to exist and to be glad, John Brown.

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* The index to the volume will be given with our next number.

"THE GOVERNESS" FOR 1856.

With reference to the next volume. We respectfully solicit hints and suggestions, and we trust that we shall acknowledge the liberal support which we have received by rendering our next volume a superior work in many respects. We beg our subscribers to account "THE GOVERNESS" their own periodical, and to state unhesitatingly what alterations or improvements they would like. Prospectuses of "THE GOVERNESS AND EDUCATIONAL REVIEW" will be published in a few days.

We cordially thank the numerous friends who have favoured us with their suggestions. To many of them we shall have the pleasure of writing during the current month. No suggestion, however trivial, shall be unnoticed; and every care shall be taken to meet the wishes of all, without offending any. This may be difficult; but experience encourages us to hope that it is not impossible.

CONTRIBUTIONS.

Veritas (Huntingdon). We should like to see your MS.

R. D. * *. Many thanks for the offer, which we must for the present decline.

P. J. The article shall be returned, if unsuitable. This is not our usual course, but your unceasing interest on behalf of "THE GOVERNESS" warrants us in making yours an exceptional case.

To the many talented correspondents who have so generously volunteered to support us in the ensuing year we tender our warmest acknowledgments.

POSTAL IRREGULARITIES.

We have reason to hope that the irregularities which have occasioned a large number of our subscribers so much disappointment, and ourselves so much additional and unnecessary trouble as well as expense, will, by judicious arrangements of the post-office authorities, be henceforth less frequent.

SPECIMEN COPIES OF "THE GOVERNESS" FREE.

We shall be happy to forward copies of the present number *free* to any persons whose names and addresses are forwarded to us.

In October we received lists of names from the majority of our subscribers, but as the *paper*, although better than in the two preceding months, was not of the quality we desired, we have *not* yet sent the specimen copies; but, that we may keep faith with our friends, we shall forward a copy of the November number to every party whose name and address we were favoured with.

SCHOOL CIRCULARS AND PROSPECTUSES.

We shall feel obliged by those subscribers who forwarded their circulars if they will kindly send us others. Those sent are nearly all distributed, in answer to applications.

LIFE ASSURANCE.

In answer to the numerous inquiries received, we beg to say that there exists considerable contrariety of opinion amongst our friends on this subject. The majority are in favour of a series of articles on the subject, but they differ with respect to the *plan* most desirable. The subject is under consideration.

BOTANY.

F. S. (see "THE GOVERNESS," p. 467) will be glad to hear that a large number of subscribers have written to us to say that a series of articles on Botany—carefully written

—will be considered by them an attractive feature in our periodical. They shall be commenced in Vol. II.

"THE GOVERNESS" REGISTER.

Applications. We must crave the indulgence of our numerous correspondents. We cannot reply to every letter; we do our best to obtain suitable appointments for those who desire them, and it frequently happens that those who imagine that we are unmindful of them, are the subjects of tedious correspondence, which too frequently ends by an unfavourable or unsatisfactory letter.

TO THOSE WHO REQUIRE A GOVERNESS. We respectfully beg that there be no needless delay with reference to answers, &c. We are often left in doubt as to the result of a correspondence, and sometimes we are surprised to find that parties, whom we supposed to be in communication with governesses to whom we recommend applications, have not written at all. We hope that ladies who are candidates for situations think as we do, that such conduct is more attributable to *thoughtlessness* than discourtesy. It should be remembered, that we make no charge whatever for our services.

ENGLISH GRAMMAR, ETC.

Parsing. (A. M. See "THE GOVERNESS," p. 467.) E. M. S. writes, "Has your correspondent, 'A. M.,' seen a little work, by Jacob Lowres, on 'Parsing,' published by Longman? It is very simple and progressive, and the price is only one shilling." L. H. M. writes, "If your correspondent, 'A. M.,' wishes for a *cheap* grammar, that published by the Irish Board can be had for threepence halfpenny bound, and the key (in wrapper) at three farthings, if obtained *direct* from Groombridge's, Paternoster Row."

ROYAL POLYTECHNIC INSTITUTION.

By permission of our talented friend, J. H. Pepper, Esq., the lessee and manager of this eminently interesting and useful institution, "THE GOVERNESS" can be obtained at the stalls. Those of our numerous supporters who visit the Polytechnic with their friends will have an opportunity of introducing our periodical to their notice.

MISCELLANEOUS.

New Books. (Eva). Thanks for your suggestion, and also for your indefatigable exertions to promote an extensive circulation. You will be glad to hear that we have a considerable number of subscribers in the sister isle.

The Education of Mothers. (G. B.) We are very much obliged to you for your very kind communication, and beg to say that you would add much to the weight of the obligation by bringing your correct views under the notice of our readers, either in a letter to us or in an article.

Criticism. (E. G.) Our correspondent writes, "As we teachers are always teaching, I have thought some of the criticisms in 'THE GOVERNESS' too severe. I was so much annoyed at one, that I gave up reading the book altogether some months since. One of my young ladies takes in the publication." As we tell our friends our success, we are not at all ashamed of letting them see that we are not in favour in every quarter. Strange to say, this is the *first* instance which has come under our notice of dissatisfaction to such an extent.

We have a public duty to perform with regard to criticism. Ladies of the profession have not spare money to spend in worthless books; and our "Notices" have proved—to our certain knowledge—of great service to many. We have a large number of letters from teachers, thanking us for drawing their attention to particular books; but we have not heard a single complaint that we have ever misrepresented a work or spoken of one unjustly.

Illustrious Mothers. (Lady H.—Martha.—A Protestant.—M. W.—Alma, &c.) We quite understand the feeling which prompted the remarks of our correspondents. Our aim, however, is not to illustrate the tenets of the Latin church, or those of any Protestant church, but to illustrate the power of maternal influence. We shall be happy to receive from any of our correspondents a brief account of *any* illustrious mothers; but to prevent the disappointment which might arise from two or more writing an account of the same person, it will be well to favour us with a few lines previously. We trust that catholicity of spirit will actuate all who kindly offer to co-operate with us, and that, in the exercise of Christian charity, they will endeavour "to keep the unity of the spirit in the bond of peace."

We regret that a large number of answers must be deferred till January.

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THE GOVERNESS.

NOTES
OF
LECTURES ON METHOD
IN
LEARNING AND TEACHING,
DELIVERED AT QUEEN'S COLLEGE, HARLEY-STREET, LONDON.
LECTURE X.*

1. You have asked me to consider some of the difficulties and obstacles with which you, as teachers, have already met. As you are aware, since our last meeting I have had but little time to consider them, and therefore cannot undertake to deal with them so fully as I could wish. They have been suddenly proposed and promptly answered; and it is sufficient to preface the answer merely with these remarks.

Never forget there are no royal roads by which all difficulties may be evaded and all obstacles overcome. The path of a teacher is a difficult and toilsome one: it would be worse than deception to tell you otherwise. I do not imagine that you will ever find a full solution to the queries which you have proposed to me. I, for one, dare not promise you a solution. If I did, I should be contradicting the true principles of all knowledge and of all Method. If you ever arrive at anything like a full and satisfactory solution of such difficulties as those which you describe, it will be when you have worked out the solution by your own individual toil and experience; when, in fact, you have, in the main, fought out the fight which now appears to you so dark and so difficult; when you have used for yourselves every true weapon of science, of knowledge, of skill, of gentleness, of patience, of industry, and unwearied diligence, as well as of faith in Him who is the Lord of all knowledge, and the Giver of every good gift; Himself the Great and True Teacher of all.

* This lecture was written in reply to a set of queries proposed by a class of ladies to the lecturer, at a very short notice.

2. Meanwhile I may endeavour to reply to your queries, and from my answer you may perhaps see that I have entered on that very path which you are now seeking to begin, and at least gather some few hints of warning and advice for your journey. But remember, before we set out, that scarcely two cases of like difficulty and similar features ever arise. Every case has its own peculiar features of difficulty and danger; and every traveller and toiler on the road is apt to consider his own case one of extremest difficulty and peril. Let us consider The Queries, in order, as you proposed them:—

- (1) What are we to do if our pupils, though intelligent and of good abilities, having good spirit and heart at play, are yet listless, idle, and stupid at work?
- (2) How may children be shamed out of faults, without destroying their self-respect?
- (3) How shall the teacher appeal to the child's honour, after the guilt of a great moral fault?
- (4) The system of *good* and *bad* marks—or tickets—how far good?

3. Four more important questions it would be very difficult to propose, and in proportion to their importance is the difficulty of answering them. They do credit both to the acuteness and the judgment of the proposers.

First, then, as to these intelligent pupils who are spirited enough at play; but, at work, listless, dull, and stupid. Consider fully and carefully the exact circumstances of the case. All will and must depend on this consideration.

You say they are listless, idle, and stupid. But whence does this idleness arise? Is the *listlessness intentional*, or what you call *stupidity*, the mere result of *bad early training*? Is the idleness more *apparent* than *real*? But, even if *real*—downright, perverse, intentional neglect—*partial causes* of it may yet be (a) *physical listlessness*; or (b) want of skill in the teacher; or (c) choice of bad subjects for study; or (d) the spirit shown at play may be too much curbed, or violently contrasted with the exceeding excellence of study, the delights of the spelling-book, the joys of the multiplication table.

4. And in every one of these points, (a), (b), (c), and (d), lies a germ of cause for failure, if it be not well and carefully examined.

- (a) A child may be physically listless, and yet morally and men-

tally well disposed and attentive to the utmost of his little power. An over-heated room, want of exercise, excessive study, or bodily fatigue, will often induce or cause physical listlessness, in spite of every effort of the child against it, even while the poor little condemned heart is toiling might and main to learn the awful columns of delicious words in two syllables, or the three square inches of refreshing multiplication table.

(b) The teacher may be very wise, well informed, nay crammed with facts of science, &c., and yet lack skill in teaching. She may not herself have a teachable heart. As her heart is, so will her teaching be. If she be not herself docile, whence is the aptness of her teaching to spring? She may not possess the power of simplifying. Can it be expected that the tender mind of a little child should readily receive and digest, at a minute's notice, any amount of new knowledge, or any amount of facts, in language or in nature fitted for the maturity of a full-grown mind? Will a baby of a year old thrive physically on lobster salad, or even on roast beef, however eligible the one may be in moderation at a picnic, or however vitally rational, national, and nutritious the other may be as daily food for Mr. John Bull, at the ripe age of twenty? Why, then, should that be demanded of the mind which none but a madman ever dreams of demanding of the body?

The growth of body and of mind are alike, as we have already seen, in many important particulars. The growth of both is slow and unceasing, and requires a fair amount of generous and good and healthy nourishment. If the nourishment supplied be deficient or redundant, either in quantity or quality, evil is the sure result. The growth, too, in either case, is incessant—for evil or for good. We are ever growing in wisdom, and in stature of body and of soul; or sinking to a maturity of dwarfed and blighted, poisoned, diseased, and deadened faculties and energies.

(c) Even where the teacher is skilful, the error may lie in choice of a *bad subject*.

Every good subject for teaching is not equally good for all, at all times.

What is good or judicious for A., B. or C., may be useless or noxious to D. and F. What was good yesterday may be injurious or useless in a year's time to any one letter of the alphabet. The wants and requirements, the peculiarities of every individual case, must be examined with care, and with *patient love*. Thus, and thus

alone, will the right matter be chosen, as well as the right opportunity for working at it.

(d) Again, Master Henry or Miss Mary may have been too urgently and frequently warned of the wickedness of Cat's-cradle, or the moral guilt of Puss-in-the-corner, ever to see or understand the one or the other. It is quite possible to overstate even truth ; to choose for its inculcation a wrong time—wrong and inopportune by reason of the violence of the preacher, the furious zeal or eloquence of his denunciations. It is not necessary to use a sledge-hammer for the slaughter of a butterfly, or even the destruction of a wasp. A tiny, gentlest pair of fingers will suffice for the one ; one resolute pinch of a gloved hand for the other.

Nothing is at once so useless and so little heeded by sportive children as the eternal and monotonous din-din of a contrast between the excellence of Master Goodness, *who never plays*, and the depravity of Master Badness, *who never learns anything*. Both cases are, in fact, overstated and untrue ; and of truth and falsehood in such matters little children are at times as good judges as their elder instructors ; nay, perhaps, more ready and impartial deciders.

Instead of endeavouring to *crush and destroy* this spirit or violence at play, far wiser and more successful a plan would it be to aim at making the spirit reach to, and pervade, the toil of the mind. This must of course be a slow work, and advance only step by step. There is—in a spirited child's mind, especially if he has undergone a course of violent exhortations on the subject—a chasm between the land of play and that of mental toil. It will be wise to bridge the chasm for him—it may be with but a chance plank, or the hastiest of bricks and mortar—rather than to drag him across the gulf, which your superior skill or sagacity enables you to take at a flying leap. While, if you violently throw him across the gulf, with whatever dexterity, be sure that in the briefest possible time he will leap the chasm back again to his own enchanted ground, or construct a bridge for himself of which you know nothing. Lead him gently over, by the hand, and the game is your own. He will soon learn the difference between weeds and true flowers, and gather for himself a nosegay—the beauty and brightness of which even you yourself cannot deny.

(To be continued.)

METHODE D'INSTRUCTION ET D'EDUCATION, PAR FREDERIC FRÖBEL.

I.

ENFIN on est arrivé à comprendre qu'il faut s'occuper aussi et particulièrement des *petites choses*, pour avoir et connaître les grandes.

Comme, les sciences naturelles, après avoir contemplé les grands animaux et les arbres altiers, sont descendues aux êtres plus humble, et ont poursuivi, à l'aide du microscope, l'examen attentif des infusoires et des mousses les plus menues ; ainsi les sciences sociales, l'histoire et la philosophie, en viennent à considérer non-seulement les haute classes et les chefs d'empire, mais encore les classes industrielles, les pauvres, et toutes individualités obscures.

Mais s'il a été utile d'étendre ainsi l'observation des choses les plus hautes aux choses les plus humble, combien n'est-il pas plus important d'étudier les choses petites quand elles sont le germ même des grandes ?

Le jardinier ne soigne-t-il pas, avant tout, la graine qui doit donner le plant, et la plante naissante qui doit devenir un arbre ?

Il n'en saurait être autrement pour l'être humain. Heureusement, on commence à sentir que, dans le grand œuvre de l'éducation, le début de la vie est le moment le plus digne d'intérêt ; on commence à concevoir que ce sont les germes humains négligés que sont cause, en grande partie, des souffrances présentes de toutes les classes de la société.

Enfin, l'enfant commence à être regardé comme un être important, non-seulement par sa mère, son père, sa famille, mais aussi par la société en général ; comme un être *raisonnable en germe*, et qu'il faut soigner comme tel.

Mais cet être est encore très peu connu, très peu compris dans ses besoins, dans ses désirs, dans ses demandes non articulées. A peine a-t-on soulevé le voile qui couvre le commencement de la vie humaine.

Fröbel a trouvé la clé de l'âme enfantine. Il donne à la famille le moyen de comprendre cette âme à son premier éveil en ce monde ; il donne au nouveau-né son premier aliment intellectuel, le secours dont il a besoin pour faire connaissance avec ce monde extérieur, destiné à réveiller et à développer le monde intérieur de l'homme enfant.

Le grand amas et la grande variété des objets environnants sont un chaos qu'on ne peut rendre intelligible qu'en détachant un objet après l'autre, pour le mettre, isolément en rapport avec le nouveau-né qui voit et entend pour la première fois. Et encore, ces objets ne doivent pas être compliqués ; il faut les simplifier. Ce n'est qu'à la condition d'être bien simples qu'ils seront compris, c'est-à-dire reçus, en faisant et laissant seulement une impression. Pour bien comprendre et connaître une machine

très compliquée, il est nécessaire de la décomposer pour voir ses élémens, et puis il faut la reconstruire. Cette double opération est particulièrement indispensable pour rendre intelligible au nouveau-né le langage des objets produits par notre civilisation compliquée.

L'enfant comprend bien plus aisément le langage des objets de la nature avec la quelle tout son être est en rapport et en sympathie. Ainsi des objets simples et normaux, servant comme d'élémens à la connaissances universelle, sont nécessaires à l'enfant pour comprendre ce qu'il doit apprendre dès les premiers mois de sa vie, c'est à dire, *discerner la forme, la couleur, le son, le mouvement* des choses.

Il fallait un génie, un don de Dieu pour découvrir ces objets si simples, et la progression dans laquelle ils doivent être présentés ; progression conforme à la loi de la nature elle-même, qui ne développe rien que d'après les lois du Créateur, et jamais arbitrairement. Pas un brin d'herbe qui ne reçoive son accroissement selon les lois éternelles. Rien n'échappe à cette nécessité de l'ordre divin dans le monde matériel, et assurément encore moins dans le monde spirituel.

Il fallait donc trouver une logique bien simple, primitive, et en même temps les moyens pour la pratiquer, afin de contenter les premiers desirs et répondre aux premières demandes de l'ame humaine non développée.

C'est conformément à cette logique naturelle qu'il a découverte, que Fröbel distribue à l'enfant ses dons :

Six balles aux couleurs primaires et secondaires.

Les trois formes normales : le cube, le cylindre, et la sphère, qui offrent deux oppositions (cube et sphère), et leur intermédiaire (cylindre), et ensuite les différentes divisions du cube et leur combinaisons.

Au lieu de recevoir des impressions vagues d'une quantité d'objets mal observés, connaître premièrement les corps solides les plus simples ; mais les bien connaître et de tous côtés, et puis apprendre les premières divisions de la nature, en se servant des élémens donnés pour reconstruire les choses d'après ses propres idées ; manier les matériaux avec un but et pour un résultat : voilà les premières choses nécessaires pour *préparer* l'enfant à vraiment connaître et à s'instruire.

Au lieu de cette préparation naturelle et logique, que fait-on généralement ? on abandonne l'enfant au hasard de ses impressions, l'aidant peu ou l'aidant mal. On le laisse d'abord se développer arbitrairement par ses jeux, comme une plante sauvage ; ensuite, à l'école, on le force à une règle qui lui paraît d'autant plus sévère qu'il n'a été habitué à aucune discipline, et on l'instruit superficiellement d'une quantité de choses desquelles il n'a pas même les principes et qui n'ont rapport ni à lui ni à ce qu'il connaît.

La parole révèle, suscite, indigne, dirige ; mais elle n'accomplit pas. C'est par le *travail* qu'il faut commencer, le travail qui seul peut délier

l'ame, et les membre, et les sens. C'est la méthode nécessaire pour un tel travail que Frœbel a trouvée.

Construire, inventer, créer *librement*, c'est ce que demande l'enfant ; mais il faut lui donner les matériaux et la direction convenable ; et cette direction ne peut être qu'une *loi* présentée par les guides naturels : la mère, la bonne, l'institutrice.

Cette loi, qui consiste à réunir *deux opposés par un intermédiaire* donn aussitôt à l'enfant la facilité de *produire quelque chose*, et fait en même temps que ses petits ouvrages manuels lui servant de gymnastique intellectuelle. Et c'est là précisément tout ce qu'il faut avant une instruction *abstraite* qui demande des facultés déjà développées.

On ne saurait trop le répéter, cette instruction prématurée fausse et tue les facultés au lieu de les développer, comme le poids d'un lest non mesuré aux forces et non approprié aux mouvemens. Jamais l'être humain n'aura le libre usage de toutes ses facultés morales et intellectuelles tant qu'on lui imposera cet amas d'instructions non reçues et non dégérées par lui.

Pour délier les facultés encore liées, il faut que l'ame concoure par elle-même, qu'elle fournisse ses propres efforts ; et ces efforts il faut savoir les exciter, et leur donner les secours nécessaires, et leur fournir les moyens d'action convenables.

C'est ce que Frœbel a fait. Ce sont les occupations, les propres ouvrages, et conséquemment les propres expériences qui doivent instruire le petit enfant, et non pas les paroles seules et les livres seul.

(*La suite prochainement.*)

NOTES AND QUERIES ON THE REIGN OF HENRY VII.

(*Continued from page 532.*)

1508. Henry lent the Archduke 50,000 crowns upon a jewel the duke pledged, called the rich Fleur-de-luce, which weighed in gold and precious stones two hundred and eleven ounces.

Henry thinks no more of his own marriage.

St. John the Evangelist's College, in Cambridge, founded by Margaret Countess of Richmond.

The Princess Mary married by proxy to the Archduke of Austria, heir to the crown of Castile, never consummated.

1509. The King, a little before his death, published a general pardon to all his subjects, released all debtors out of prison who did not owe more than forty shillings to any one man, paying their creditors out of his own purse ; and by his will commanded his successor to make restitution to all men he had wronged by his extortions, to which his son paid no great regard.

April 22. King Henry died at Richmond, in the fifty-third year of his age and the twenty-fourth of his reign, and was magnificently buried in the chapel built by him at Westminster, leaving behind him 1,800,000*l.*, which he had extorted from his subjects; but, to make some amends, he converted the palace of Savoy into an hospital, and built some religious houses.

Taxes in this Reign.

Tonnage granted, being 3*s.* on every ton of wine by denizens, and 6*s.* by aliens, and 1*s.* in the pound on merchandize, except tin, for which aliens were to pay 2*s.*

A subsidy on wool, viz., 33*s.* 4*d.* a pack by denizens, and double that sum by aliens.

On every last of hides 3*l.* 6*s.* 8*d.* by denizens, and 6*l.* 13*s.* 4*d.* by aliens, and the clergy granted a tenth. A tenth granted by the laity.

(N.B. A tenth raised about 100,000*l.*)

The parliament granted the King a benevolence, to be levied only on the rich; and he obtained of the French King near 150,000*l.* for consenting to a peace.

A subsidy granted for the Scotch war, amounting to 120,000*l.*, besides two fifteenths.

A subsidy granted to the King for the marriage of his daughter. He obtained a benevolence the same year.

The King levied a benevolence again.

Besides these taxes, this Prince had many extraordinary ways of raising money, particularly by causing his subjects to be prosecuted on penal statutes and making them buy a confirmation of their titles, liberties, and privileges with great sums. The city of London paid him 5000*l.* on this account only. He acquired great sums also by calling in money and re-coining it, raising and lowering the coin at his pleasure. The people, says Lord Bacon, were perpetually pilfered and prosecuted by an army of tax-gatherers and informers. Men were obliged to redeem their persons from prison by sacrificing their estates, till he had in a manner engrossed all the riches of the kingdom. His subjects, like slaves in the mines, had no other prospect than filling their master's coffers; and the parliament, either awed or bribed by the court, countenanced his extortions, and chose the infamous Dudley, the chief instrument of these oppressions, their speaker.

Statutes in this Reign.

1 Henry 7, cap. 4. The ordinary was empowered to punish priests, by imprisonment, for adultery and fornication.

Cap. 7. Hunting in the night time, in disguise, made felony.

3 Hen. 7, cap. 1. The Star Chamber empowered to punish several

offences. An appeal given to the wife, or nearest relation, where a person was acquitted for murder at the King's suit.

Cap. 2. Felony to carry away a woman against her will, having lands or goods, or being heir apparent to her ancestor; and felony also in the abettors.

Cap. 4. Deeds of gift to defraud creditors made void.

Cap. 14. Felony in any of the King's servants, under the dignity of a peer, to conspire the destruction of the King, or any lord of the realm, or any of the King's council, steward, treasurer, or comptroller of the household: the trial to be before the steward, treasurer, or comptroller of the household, and twelve of the household to be of the jury.

4 Hen. 7, cap. 8, enacted that no butcher should kill meat in any walled town, or in Cambridge.

Cap. 13 enacted that the benefit of the clergy should be allowed but once.

Cap. 24. Fines shall conclude all persons after five years' nonclaim, if they are of age, at liberty, &c.; but not barred till five years after their respective rights accrue, nor where the parties levying having nothing in lands.

2 Hen. 7, cap. 1, enacted that all men shall be indemnified who shall serve a king *de facto* in his wars.

Cap. 4 enacted that weights and measures, according to the standard, shall be kept in every market town.

Cap. 12 enacted that poor men, admitted paupers in any court, shall pay no fees, but their counsel and attorneys shall despatch their business gratis.

Cap. 13 enacts that no horses shall be exported without the King's licence.

Cap. 17 inflicts a penalty of 10*l.* on persons who take a pheasant or partridge in another's freehold; and the taking the eggs of hawks or swans was punished by a fine or a year's imprisonment.

19 Hen. 7, cap. 10, enacts that the sheriff shall have the custody of the county gaol, and ascertain the penalty of escapes.

Cap. 21. The importation of such silk manufactures as are made in England prohibited.

BOARDING-SCHOOL ACCOMPLISHMENTS, AND THEIR REAL VALUE IN EDUCATION.

DANCING.

It is in vain for parents to expend large sums of money, and for their children to spend large portions of time, on the acquirement of what go by the name of accomplishments; unless they combine certain intellectual en-

dowments : thus, music should include sentiment ; drawing should include taste ; and dancing, grace.

Young ladies of the modern school are taught to dance that they may show themselves off to advantage in the ball-room, and thus recommend themselves to their future husbands ; and as dancing is the accomplishment best calculated to display a fine form, elegant taste, and graceful carriage to advantage, so towards it our regards must be particularly turned ; and we shall find that, when beauty in all her power is to be set forth, she cannot choose a more effective exhibition, and that even ugliness, if such a thing were possible among women, would, by the ease, elegance, and grace imparted by the true professor of the art, be made endurable.

By using the word exhibition I do not mean to insinuate that young ladies are brought to balls and such places for the mere purposes of display : were this the case, I should be one of the first to denounce such exhibitions. But true and legitimate dancing consists in an elegant mode of showing a fine form to the best advantage, and in setting-off and in adorning those more humble figures which might otherwise be condemned to perpetual banishment from the innocent pleasures of the world.

It must be always remembered, and it cannot be too often repeated, that whatever it is worth well to do it is worth while to do well. Therefore, if all times and nations have deemed dancing a salubrious, decorous, and beautiful exercise—or, rather, happy pastime and celebration of festivity—I cannot but regard it with particular complacency. Dancing carries with it a banquet alike for taste and feeling. The spectator of a well-ordered English ball sees at one view, in a number of elegant young women, every species of female loveliness. He beholds the perfection of personal proportion. He sees them arrayed with all the gay habiliments of fashion and fancy ; and their harmonious and agile movements unfold to him, at every turn, the ever-varying, ever-charming graces of motion.

Thus far his senses only are gratified. But the pleasure stops not here. His best feelings receive also their share of delight. He looks on each gay countenance : he sees hilarity in every step : he listens to the animated conversation, communicated from each to each by snatches ; and, with a sympathizing emotion, he cannot but acknowledge that dancing is one of the most rational as well as the most elegant amusements of young persons.

It is indeed the favourite pastime of nature. We meet it, or did meet it, on the village green. Here once, not long ago—and would to heaven those days may soon return—the rustic swain would whisper his ardent suit to the blushing maid, while his beating heart would bound against hers in the swift wheel of the rapid changes of the dance. Here still the polished courtier breathes a soft sigh into the ear of the lady of his vows as she and he timidly twine their arms in the graceful quadrille.

There has been a great reform on the subject of dancing within the last generation. It was not thought sufficient, half a century ago, for a young lady to be taught by a good dancing-master. In fashionable life, it was the custom to go much further than this, and the *artistes* of the opera were engaged to impart to miss some of the "gymnastics of motion." Dances from ballets were introduced; and, instead of the light, airy, and graceful movements that alone impart pleasure to the spectator, we were shocked by the most extravagant theatrical imitations. The chaste minuet was banished; and, in place of its dignity and grace, was substituted a variety of whirlings and twirlings, and twistings and threadings and wheelings, fitter for the zenana of an Eastern monarch than the ball-room of an English gentlewoman.

It is, we believe, pretty well settled now that the utmost dancing to which a gentlewoman ought to aspire is an agile and graceful movement of the feet, an harmonious motion of the arms, and a corresponding easy carriage of the whole body. And it would be well if our modern quadrille parties would go thus far in their amusement. But they do not do this; a modern quadrille party is one of the most formal informal stupid affairs that can be imagined. The ladies walk as if their legs were tied, and the gentlemen move as leisurely and with as little grace as the pawns on a chess-board. There is nothing kind, genial, manly, womanly, cheerful, ebullient in the quadrille as at present woven by "many twinkling feet." It is a formal and impertinent piece of personal display from beginning to end. It is cold, repulsive, and artificial; it requires neither practice nor skill; it is neither an affair of the feet, the head, nor the heart; it is unsuited to our climate and our habits; it is for a people who would corrupt the unrestrained intercourse of our good old English dances into a matter of intrigue. Barbarous as I may seem, I still have a vast affection for the good old English country dance, because it was made expressly by and for our character. It requires no skill, but what good exercise and good humour may supply; it breaks down the usual cold intercourse of the sexes into an unpresuming and regulated familiarity; it calls forth all the thousand graces of innocent hearts and unclouded spirits; it creates an interchange of individual sentiments in the midst of the most cordial sociability. No maiden ever went away less innocent in her freest thoughts from a country dance, though her fingers had once or twice replied to a scarcely perceptible pressure from those of her comely partner. But the balancing and the footing of the quadrille, the quaker-like approaches, the solemn turnings, the stiff looks and the cold manners, or the display of personal advantages after the most approved system of studied grace, is altogether an unnatural and strained affair; and when the simplicity of the heart has fled, its innocence is knocking very hard to be let out. A ball supplies the most exquisite pleasure to youthful and unsophisticated minds—and let such enjoy it in the freshness

and vivacity of their natural dance; quadrilles were made for the prudes of forty and martinets of fifty.

If we are thus severe upon the quadrille, what must we say to the waltz? Göethe, upon the introduction of the waltz into Germany, when writing upon the national dances of his country, says, that "none but husband and wife can with any propriety be partners in the waltz." There is something in the close approximation of persons, in the attitudes and in the motions, which ill agree with the delicacy which ought to be the distinguishing characteristic of the fair sex. In the waltz, delicacy and gentlemanly reserve seem to be entirely forgotten; and to observe a young man and woman, closely clasped in each other's arms, whirling and twirling round the room with the most surprising dexterity, till one or the other, or both—generally the gentleman first—become utterly exhausted, is one of the most ridiculous as well as one of the most painful and disgusting exhibitions, and no governess or parent can be excused in giving their permission for their pupils or daughters to engage in it. It is not a whit more shocking than the Spanish bullero, or even the fandango.

Dancing, notwithstanding these drawbacks upon its general introduction, is a beautiful and noble art. It is also a most healthy one, and recreates both body and mind. Socrates, the sage, learned to dance of Aspasia—so Greek authors tell us. Homer makes all his heroes dance; so does Hesiod: even Plato did not disdain to write about it; and even Professor Porson was a great dancer in his early days. Dancing was almost a daily amusement with good Queen Bess; and Sir Christopher Hatton, we are told, owed his promotion in a great measure to his skill in dancing. The first Christians, in imitation of the Jews, gave balls in their churches. On the eve of great festivals, and after the close of their love-feasts, the young danced in the choir. Scaliger thinks that the bishops were called *præsules*, or *præsiendo*, "because they set up the dance." But the idea is more and more gaining ground in this country, that the happiness of man is displeasing to the Deity. This prejudice is injurious to the state. We would have all innocent joys patronized, both among the upper and lower classes; and, as regards the lower, I would have every country rustic or town artisan taught to dance. Instead of roasting oxen whole, kindling bonfires, mounting greased poles, and grinning through horse-collars and distributing porter to muddle the brain, I would have a victory, a peace, or a harvest-home, celebrated by a popular hop. It only remains for our beloved, virtuous, and intelligent Queen to set the example at Osborne. The physical education of the poor has too long been neglected; we steep their youth in ceaseless azotic confinement, and rear a melancholy band of withered and desolated creatures. Come back to our temples, ye graces and ye sports; joy, health, and beauty are the truest national honours.

W. M.

SINDBAD THE SAILOR AT THE POLYTECHNIC.

OF all voyagers the recital of whose adventures enchains our interest in school days, the most popular, after Robinson Crusoe, is undoubtedly that renowned "ancient mariner," Sindbad the Sailor. His famous seven voyages abound with just the marvellous and exciting incidents which captivate juvenile imaginations. Curiously enough, even the most astounding of the Bagdad merchant are proved to have been explorations, not without some foundation of fact, seen through the prismatic medium of Eastern tradition, or handed down from early Oriental versions of Herodotus, and other early Greek authors. Many of the early romances of Western Europe have evidently a common origin with the tales of the Thousand and One Nights, and the late learned Orientalist, Sir W. Ouseley, found several of them in ancient Persian and Arabic MSS. in his own collection. The chief incidents of some of Sindbad's adventures, on the other hand, are to be found in the romances and metrical chronicles of the West, the interchange being due to the minstrels and palmers who visited the East in the train of the Crusaders. They have been illustrated with curious antiquarian tradition by Mr. Hoole as an example of the ubiquity of a good story. Modern naturalists have done their part towards vindicating Sindbad's reputation for veracity, by showing that the extinct *dinornis* of Madagascar must have been as large as the roc, of which he recounts such marvels. But whether the substratum of fact be large or small, these tales will always be a source of welcome. The impression created by their perusal sufficiently accounts for the attraction which the dissolving views illustrative of Sindbad's first three voyages had for the younger visitors to the Polytechnic, who will rejoice to find the remaining voyages in the very attractive programme of Mr. Pepper's Christmas entertainment. The views are as numerous and beautiful as in the former series, the descriptive lecture by Mr. Horne graphic and humorous, and the music appropriate and good. It will be recollected that Sindbad's fourth voyage was interrupted by a storm, and the wreck of his ship, he and his sailors falling into the hands of savages, the picture of whose grotesque dance round their cooking fire is rendered more piquant by a cannibal chorus written and set to music by Mr. Horne. The pictures, exemplifying the progressive stages in the process of fattening the poor boatswain, who took to his rice and cocoa-nut oil so much more kindly than his messmates, and "grew in favour as he grew in fat," are irresistible provocatives to risibility. Sindbad, who, by refusing the dainties offered him, grew thinner every day, was neglected in consequence, and found an opportunity to escape. To particularise every picture would exceed our limits; but we may notice for their beauty the three illustrative of Sindbad's adventure with the Old Man of the Sea, the nuptial pro-

cession on the occasion of his second marriage, his last shipwreck, the scene which exhibits him drying his clothes on the rocks, his departure from the island on a raft, and his adventure with the wild elephants; whilst, for mechanical effects, his descent into the cavern in which he was buried alive with his deceased wife, and the destruction of his ship by the stone dropped upon it by the roc, surpass most things of the kind ever attempted before. The last picture, in which Sindbad is seated on a couch in his palace at Bagdad, relating his adventures to his family and friends, conveys a vivid idea of Oriental magnificence and manners. Indeed the correctness of the pictures, as to costume and scenery, renders the entertainment as instructive as it is amusing, and gives it an interest for others than the young masters and misses whom the season has liberated from school.

SELECTIONS FROM OUR SCRAP BOOK.

RECREATION.

IN every community there *must* be pleasant relaxations and means of agreeable excitement; and, if innocent are not furnished, resort will be had to criminal. Man was made to enjoy as well as to labour; and the state of society should be adapted to this principle of human nature.—*Dr. Channing.*

THE WILL AND THE WAY.

EVERY labour is cheerfully undertaken, every privation is cheerfully endured, if the heart is only in the project. The will not only finds out a way, but is ready to bear everything that is to be encountered in that way.—*T. L. Cuyler.*

IGNORANCE.

It is impossible to make people understand their ignorance; for it requires knowledge to perceive it, and therefore he that can perceive it hath it not.—*Bp. Taylor.*

SOLITUDE.

THOSE beings only are fit for solitude who like nobody, are like nobody, and are liked by nobody.—*Zimmerman.*

BOOKS.

SOME books are to be tasted, others to be swallowed, and some few to be digested: that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention.—*Lord Bacon.*

THE TRAINING OF GIRLS.

SEEK for your daughters an interest and occupation which shall raise them above the flirt, the manoeuvrer, or the mischief-making tale-bearer.

If you keep your girls' minds narrow and fettered, they will be a plague and a care, sometimes a disgrace to you; but cultivate them, give them scope and work, they will be your gayest companions in health, your tenderest nurses in sickness, your most faithful props in age.—*Shirley*.

CORRESPONDENCE.

[* * The Editor does not hold himself responsible for the opinions expressed by Correspondents, or, in some cases, by the Contributors. He cordially invites discussion on any subject introduced.]

SCRIPTURE QUOTATIONS IN STORY BOOKS.

To the Editor of "THE GOVERNESS."

SIR,—In your prospectus you say, "Education to be real must be *religious*."

This sentence alone appears to me an answer to Mara's letter concerning "Scripture Quotations in Story Books." Is *education* merely that instruction which children receive in the school-room? I fearlessly answer—No!

The companions with whom they associate, the books of amusement they read, the conversation they hear, are all so many means of education.

If then it be right to inculcate religious principles, ought not the subject to be brought before the minds of children in what, to them, is its most attractive form?

Works of fiction are more numerous, and are more read now than at any former period; does it not then seem *right* that they should be made the channel to convey religious principles to the youthful mind?

Can it be possible to use the words of Scripture too frequently? Were not the Jews commanded to teach their children at *all times*, when they "walked by the way," when they "sat in the house?" &c. Christians are commanded to "let the word of God dwell in them richly." The Bereans were commended for "searching the Scriptures." Now, as the natural enmity of man to that which is good shows itself in the youngest child, we do not generally find them willing to "*search the Scriptures*," whether they have been accustomed to read the books here commented on or others purely fictitious; but I consider that teachers have nothing to do with the *result*—that must be left to God: it is their duty to use *all means* to fill the minds of their pupils with the pure word of God; and, as children will read a tale who would not read the Bible, who can say but that God may bless some text therein quoted, and make it the means of their souls' salvation? "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

If, Sir, you consider these remarks worthy of a place in your periodical, I shall feel obliged by your inserting them.

ANNA MARIA.

GLEIG'S SCHOOL SERIES.

To the Editor of "THE GOVERNESS."

SIR,—The article which appears in "THE GOVERNESS" for November, under the title of "School Inspectors as School Authors," is, I consider, a direct attack on a writer who

deserves praise rather than censure of the public. The reverend gentleman whose history you ridicule has been known to the higher and middle classes for some years as a novelist, and the idea that he is incapable of writing a series of books for elementary schools is simply absurd; but, according to your own showing, the publishers, and not the (ostensible) editor of the series, are the parties responsible to the public for the faults which you so mercilessly and exultingly point out in the "First History of England."

If publishers of such standing as Messrs. Longman and Company offer an author a commission without risk, merely for the use of his name, he is not to suppose that he is to father such twaddle as you have selected from Gleig's History of England for the entertainment of your readers, or the satisfaction of yourself. I consider that the author, tempted by publishers in the manner you plainly insinuate, might with a clear conscience receive his commission or *douceur*, and that he does not merit such an attack as yours; for, however bad the books may be, the error in judgment is with the tempters. Messrs. Longman and Company have, I should think, some *attaché* of their establishment whose business it is to examine manuscripts; and, even if that functionary thought it beneath his dignity to examine a First History of England, I should think that Messrs. Longman and Company are quite capable of bearing any loss that they might sustain by suppressing the work altogether, or having it revised by a competent hand. Blame the publishers then, if you will—blame the ignorance of teachers—blame the indifference of inspectors—the negligence of parents—any way, blame the tempters more than the tempted. Those who worship names *ought* to make sacrifices. The public appeared satisfied with "Gleig's School Series," and why did you not "leave *well* alone?" Why go out of your way to hold up to ridicule a clergyman who, if his sermons are as attractive as his novels, has done more good than "THE GOVERNESS," however great its influence, will ever do.

I am, Sir, yours faithfully,

A CERTIFICATED TEACHER.

Chelsea, December.

To the Editor of "THE GOVERNESS."

If you think proper to insert the following in your pages, please do so. My elbow has been so frequently nudged to do something for your paper, that I found, to save any further tease, it was best to write impromptu.

Respectfully,

A LITERARY PILGRIM.

Friends' School, H———d, 12 Mo., 10, 1855.

What is education? and how best pursued? are two inquiries constantly before the mind of the writer. The present progressive age surely demands that all educationists be "up and doing," early and late, selecting, like the amateur florist or the practical gardener, whatever will utilize or embellish his conservatory, or extensive parterres and orchards. It has been with this view that the inquirer in question has consulted from month to month, with much interest, the pages of "THE GOVERNESS," as the gardener does his calendar; and agreeing with the poet, that to "say little and hear all one can is good policy, but hateful," appends a foot note to January's page, inviting particular attention to the cautions and hints so wisely given at pp. 520 and 521 of December's number, and should recommend, as a valuable sequel to, or accompaniment of, these remarks, the Polish method of studying history, which possesses this grand advantage—that cotemporary or parallel histories (with which there is so much difficulty) may be

pursued with advantage, *e.g.*, the histories of Rome and Carthage; and knowledge, once acquired in this way, is not evanescent as the rainbow, but of a permanent dye. The system not only provides an arrangement for the methodical study of history, but affords a place for the subjects of almost every variety of reading, whether scientific, or literary—as biographical, &c.

THE LECTURES ON METHOD.

To the Editor of "THE GOVERNESS."

SIR,—Will you allow me to transmit to you another communication from "Miss Religious Morality," with, on her behalf, a gentle rebuke that you should have placed the dear old lady in such a position? Alas! for her, what can she do? Perhaps you will kindly intercede for her, and endeavour to induce her friends—of which, doubtless, she has many—to rally round her and comfort her poor old withered heart in this extremity. You know, Sir, she merely requested you would *invite discussion* on that very important subject—the printing is all your own.

I am, Sir, yours most respectfully,

M. K.

To the Lecturer, &c., at Queen's College, Harley Street, London.

SIR,—Expecting not so much as a glance towards my humble remarks from your high elevation, little was I prepared for the terrible aspect you assume in your "Postscript," especially when able fully to realize my position. I found myself—a poor, timid, ancient lady—dragged before the public, and my cruel opponent standing forward, rod in hand, so unmercifully to administer what I can but consider most unmerited correction.

The first impulse suggested to me the propriety of taking no further notice of the matter, leaving my cause and myself entirely to the kind advocacy of those who sympathize with me, and retiring to some obscure corner, quietly to watch the course pursued. Afterwards sprang up the thought, "Truth makes even cowards brave!" so, taking fresh courage, stiffened and stately I marched forth, climbed my favourite rock, and, with stretched out neck and straining eyes, determined to wait so long as I might be permitted, and see what would become of those dear little imps in the yawning gulf below, and the pretty little fairies hovering over them, that I might know whether—when brought to so formidable an ordeal—they would sink or swim.

Allow me, Sir, to affirm that *no* desire for victory—much less for triumph—but simply an earnest wish for the whole subject to be calmly and properly discussed, influenced my pen; and this, it does appear to me, no words could more plainly express. How then is it, may I inquire, that one so keen-sighted as my learned antagonist fancies he has there discovered "pride," "malice," "a spirit of self-sufficiency, a disposition to judge unfairly, craftily, or dishonestly." Surely you would not resort to the very weapons you condemn. May I also ask if those sharp-shooting tactics employed have been acquired in that notable arena, the Old Bailey? For my own part, I beg to disclaim all acquaintance with so polluting an atmosphere, and consider the kind of traffic mentioned in the same paragraph, as far too awful a subject to be made a matter of jest.

My former remarks were addressed *only* to the Editor of "THE GOVERNESS"—*he alone* is responsible for their being printed.

In the words of your postscript to "The Postscript," "I shall now leave it to *others* to continue this discussion," and would assure my unknown friend, that neither in haste, nor lacking charity, but with all faithfulness, friendliness, and fearlessness, I subscribe myself,

Yours,

MISS RELIGIOUS MORALITY.

Bourne, 22nd December, 1855.

ARCHBISHOP WHATELY ON MORALS.

"INTRODUCTORY LESSONS ON MORALS." Pp. 207. 1855.*

WE cannot introduce "Lessons on Morals" to our readers more gracefully than in the words of the author, of whom we have already in a former number spoken in terms not more eulogistic than just. His Grace says, in his "Dedication" to the Reverend Dr. Fitzgerald, of Dublin University:—

"How very imperfect, or otherwise exceptionable, are the most popular works on morals hitherto published, you have shown in the valuable discourse delivered at an ordination, and especially in that interesting dissertation prefixed to your edition of 'Aristotle's Ethics,' in which Paley's fallacies are so decisively refuted, and the sounder views of Bishop Butler so perspicuously set forth, that I have been accustomed to recommend the work, even to many who do not read Greek, as a book well worth procuring for the sake of that English dissertation.

"But a work more systematic, and also of a more popular character, than those was still wanted; and it is this want which, at your suggestion, and with your aid, I have here endeavoured to supply."

The Lessons, we are informed, are substantially those which appeared in "The Leisure Hour;" but lest this statement should mislead our readers, it will be well to state that in the "Advertisement" prefixed to the work, an intimation is given that the conductors of "The Leisure Hour" "are not responsible for every passage in the following pages, but only for the approval of the design and of the general execution."

As we have not a copy of "The Leisure Hour" by us, we cannot point out the "few slight alterations" that have rendered such an intimation necessary. We confess that we should like to compare the Lessons with the articles in "The Leisure Hour," and we shall take an opportunity to gratify our curiosity. Doubtless many of our readers who purchase the useful manual which we now submit to their notice will also desire to see in what particulars the "Lessons on Morals" differ from their precursors in the periodical alluded to.

Although, as we have already observed, we have not seen the articles on the subject of morals in "The Leisure Hour," and we do not know under what title nor in what form they appear, we opine that it would not be very difficult for one conversant with controversial distinctions to point out expressions, and even paragraphs, which probably would not pass muster by the committee who manage "The Leisure Hour." For obvious reasons we forbear from further comments. Some will regard added Lessons and the "few slight alterations" as a very great improvement, others as a very great detriment to the work.

We have much pleasure in strongly recommending "Lessons on Morals" to our readers generally, because, although perhaps few intelligent teachers will be inclined to endorse every sentiment and to give unqualified assent to every proposition, many, very many, will derive considerable advantage

* See Advertisement.

from a careful perusal of the work, even although on many points they differ from the author. We subjoin a Lesson, which may be regarded as a summary and recapitulation of the Lessons preceding it as well as of the sentiments of the Archbishop expressed in the part of his "Dedication" which precedes that which we have already quoted :—

"LESSON VIII.

"REGULATION OF CONSCIENCE.

" § 1.

Conscience never to be opposed. "You have seen that, as man's conscience is not infallible, you must not at once conclude that you are right when you are acting according to the dictates of conscience. And yet you may be sure that you are wrong if you are acting *against* it. For, if you do what you believe to be wrong, even though you may be mistaken in thinking so, and it may be in reality right, still you yourself will be wrong.

"And this is what the Apostle Paul means, when he says, 'Happy is he that condemneth not himself in that thing which he alloweth,' Rom. xiv. 22 : and 'Whatsoever is not of faith is sin ;' that is, whatsoever is not done with a full *conviction* (faith) that it is allowable, is to him sinful ; and he condemns himself in doing it.

"And on this principle he alludes (in 1 Cor. x.) to the case of some of the 'weaker brethren' (the less intelligent) among the early Christian converts, who thought that the flesh of animals which had been offered in sacrifice to idols was unclean, and not to be eaten. He does not at all himself partake of this scruple, considering it a matter of no consequence, in a religious or moral point of view, what kind of food a man eats ; but he teaches that those who do feel such a scruple would be wrong in eating that flesh, and 'their conscience being weak is defiled ; for to him who thinketh it unclean, to him it is unclean.' And he teaches, also, that it would be wrong for anyone to induce others to do what *they* think sinful, though it be something that is not sinful to one who does not think it so.

"In such a case as this both parties are acting rightly, if the one eats what he thinks is allowable, and the other abstains from what he thinks is not allowable ; provided always, that neither of them uncharitably censures or derides his neighbour. 'Let not him that eateth,' says Paul, 'despise him that eateth not ; and let not him that eateth not judge him that eateth.' And 'Let every man be fully persuaded in his own *mind*,' Rom. xiv. 5.

" § 2.

A wrong principle makes it impossible to act rightly. "But there are some cases in which a man who has been brought up in some wrong system, or who in any way has taken up some false principle, may hold himself bound in duty to do what is in itself wrong. And in such a case he cannot but go wrong, whichever course he may take, till his moral judgment has been set right.

"For instance, if a jury have formed a false opinion as to some case tried before them, either from their having been biassed by their feelings and prejudices, or from not having listened with sufficient attention to the witnesses and the arguments on both sides, it is impossible for them, while in this state of mind, to give a right verdict. For a verdict, according to the wrong opinion they have formed, would of course be a wrong one ; and yet no one would say that, while they do hold that opinion, they would be right in giving a contrary verdict.

"So, the Apostle Paul himself 'verily thought that he ought' to persecute the Christian church; and, in doing so, he acknowledges that he was guilty of a grievous sin. He had not studied the ancient prophecies with sufficient care, and candour, and humility, to perceive from them, in conjunction with the rest of the evidence, that Jesus was the true Christ; and not, as his enemies maintained, an impious pretender. But it is plain that while Paul did hold this erroneous belief it would not have been right for him to become a disciple of Jesus, whom he regarded as a false prophet.

"Again, the doctrine has been distinctly maintained (in a *Protestant* book, published a few years ago) that 'the magistrate who restrains, coerces, and punishes those who oppose a true religion, and seek to propagate a false one, obeys the *will* of God, and is not a *persecutor*.' Now, suppose any magistrate to have embraced this doctrine, believing, as of course he must, his own religion to be true, and those opposed to it false, he will, of course, hold himself bound in duty to establish a system of what, in the ordinary sense of the word, is called 'persecution,' though he may satisfy himself by not calling it by its real name. And if, through tenderness of feeling, he should spare any whom he accounts heretics, he will consider himself as disobeying God's will. Such a man, therefore, as long as he is in this state of mind, 'not knowing what manner of spirit he is of,' cannot possibly be right, whichever course he may take.

"Any one, therefore, whose conscience has been in any way depraved, and who is proceeding on some wrong principle, cannot possibly act rightly, whether he act according to his conscience or against it, till he is cured of that defect in his moral judgment.

"If, however, any one *has done his best* to form a right judgment, and acts accordingly, but has fallen into error through unavoidable ignorance, or weakness of understanding, we may hope that his all-seeing and merciful Judge will pardon this involuntary error. But as *no more* is required of us than to do our very utmost to avoid error, so *no less* is required if we would stand acquitted before him. And what mortal can know, with complete certainty, who has or has not done his utmost? You should never therefore allow yourself to pronounce with full confidence that your neighbour has *not* done this, or that *you* yourself have.

" § 3.

*Careful study
needed for
good conduct.*

"You can see plainly, therefore, that one who is sincerely anxious to lead a virtuous life has need of diligent study and care, to learn what his duty is in each case, as well as of firm resolution in keeping steadily to the course his conscience points out. You must not be satisfied with doing what you think right—that is, with thinking that to be right which you do—unless you have also taken pains to form a right judgment. Nor must you be satisfied with opening the Bible at random, and taking for your direction any passage that happens to meet your eye; or, again, looking out for some passage that may be so interpreted as to justify the course you are inclined to take. And you should not listen to any one who would persuade you that no careful study is needed in order to learn and practise your duty, and that any such lessons as these now before you may be thrown aside as useless; and that if you have but a right faith, and pray for divine guidance, your religion will at once make you a good man, without any pains or watchfulness as to your moral character being required.

"The Scriptures themselves, if you will listen to them, will teach you quite otherwise. Our Lord bids his disciples '*watch* and pray, lest ye enter into temptation.' We must *pray* as if *nothing* depended on ourselves. And he and his apostles exhort us to '*strive*,' to '*run*,' to '*give all diligence*' in our Christian course, and to '*work out* our own salvation with fear and trembling'—that is, with anxious care—on the very ground that it is God that worketh in us, both to will and to do of his good pleasure.

" § 4.

*Divine blessing
bestowed on
diligent care.*

"And it is thus that every man of common sense proceeds in all the concerns of ordinary life, when he is thoroughly in earnest. A gardener, for instance, knows very well that the fertility of the earth and the life of all his plants are God's gift; and that, without the rain and sunshine from heaven, his trees would bear no fruit. But he does not satisfy himself with merely praying for favourable seasons, and then leaving his garden to the care of Providence. He digs and manures the ground; and he not only takes care of the roots of his fruit trees, but also endeavours to protect the blossoms from blighting winds and noxious insects. And, even so, we are bound not only to take care about a right *faith*, which is the root of Christian virtue, but also to bestow vigilant care on the moral character itself.

"So, also, if any one is endeavouring to learn some art or trade by which to maintain himself, though he will, if he be a pious man, beg the Divine blessing on his exertions, he will not omit those exertions. He knows indeed that his hands, and eyes, and ears, and understanding, are all divine gifts; but he knows, also, that he must diligently and carefully *exercise* all the faculties that have been bestowed upon him, and lose no useful opportunity of gaining instruction in his business. Now, to improve one's moral character is the business of *every* man. And as no one can think this a matter of less importance than any of the various arts of life, so we have no reason to expect that, in this great concern, God will bestow that blessing on the negligent which, in everything else, He reserves for the diligent."

All the Lessons, twenty in number, are arranged similarly to the specimens here given: the other headings are:—

CONSCIENCE.—THE DIVINE WILL.—ENCOURAGEMENTS TO DUTY IN SCRIPTURE.—OFFICE OF SCRIPTURE IN REFERENCE TO MORAL CONDUCT.—MODE OF MORAL TEACHING OF SCRIPTURE.—MORAL DISCIPLINE.—PROPER OFFICE OF CONSCIENCE.—DIFFICULTIES OF MORAL DISCIPLINE.—CULTIVATION OF RIGHT FEELINGS.—FORMATION OF HABITS.—IMITATION OF JESUS.—IMITATION OF THE APOSTLES.—SINGLENES OF VIRTUE.—EASIER AND HARDER DUTIES.—MISCELLANEOUS CAUTIONS.—SELF-EXAMINATION. And the work is concluded with QUESTIONS FOR EXAMINATION on each Lesson.

Were it not that the work contains so much that is excellent and so little to which the Christian moralist can object, we should find fault with the propositions on "*Coveting*" (p. 162). We consider them altogether fallacious. In fact the whole section appears less judicious than any of the others to which we have directed our attention. We mention this merely to show that, although we cordially recommend the work, we do not deem it in *every particular* unobjectionable.

MNEMOCHRONICS.

UNDER this new-coined, but nevertheless comprehensive name, a gentleman intends to publish a work, on a plan which we doubt not will meet with no small amount of public patronage. The author shows how important it is that teachers should more generally recognise the wonderful facilities which *association of ideas* presents to learners. He reviews, in

his Introduction, the various systems of artificial memory which have from time to time received public attention, and, to a certain extent, public patronage, and he points out the want of general adaptation in each one. The work will contain an immense fund of information, carefully arranged. It will be a most useful book of reference, either for the school or the library. Several of the best plans of artificial memory are fully explained, so that they may be adopted by those who like them. New, and we think superior, plans for the cultivation of the memory are also given. Out of such a variety of good methods it will be almost a moral impossibility for a teacher not to find *one*, at least, to suit his educational views.

We have induced the author to allow us the use of some of his notes ; we must therefore take all the blame for incompleteness on ourselves. "The months" are to be continued throughout our following numbers, and we are at liberty to state that they will be in every way superior to the specimen, which has *not* been carefully revised. Still we venture to present it to our readers, to the exclusion of some excellent articles, which, however, will appear in the February number—a number which will in every respect be superior to any which have preceded it.

ANNIVERSARIES: INTRODUCTION.

Let us imagine a teacher desirous of encouraging the study of chronology, history, biography, and so forth, in a large school : it will be found an excellent plan to make such subjects interesting to the pupils *individually* as well as collectively. For instance, let the teacher ask a pupil, "When will (the anniversary of) your birthday be?"—the attention of the other pupils will be immediately arrested. Let the required day be the 4th of January : the teacher might say, "Well, that is the anniversary of Archbishop Usher's birthday, and of Sir Isaac Newton's birthday ; it is also the anniversary of the death of Roger Ascham, and George Monk, Duke of Albemarle. You ought to be able to tell us something about those celebrated men. How old were you on your last birthday (anniversary ?)" "Fourteen." "Then your birthday was exactly *two hundred years* after the birth of one of the greatest," &c. &c. The teacher would soon find that each pupil would be desirous of knowing what great events occurred on the same day of the month on which he (or she) was born ; thus a never-ending subject of profitable and pleasing conversation would be afforded to pupils. The pupil will take an interest not only in the events which happened on his (or her) own birthday, but also on those of school companions, parents, brothers, sisters, and so on. It will also be found that the pupils will not be content to know *merely* that *such* a poet was born, or *such* a statesman died, on any day interesting to them ; they will, especially if trained to it judiciously, desire to be able to give a succinct account of the persons or the events referred to. Historical and biographical anecdotes will be found particularly serviceable in this respect.

Selby's "Events to be Remembered in the History of England" is replete with anecdotes. In schools where a plan such as this is adopted, not only will the pupils have an extensive knowledge of history, but also of arts, science, literature, and general information.

THE MONTH OF JANUARY.

Coldest month in the year. The 14th is generally the coldest day.

"If the grass grows in *Janiseer*,

It grows the worse for it all the year."—*Old Proverb.*

It was made the first month of the year by Numa Pompilius, the second King of Rome. January (from *Januarius*) derives its name from Janus. (*See "Classical Dictionary."*)

The Saxon *Pagan* name was *wolf-monat* (wolf-month), wolves being this month more daring and dangerous, owing to the scarcity of the smaller animals on which they usually prey.

January 1st. (1856, Tuesday.)

Roman Catholic Saints: Fulgentius; Odilo, or Olou; Almachus, or Telemachus; Eugendas, or Oyend; Fanchea, or Faine; Mochua, or Moncain, *alias* Claurus; Mochua, *alias* Cronan, of Balla.

In connexion with New Year's Day there were many superstitious notions and observances, of which remnants are still to be found in some parts of the country. [Our limits will not permit of even a brief notice of these.—*Ed. Gov.*]

The Feast of the Circumcision is first mentioned by Ivo Carnotensis, who flourished about 1090.—The Collect, Epistle, and Gospel were inserted in the Reformed Liturgy in 1549.

It is said to have been observed as a Christian festival from about the end of the fifth century, up to which time it was kept as a solemn *fast*.

REMARKABLE EVENTS.

1308. William Tell commenced the Swiss Confederation against the Austrians.

1651. Charles II. crowned at Scone.

1660. (Sunday.) General Monk crossed the Tweed, and entered England with four regiments of horse and six of foot.

1661. Parliament met in Scotland.

1645. Capt. Hotham beheaded on Tower Hill, by order of Parliament.

1689. Abdication of James II.

1716. Wycherley, the dramatic poet, died.

1730. Edmund Burke born.

1763. The joint enterprise of England and Portugal against the Spanish settlement of Buenos Ayres failed, from the commodore's ship catching fire.

1764. A great court at St. James's, but the usual annual ode was omitted.

1769. Gold, 4*l.* 2*s.* per oz.; silver, 5*s.* 10*d.*

1773. The ten locks on the Duke of Bridgewater's canal at Runcorn opened.

1801. Ireland united with Great Britain.

1801. The planet *Ceres* discovered by Piazzi.

- 1820. Spanish revolution began.
- 1821. Revolution in Brazil.
- 1822. The Greeks declare their independence.
- 1827. The King of France proposed to the Chambers the abolition of slavery.

January 2nd. (1856, Wednesday.)

Roman Catholic Saints : Mecarius ; Concordius ; Adalard, or Alard.

REMARKABLE EVENTS.

- 18. Livy the historian, and Ovid the poet, died.
- 1645. Sir John, father of Capt. Hotham (*see* 1st), beheaded.
- 1649. The Lords reject the ordinance for the trial of Charles I. (*see* 18th).
- 1672. Charles II., by advice of "The Cabal," shut up the Exchequer : thus he had 1,300,000*l.* more to carry on the war against the Dutch.
- 1710. The French king makes overtures of peace, which are rejected.
- 1727. General Wolfe born.
- 1731. A reprieve was sent to Newgate for a convict, on condition of his allowing an experiment to be made on his ear for the cure of deafness.
- 1801. Lavater died at Zurich.
- 1827. Dr. John Mason Good died. (Qy. 3rd.)
- 1831. Niebuhr died.

January 3rd. (1856, Thursday.)

Roman Catholic Saints : Genevieve ; Anterus ; Gordias ; Peter Balsam.

REMARKABLE EVENTS.

- 1322. Philip the Long (France) died.
- 1648. The Commons voted that no more addresses be made to Charles I., and declared communication with him to be high treason (*see* 5th).
- 1670. Monk, duke of Albemarle, died.
- 1682. Sympson Tonge proved that his father, Dr. Tonge, and Titus Oates forged and contrived the Popish Plot.
- 1705. The standards taken at Blenheim put up in Westminster Hall.
- 1726. George II. landed at Rye, in Sussex, after a tempestuous voyage.
- 1795. Josiah Wedgewood (Potter) died.
- 1805. Charles Townly (Townleian marbles) died.
- 1827. Dr. Good died.

January 4th. (1856, Friday.)

Roman Catholic Saints : Titus ; Gregory ; Rigobert, or Robert ; Rumon.

REMARKABLE EVENTS.

- 1423. Meulan taken by storm from the English. The French king had nearly 15,000 Scots in his service.
- 1568. Roger Ascham died.
- 1580. Archbishop Usher born.

1642. Sir Isaac Newton born.

1642. Charles I. went to the House of Commons with 500 armed men to seize five members (*see* 3rd). Not observing them in their places, he remarked that the birds had flown, and ordered the Speaker to inform him where they were. Lenthall replied, that he had eyes to see, and tongue to speak only as directed by the House. The king left amidst cries of "Privilege! privilege!"

1645. The Lords, threatened by the Commons, passed the ordinance for attainting Archbishop Laud.

1647. A Committee of both Houses was appointed to go, with 900 horse, to receive Charles I. from the Scots (*see* 30th).

1649. The Commons resolved—1. That the people, under God, are the original of all just power. 2. That the Commons in Parliament, representing the people, have the supreme authority of the nation. 3. That whatever is enacted into law by the Commons, has the force of law, and the nation is concluded thereby, though the consent of the King or House of Peers be not had thereto.

1670. George Monk, Duke of Albemarle, died at the Cock-pit.

1679. Titus Oates, who had a pension of 10*l.* a week, petitioned for a further allowance.

1685. 100*l.* reward offered for the apprehension of Colonel Danvers, author of a seditious libel relative to the death of the Earl of Essex.

1698. Whitehall Palace, with the exception of the Banqueting-house, destroyed by fire.

1702. E. of Manchester, Secretary of State, Whig administration.

1706. The Duke of Marlborough proposed a loan of 500,000*l.* to the Emperor of Austria. It was soon raised by subscription.

1712. Prince Eugene arrived in England.

1717. *The triple alliance of the Hague.*

1762. War declared against Spain (*see* 18th).

January 5th. (1856, Saturday.)

Roman Catholic Saints : Symeon Stylites ; Telesphorus ; Syncletia.
Eve of the Epiphany, formerly observed as a feast. Devonshire orchards
—Kings selected by beans—Queens by peas—in cakes. Lamb's
wool.

REMARKABLE EVENTS.

1066. Edward the Confessor died.

1477. Battle of Nancy ; Charles the Bold, Duke of Burgundy, killed.

1625. Charles I. went to the Common Council to demand the five members out of the city (*see* 3rd), when Henry Walker, an ironmonger, threw into his coach a paper on which was written, "*To your tents, O Israel.*"

1648. The Lords gave the assent to the resolution of the Commons on the 3rd (q. v.)

1664. A commission sent down to York in consequence of the discovery of a plot in the north. Twenty-one persons were convicted and executed.

1681. Chief Justice Scroggs impeached, principally for discharging the grand jury when a presentment of recusancy was about to be preferred against the Duke of York.

1689. An order issued by the Prince of Orange for withdrawing his troops from cities and boroughs during the election of members of the *Convention*.

1705. The English troops in Flanders augmented to 50,000 men as a counterbalance to the augmentation of the French army there.

1715. A proclamation was issued for dissolving the Parliament.

The Earl of Strafford having been examined before the council, an order was made for seizing his papers.

1724. Czartan Petrarch, a Greek, died in Hungary, aged 185 years.

1757. Damiena attempts to assassinate Louis XV. (France).

1764. A comet observed at Tewkesbury near two small stars in the hand of Brotes.

1768. The military called in to quell the tumults of the Spitalfields weavers.

1809. Peace between Great Britain and Turkey ratified.

1827. Frederick Duke of York died.

January 6th. (1856, Sunday.)

Roman Catholic Saints: Melanius; Peter of Canterbury; Nilammon.

Epiphany (*Greek*) signifies "Manifestation."

The Magi are commonly called "the three Kings of Colon" (*i. e. Cologne*), and are known by the names Jasper, Melchior, and Balthasar.

REMARKABLE EVENTS.

1402. Joan of Arc born.

1622. Parliament was abruptly dissolved, having passed no other Acts than the Subsidies. Four members of the Commons and two of the Lords imprisoned. From this time is dated the parliamentary opposition in the Lords.

1649. Act passed for trying Charles I.

1686. Proclamation for removing the Exchequer from Nonsuch to Westminster again.

1698. Metastasio (*Italian poet*) born.

1705. The Duke of Marlborough dined with the Lord Mayor and Aldermen of London.

1764. The ancient custom of playing at hazard on Twelfth-night discontinued at the great court at St. James's.

1767. Peter, the wild man, who was taken in the Harts Forest and sent as a present to George II., was brought from Cheshunt to be seen by the royal family. He could fetch wood and water, but not articulate any language.

1772. (Monday.) A tract published by J. Marks, bookseller, St. Martin's Lane, gives a detailed account of the "Stockwell Ghost" story, the principal events of which took place on this day and the following Tuesday. The trick was not discovered till nearly fifty years afterwards.

1810. Peace of Paris, between France and Sweden.

January 7th. (1856, (Plough) Monday.)

REMARKABLE EVENTS.

1322. All the Knights Templars in England arrested by order of Edward II.

1327. Queen Isabella and her son (Edward III.) call a Parliament to depose Edward II.

1414. The St. Giles's Fields Massacre.

1558. Calais surrendered to the French.

1674. Parliament met (12th session).

1681. The Commons resolve that they cannot give any supply until a bill be passed for excluding the Duke of York.

1692. Robert Boyle died.

1715. Archbishop Fenelon (*France*) died.

1740. The frost was very intense this month, and immense damage done to the shipping by the ice. Coals very dear, and water more so. The poor suffered much from want of employment, but the rich were never more charitable.

1763. Allan Ramsay (*Scotch poet*) died.

1773. Riots at Dundee.

1785. Mr. Blanchard and Dr. Jefferies went from Dover to Calais in an air-balloon.

January 8th. (1856, Tuesday.)

Roman Catholic Saints: Lucian Apollinaris; Severinus; Pega; Vulsin; Gudula; Nathalan.

The St. Lucian in the Protestant Calender is supposed to be the one whose feast is observed by the Latin Church on the 7th. A holiday at the Exchequer is the only way in which the day is noted in England.

REMARKABLE EVENTS.

1258. Bagdad captured by the Tartars.

1642. Galileo died at Arcetri, aged 78.

1766. A proclamation issued permitting coffee and tea houses (which had been suppressed) to be re-opened under certain conditions.

1681. A proclamation dissolving Parliament and calling another to meet at Oxford.

1689. An order by the Prince of Orange that his soldiers should not quarter in private houses without the owners' consent.

1784. The Crimea ceded by the Turks to Russia.

1821. Congress of Leybach.

January 9th. (1856, Wednesday.)

Roman Catholic Saints: St. Peter of Sebaste; Julian and Basilissa; Marciana; Buthwald; Felan; Adrian; Vaneng.

REMARKABLE EVENTS.

1649. The intended trial of Charles I. proclaimed by Serjeant Dendy with sound of trumpet and beat of drum in Westminster Hall, at the Exchange, and in Cheapside.

The Great Seal of England altered.

1660. Sir Henry Vane, General Lambert, and others imprisoned by Parliament.

General Monk and his army enter York.

1680. Sir Robert Peyton sent to the Tower on the evidence of Mr. Cellier, the associate of Dangerfield.

1715. John Vine, a perfumer, ordered to be prosecuted for a libel, entitled "Reasons humbly offered to the Parliament for the abrogating the Observation of the 30th of January."

1757. Fontenell (*Author*) died.

1766. Dr. Thomas Birch (History, &c.) died.

1770. Parliament met. C. J. Fox delivered his first speech.

1806. Public funeral of Lord Nelson.

1823. Spain rejects the mediation of Russia, Austria, and Prussia.

January 10th. (1856, Thursday.)

Roman Catholic Saints: William; Agatho; Marcian.

REMARKABLE EVENTS.

1625. Charles I. left London for Hampton Court. He did not again visit London but as a captive.

1645. Archbishop Laud (aged 71) beheaded on Tower Hill.

1649. John Bradshaw, Chief Justice of Chester, made Lord President of the High Court of Justice.

1661. Insurrection of the Fifth-monarchy men.

1662. Parliament met.

1678. Treaty between England and Holland by which Holland detached Charles II. from the interests of France.

1689. The Prince of Orange sent a letter to the city of London desiring the loan of 200,000*l.* which they granted and raised in four days' time. Sir Samuel Dashwood subscribed 60,000*l.*

1697. A proclamation required all receivers of taxes to take in payment hammered silver money at 5*s.* 8*d.* per ounce.

1765. Parliament opened by the king, who slightly adverted to a misunderstanding with the American colonists.

1778. Linnæus (Botanist) died.

1840. Penny Post established.

January 11th. (1856, Friday.)

Roman Catholic Saints : Theodosius ; Hyginus ; Egwin ; Salvius.

REMARKABLE EVENTS.

1569. First lottery mentioned in history began. It was drawn at the west door of St. Paul's.

1652. Barbadoes surrendered to the Parliamentarians.

1698. Arrival in England of Peter the Great, Czar of Russia.

1709. George Brudenell, Earl of Cardigan, qualified himself to sit in the House of Peers, renouncing the Roman Catholic faith.

1715. Papers of the Earl of Strafford seized.

A proclamation offering a reward of 1000*l.* for the discovery of the author, and 500*l.* for the discovery of the printer of "English Advice to the Freeholders of England."

1753. Sir Hans Sloane (*Botany, &c.*) died.

1801. Cimarosa (*Music*) died.

January 12th. (1856, Saturday.)

Roman Catholic Saints : Arcadius ; Benedict Biscop, or Bennet ; Ældred Tygrius.

REMARKABLE EVENTS.

1563. Queen Elizabeth's second Parliament met, and passed an Act confirming her supremacy.

1641. Charles I. left Hampton Court (*see* 10th) for Windsor, whence he offered to compromise with the Commons.

1709. The Commons ordered a pamphlet, proposing the abolition of Test Act, to be burned by the hangman as a scandalous and seditious libel.

1711. The Lords returned the Earl of Peterborough thanks for his great services in Spain.

1722. Great debates in the House of Lords, concerning the French being permitted to build men-of-war in the ports of Great Britain.

1807. Leyden, in Holland, damaged by an explosion of gunpowder ; 150 persons were killed and upwards of 2000 wounded.

January 13th. (1856, Sunday.)

Roman Catholic Saints : Veronica of Milan ; Kantigern.

Cambridge Lent Term begins.

REMARKABLE EVENTS.

368. Hilary, Bishop of Poitiers, died.

857. Æthelwulf died.

1490. Parliament met.

1631. Subsidizing alliance of France with Sweden.

1648. Upon the Parliament's request, Fairfax sent two regiments to guard them.

1666. Hilary term ordered to be kept at Windsor.

1668. Sir William Temple concludes the Triple Alliance.

1716. A boy in the employ of a person keeping a gunpowder-shop in Thames Street accidentally set fire to the gunpowder; the wind being high, the fire spread towards Billingsgate, destroying upwards of 120 houses and much merchandise; the loss was computed at 500,000*l.*; above fifty lives were lost.

1790. Monasteries in France suppressed.

January 14th. (1856, Monday.)

Roman Catholic Saints: Hilary; Felix (I. and II.); Isaías and Sabbas; Barbasceminus.

St. Hilary is, in the Protestant calendar, placed on the 13th, the day on which it was anciently observed.

REMARKABLE EVENTS.

St. Hilary. This day has been found to be (on an average) the coldest in the year.

1382. Richard II. married to Anne of Luxemburg at Westminster; at her request, he granted a general pardon on the occasion.

1572. The Duke of Norfolk tried for high treason, and convicted.

1604. The Hampton Court Conference.

1686. Lord Delamere tried by his peers for high treason, and acquitted.

1698. Earl of Portland's embassy to France, to which Matthew Prior was secretary.

1742. Edmund Halley (*Astronomer*) died.

1753. Bishop Berkeley (*Cloyne*) died.

1761. The ground from Moorgate to Cripplegate (London), 1000 feet in length, sold for building, at 7*s.* per foot.

1766. Parliament met.

1814. Peace of Kiel.

January 15th. (1856, Tuesday.)

REMARKABLE EVENTS.

1215. King John granted the custody of collegiate churches and freedom of episcopal election to the clergy.

1404. William of Wickham died.

1549. First Prayer Book of Edward VI. adopted by Parliament.

1552. Treaty of Chambord.

1559. Queen Elizabeth crowned at Westminster.

1649. Charles I. brought from Windsor to St. James's.

1704. The Duke of Marlborough sent on an embassy to the Hague.

1715. A proclamation for calling a new Parliament, to meet March 17th.

1759. Holland occupied by the French.

The Prince of Orange a refugee in England.

1761. Pondicherry captured by the English (from the French).

1762. Two assassins, who endeavoured to force their way into the apartments of the King of France, killed the guards that opposed them, and escaped undiscovered.

1773. The first masquerade ever seen in Scotland, exhibited at the house of the Countess Dowager of Fife.

January 16th. (1856, Wednesday.)

Roman Catholic Saints: Marcellus; Marcarius (*of Egypt*); Honoratus; Fursey; Henry (*Hermit*).

REMARKABLE EVENTS.

1421. Henry VI. granted a peace to the Gascon rebels.

1556. Charles V. (Emp. of Germ.) resigned his crown to his son (Philip) and became a monk.

1580. A third session of Elizabeth's fourth Parliament held, and an Act was made inflicting a penalty of 20*l.* a month on those who absented themselves from church.

1589. The French Parliament sent to the Bastile by Bussy-le-Clerc.

1643. Parliament forbade free commerce, and would allow no vehicle to go to Oxford (the King's quarters) without a licence.

1649. The Commons resolved that their ordinances should be called "Acts of Parliament."

1660. Scot and Robinson sent by the Republican Parliament to General Monk at Leicester.

1668. Duel between the Duke of Buckingham and the Earl of Shrewsbury, in which the former had one of his seconds killed and the latter was mortally wounded. It is said that, disguised as a page, Lady Shrewsbury held the Duke's horse while he was fighting with her husband.

1689. The Prince of Orange issued an order for the payment of the seamen's wages.

1691. Wm. III. went to Holland, accompanied by the Dukes of Ormond and Norfolk; the Earls of Devonshire, Dorset, Essex, Nottingham, Scarborough, and Selkirk; the Bishop of London, and other persons of quality.

1696. A reward of 200*l.* offered for the apprehension of Mr. Fielding, for challenging and assaulting Sir Harry Hatton Colt, a justice of the peace, for doing his duty.

1707. The Act of Union passed in Scotland.

1756. Treaty between England and Prussia.

1780. At a meeting of the nobility and gentry of Scotland, at Edinburgh, it was unanimously agreed to abolish the custom of giving vails to servants; and at the same time it was their opinion that an addition to the yearly wages of servants would be more honourable for the master and more be-

neficial to the servant. The like resolution was agreed to in a meeting of the nobility and gentry of Aberdeen.

1772. A revolution in Denmark, which terminated in the imprisonment, and finally the banishment, of the Queen, sister to George the 3rd.

1794. Edward Gibbon (*Historian*) died.

1809. Battle of Corunna ; death of Sir John Moore.

January 17th. (1856, Thursday.)

Roman Catholic Saints ; Anthony ; Spensippus, Eleusippus, and Meleusippus ; Sulpicius (I. and II.) ; Milgithe ; Nennius, or Nennidhiua.

REMARKABLE EVENTS.

1380. Parliament assembled. Foreign monks expelled, and foreign ecclesiastics rendered incapable of holding benefices in England.

1641. Charles I. ordered the sheriffs to arrest and commit the lord mayor and other aldermen, the lord mayor not being duly elected. This order was countermanded by Parliament.

1646. Dartmouth taken by storm.

1649. The Commons refused to accept the concurrence of the Lords to their Acts.

1688. James II. demanded of the States General the return of the British regiments in their service. The States refused compliance.

1704. A royal proclamation against theatrical performances subversive of morality and religion.

1712. Mr. Walpole committed to the Tower.

1765. At a sale at Garraway's, 300 pieces of English cambric sold for 13s. 6d. per yard ; and it was allowed that by encouragement the manufacture of this article might be made adequate to the home consumption.

1792. Bishop Horne (*Psalms*) died.

January 18th. (1856, Friday.)

Roman Catholic Saints ; St. Peter's chair ; St. Paul and Thirty-six companions in Egypt ; Prisca ; Deicolus ; Ulfrid.

REMARKABLE EVENTS.

1486. Henry VII. married to Elizabeth of York.

1526. Henry VIII. made the Pope a present of 30,000 ducats.

1667. A bill passed for levying, for ten years, a tax of twelve pence per ton on coals brought into the port of London. This was to assist the corporation in compensating those whose ground had been taken from them in order to widen the streets, &c.

The first fire insurance office set up by Dr. Barbon.

1715. The Imperialists took possession of the provinces of Luxemburg and Limburg.

1719. Sir Saml. Garth (*Physic*) died.

1762. Spain declared war against England (*see* 4th).

1795. The Sultan, Mahomet III., put 21 of his brothers and 10 women to death by strangulation.

January 19th. (1856, Saturday.)

Roman Catholic Saints: Martha, Maris, Audifax, and Abachum; Canutus; Henry; Wulstan; Blaithmaie; Lomer.

REMARKABLE EVENTS.

- 1472. Copernicus born.
- 1547. The Earl of Surrey beheaded.
- 1549. The Lord High Admiral impeached and sent to the Tower.
- 1657. Miles Syndercombe's plot against Oliver Cromwell discovered.
- 1661. Venner and Hodgkins, the leaders of the Fifth-monarchy Men, executed over against their meeting-house in Coleman Street. Pritchard and Oxmin, two others, executed at Wood Street end.
- 1689. The Prince of Orange issued an order for the payment of the army.
- 1711. Mrs. Masham made privy purse, in the room of the Duchess of Marlborough; and the Duchess of Somerset made groom of the stole.
- 1728. William Congreve (*Poet*) born.
- 1736. James Watt born at Greenock.
- 1773. Parliament met.
- 1719. A proclamation by the lords justices of Ireland, offering a reward of 10,000*l.* to any one who should apprehend the Duke of Ormond, attempting to land in that kingdom.

January 20th. (1856, Sunday.)

Roman Catholic Saints: Fabian; Sebastian; Euthymius; Fechino.
 St. Agnes' Eve.—This was formerly strictly observed by spinsters; those who wished to know who their future husbands were to be, used to fast all day.

"And on sweet St. Agnes' night,
 Please you with the promised sight,
 Some of husbands, some of lovers,
 Which an *empty* dream discovers."

BEN. JONSON.

REMARKABLE EVENTS.

- 1261. First English Parliament.
- 1327. Edward III. declared king.
- 1355. Baliol compelled by Edw. III. to relinquish his claim to the crown of Scotland for a pension of 2000*l.* a year.
- 1625. Parliament met. They solicit the king to proclaim a fast.
- 1649. Trial of Charles I. commenced.
- 1658. Parliament met.
- 1693. The highest land tax—namely, 4*s.* in the pound—granted.
- 1715. A day of thanksgiving for the accession of George I.

1664. Mr. Wilkes expelled the House of Commons for writing the "North Briton."

1768. The Grafton ministry appointed.

1770. Lord Chancellor Yorke died by his own hands.

1778. Australia first colonized.

1783. Preliminary articles of peace signed at Versailles between England, France, and Spain.

1790. John Howard (*Philanthropist*) died in New Russia.

1813. Wieland (*German poet*) died.

January 21st. (1856, Monday.)

The sun enters Aquarius.

Roman Catholic Saints: Agnes, Fructuosus, &c.; Vimin, or Vivian; Publius; Epiphanius.

REMARKABLE EVENTS.

1606. Parliament met. The 5th of November appointed as a day of thanksgiving. Severe laws against Roman Catholics.

1661. Nine Fifth-monarchy men executed.

1693. A complaint made to the Commons of a pamphlet, endeavouring to show that William and Mary's right to the allegiance was founded upon conquest. This, with Bishop Burnet's pastoral letter, which advanced the same notion, was burnt by the hangman.

1698. The English embassy arrived in Paris (*see* 14th).

1725. Howard, Earl of Suffolk, committed to the Tower by the House of Peers.—1748, Earl St. Vincent, born.

1790. Guillotin proposed to the National Assembly the adoption of the instrument of death which ever since has borne his name.

1793. Louis XVI. (*France*) beheaded.

1790. A large stone thrown into the carriage of George III. as he went to open Parliament.

1814. Bernardin de St. Pierre (*Paul and Virginia, &c.*) died, aged 77.

1824. The English defeated by the Ashantees.

January 22nd. (1856, Tuesday.)

Roman Catholic Saints: Vincent; Anastasius.

"Remember on St. Vincent's day
If the sun his beams display."

REMARKABLE EVENTS.

1265. A parliament summoned to consider the releasing of Prince Edward.

1552. The Duke of Somerset beheaded on Tower Hill.

1561. Lord Bacon born.

1562. The 39 Articles of religion ratified.

1579. The union of Utrecht.

1654. Oliver Cromwell dissolved the Long Parliament.

1696. William III. having made exorbitant grants of land to the Earl of Portland, the Commons remonstrated, whereupon the King said that he would show his favour to the Earl in some other way.

1771. Treaty between England and Spain.

1788. Lord Byron born.

1800. George Steevens (*Editor of Shakespeare, &c.*) died.

1823. J. J. Angerstein (*National Gallery*) died.

1827. Duke of Wellington appointed Commander-in-Chief.

January 23rd. (1856, Wednesday.)

Roman Catholic Saints : Raymund (*of Pennafort*) ; John (the Almoner) ; Emerantia ; Clement (Ancyra) ; Agathangelus ; Ildefonsus ; Eusebius (Abbot).

REMARKABLE EVENTS.

1308. Edward II. married Isabella of France, at Boulogne.

1570. The Regent Murray shot.

1670. The Duchess of George Monk, Duke of Albemarle, died at the Cock Pit. She was formerly his washerwoman.

1762. England declares war against Spain.

1767. The Common Council of London voted 1000*l.* for the relief of the poor, and opened a subscription.

1792. Sir Joshua Reynolds died.

1806. William Pitt died at Putney.

1820. Edward Duke of Kent died at Sidmouth.

1837. Banquet in Drury Lane Theatre to Messrs. Byng and Hume. The first instance of a political dinner given in one of the principal theatres.

January 24th. (1856, Thursday.)

Roman Catholic Saints : Timothy ; Babylas ; Suranus ; Macedonius ; Cadoc (of Wales).

REMARKABLE EVENTS.

1446. Truce with France prolonged to April 1, 1447.

1712. Frederick the Great (*Prussia*) born.

1721. Several directors of the South Sea Company arrested by order of Parliament.

1761. The additional duty of 3*s.* per barrel on beer at above 6*s.* per barrel took effect.

1794. John Gottlob Immanuel Breitkopf (*celebrated printer, &c.*) died at Leipsic, aged 75.

1795. The most violent and disastrous snow-storm in the annals of Scotland : seventeen shepherds and *many thousands* of sheep perished between Crawford Muir and the border.

1805. England declared war against Spain.

January 25th. (1856, Friday.)

Roman Catholic Saints: Juveninus and Maximinus; Projectus; Poppo;
Apollo; Publius.

Conversion of St. Paul.

"If Saint Paul's day be fair and clear,
It does betide a happy year;
But if it chance to snow or rain,
Then will be dear all kinds of grain;
If clouds or mists do dark the skie,
Great store of birds and beasts shall die,
And if the winds do fly aloft,
Then wars shall vex the kingdom oft."

WILLSFORD'S NATURE'S SECRETS.

REMARKABLE EVENTS.

1267. The Isle of Ely captured by the Barons, and Henry III. besieged Kenilworth Castle.

1442. Parliament met, and enacted that no officer of the Customs should carry on any trade.

1512. Henry VIII. declared war against France, and is cajoled by Spain. Sir Edward Howard, the First Lord High Admiral, appointed.

A Royal Navy Office established.

1533. Henry VIII. privately married to Anne Boleyn.

1559. Parliament met (Elizabeth's first).

1679. A proclamation issued for dissolving the "Pension Parliament," which has sat eighteen years.

1681. Sir Robert Peyton re-committed to the Tower for having, after his expulsion from the House of Commons, challenged Williams, the Speaker.

1682. The portrait of the Duke of York in Guildhall defaced and torn; a reward of 500*l.* offered by the corporation for the discovery of the offender.

1694. An Act passed to repeal the 34th of Henry VIII., which limited the number of justices of peace in Wales.

Messina destroyed by an earthquake. 60,000 persons perished.

1768. A riot at Drury Lane Theatre, the managers refusing to admit for half-price at the end of the third act.

1813. Concordat at Fontainebleau between Napoleon and Pius VII.

January 26th. (1856, Saturday.)

Roman Catholic Saints: Polycarp; Paula; Conan.

REMARKABLE EVENTS.

1327. Edward III. crowned at Westminster. From this day it has been customary for English sovereigns to issue a general pardon on the occasion of their coronation.

- 1512. Parliament met.
- 1666. The French declared war against England. Alliance of the Danes and Dutch against England.
- 1691. William III. made his triumphant entrance at the Hague.
- 1693. An act for taxing ale and beer. The first instance of a Tontine Act.
- 1696. The directors of the "Scotch Company" impeached.
- 1699. Treaty of Carlowitz.
- 1720. The King of Spain accepts and signs *the Quadruple alliance*.
- 1765. Duel at the Star and Garter tavern, Pall Mall, between Lord Byron and Mr. Chaworth, in which the latter was mortally wounded.
- 1773. A motion to shorten the duration of parliaments negatived by 153 to 45.
- 1815. Napoleon escaped from Elba.
- 1822. The grand Duke Constantine (*Russia*) renounces the right of succession.
- 1823. Dr. Edward Jenner (*Vaccine*) died. Sunday Schools established.
- 1826. Treaty of navigation between England and France.

January 27th. (1856, Sunday.)

Roman Catholic Saints: John Chrysostom; Julian (of Mans); Marius.

REMARKABLE EVENTS.

- 1410. John Bradby, or Badly, a tailor, tried, condemned by the Archbishop of Canterbury, and burnt for heresy in Smithfield.
- 1659. Richard Cromwell's Parliament met.
- 1690. Parliament prorogued.
- 1696. The Royal Sovereign, the largest man-of-war that had ever been built in England, burnt by accident in the Thames.
- 1743 The mild and equitable Cardinal Fleury died in his eighty-eighth year, after conducting the councils of France for eighteen years.
- 1756. Mozart (*Music*) died.
- 1773. Duke of Sussex born.
- 1823. Dr. Charles Hutton (*Mathematics*) died, aged 86.
- 1832. Dr. Andrew Bell died.

January 28th. (1856, Monday.)

Roman Catholic Saints: Agnes (2nd commemoration); Cyril; Thyrsus, Leucius, and Callineus; John of Beomay; Margaret (Princess of Hungary); Charlemagne (Emperor); Glastian of Fife.

REMARKABLE EVENTS.

- 814. Charlemagne died.
- 1547. Henry VIII. died.
- 1555. Court for the trial of heretics opened. Bishop Gardiner president.
- 1596. Sir Francis Drake died.

1612. Sir Thomas Bodley (*Bodleian Library*) died.
 1613. Louis XIII. (*France*) makes duelling a capital offence.
 1629. Charles I. forbids the Commons to interfere with religious questions.
 1668. *The triple alliance against France.*
 1689. The Commons declare the throne to be vacant by the abdication of James II.
 1697. Sir John Fenwick beheaded on Tower Hill.
 1709. Parliament prayed Queen Anne to marry again. She replied, that the provision which she had made for the Protestant succession proved her concern for the happiness of the nation, but that the subject of their address was of such a nature that she was persuaded that they did not expect a particular answer.
 1725. Peter the Great (*Russia*) died.—Battle of Aliwal, 1846.

January 29th. (1856, Tuesday.)

Roman Catholic Saints: Francis of Gales; Sulpicius Severus; Gildas (Abbot); Gildas (Scot).

REMARKABLE EVENTS.

1121. Henry I. married to Adelais of Louvaine.
 1579. Union of the seven provinces of Holland signed at Utretcht.
 1649. Act passed for altering the forms of writs, &c.
 1704. The papers relative to the plot of Simon Fraser, Lord Lovat, submitted to the House of Lords.
 1465. The question of general warrants revived.
 1820. George III. died at Windsor, aged eighty-two.

January 30th. (1856, Wednesday.)

Roman Catholic Saints: Bathildes (Queen of Navarre); Martima; Aldegondes; Barsimæus.

REMARKABLE EVENTS.

1506. Some of the conspirators in the powder plot executed at the west end of St. Paul's.
 1621. Parliament met. Lord Bacon tried for bribery, and convicted.
 1645. Treaty at Uxbridge.
 1647. The Scots deliver Charles I. to the English for 200,000*l.*
 1648. The peace of Munster (between Spain and the Dutch). Holland acknowledged independent.
 1649. Charles I. beheaded. A proclamation was read in Cheapside, abolishing the title of king, and publishing the vote of January 4th (*q. v.*).
 1688. Three Roman Catholic bishops appointed, viz. Dr. Gifford, Dr. Smith, and Philip Ellis, a monk.
 1735. A dispute between the Pope and the King of Spain, the latter insisting that his son, Don Louis, seven years of age, should be made Archbishop of Toledo. His Holiness at length consented.

1790. A life boat first launched.

1826. The Menai suspension bridge opened.

January 31st. (1856, Thursday.)

Roman Catholic Saints: Peter Molasco; Serapion; Cyrus and John;
Marcella; Maidoc or Maodhog, or Aidar, or Mogue.

REMARKABLE EVENTS.

1547. Edward VI. proclaimed.

1603. Queen Elizabeth went to reside at Richmond, for the benefit of her health.

1606. Guy Fawkes executed.

1606. Some of the conspirators in the powder plot executed in Palace Yard, Westminster.

1616. Cape Horn first doubled.

1649. *Icon Basilike* published.

1668. Charles II. divides his council into four committees:—1, for foreign affairs; 2, for naval affairs; 3, for trade and plantations; 4, for grievances.

1689. Thanksgiving in London, Westminster, &c. for the deliverance, by the Prince of Orange.

1693. Massacre of Glencoe. Lord Mohan tried by his peers for the murder of William Mountford, and acquitted.

1788. Sir Ashton Lever (*Naturalist*) died at Manchester.

1788. Charles Edward Stuart (*the Chevalier de St. George*) died at Florence.

WILD FLOWERS IN JANUARY.*

The Dog Daisy (Day's-eye).

So called from an opinion prevalent in the North of England, that a decoction of its juice will prevent the growth of young dogs.

In France it is called *Marguerite*, from Margaret of Anjou, whose device it was. It was also the device of Margaret of Anjou, whom her brother Francis I. fondly called his *Marguerite de Marguerites*.

In Italy it is called *Pratolina* (Meadow flower).

Winter Furze, or Gorse—*Ulex nairus*.

Common Gorse—*Ulex Europæus*.

Common Chickweed—*Stellaria media*.

DEDICATION OF FLOWERS.

"The monks, or the observers of monkish rules, have compiled a catalogue of flowers for each day in the year, and dedicated each flower to a particular saint, on account of its flowering about the time of the saint's festi-

* See "Wild Flowers of the Year," a little work published by the Religious Tract Society.

val. Such appropriations are a *Floral Directory* throughout the year."—*Hone*.

January.

1. Lauristine (*Viburnum tinus*). St. Faine.
[“We use the Mistletoe (*Viscus album*) chiefly at Christmas, but even a few centuries since its branches were carried about from house to house by young people as a new year’s gift of friendship; and, to the present time, the French preserve a relic of this practice.”—*Wild Flowers of the Year*.]
2. Groundsel (*Senecio vulgaris*). St. Macarius.
3. Persian Fleur-de-lis (*Iris Persica*). St. Genevieve.
4. Hazel (*Corylus avellana*). St. Titus.
5. Bearsfoot (*Helleborus fatidus*). St. Simon Stylites.
6. Screw Moss (*Tortula rigida*). St. Nilammon.
7. Portugal Laurel (*Prunus Lusitanica*). St. Kentigern.
8. Yellow Tremella (*Tremella deliquescens*). St. Gudula.
9. Common Laurel (*Prunus laurocerasus*). St. Marciana.
10. Gorse (*Ulex Europæus*). St. William.
11. Early Moss (*Bryum hornæum*). St. Theodocius.
12. Hygrometia Moss (*Funaria hygrometica*). St. Arcadius.
13. Yew Tree (*Taxus baccata*). St. Veronica.
14. Barren Strawberry (*Fragaria sterilis*). St. Hilary.
15. Ivy (*Hedera helix*). St. Paul the Hermit.
16. Common Dead Nettle (*Larnium purpureum*). St. Marcellus.
17. Garden Anemone (*Anemone hortensis*). St. Anthony.
18. Four-toothed Moss (*Bryum pellucidum*). St. Prisca.
19. White Dead Nettle (*Larnium album*). St. Martha.
20. Large Dead Nettle (*Larnium gargynicum*). St. Fabian.
21. Christmas Rose (*Helleborus niger flore albo*). St. Agnes.
22. Early Witlow Grass (*Draba verna*). St. Vincent.
23. Peziza (*Peziza acetabulum*).
24. Stalkless Moss (*Phascum muticum*).
25. Winter Hellebore (*Helleborus hyemalis*).
26. White Butterbur (*Trevisago alba*).
27. Earth Moss (*Phascum cuspidatum*). St. Chrysostom.
28. Double Daisy (*Bellis perennis plenus*). St. Margaret of Hungary.
29. Flowering Fern (*Osmunda regalis*). St. Francis of Sales.
30. Common Maldenhair (*Asplenium trichomanes*). St. Martina.
31. Hartstongue (*Asplenium scolopendrium*). St. Marcella.

THE ROYAL PANOPTICON.

THE advent of Christmas has induced the Committee of the Panopticon, Leicester-square, to provide a special programme of entertainments adapted to the character of this mirthful season. On Saturday evening there was a rehearsal of the entertainments provided for the Christmas season. The bill of fare was ample and varied. It commenced with an exhibition of Heincke’s diving apparatus and the subaqueous electric light in a crystal

cistern, accompanied with oral explanations—an apparatus by means of which the diver is enabled to remain for hours under water, and the weight of which contrasts marvellously with that of the old-fashioned bell, being only 12lbs. Next came a musical *melange*, including performances on the organ—an instrument of extraordinary power and varied capacity—from *Tancredi* and the far-famed *Prophete*, songs by Miss Bessie Dalton, glees by the Orpheus Glee Union, comprising eight voices, flute solos, &c. This was followed by a series of dioramic and photographic illustrations, designed to form the pictorial portion of an entertainment, entitled “John Chinaman at Home,” to be presented by Mr. Leicester Buckingham at the commencement of the new year, and something else being substituted for it in the interim. Among the best scenes exhibited are representations of the Emperor reviewing his guards, opium smokers, ladies playing cards, and a display of juggling. We have a series of dioramic views, representing the stories of Whittington and Puss in Boots, the narrative portion being given by Mr. L. Buckingham, with organ accompaniments by Mr. E. T. Chipp. The first story is conveyed in twelve gigantic and, of their kind, admirable views, in which Whittington’s life is traced from the door of a village alehouse to the banquet at which he entertained King Henry V. His ambitious dream in the garret, and its sudden dissipation by the intruding rats; his maltreatment by his master’s cook, and the King of Barbary’s dinner, with rat accompaniments, are very humorously given; and, enlivened by the narrative part, which is full of punning comicalities, the entertainment maintained unabated interest to the close. “Puss in Boots” is represented in eleven views, some of which are strikingly excellent; and in Puss’s visit to the Castle of the Magician, occasion is taken to hit rather severely a certain wizard, whose magic has latterly prevailed, at least, to keep him rather prominently before the public. The final scene—the Marriage of the Miller’s Son and the Princess—is very finely given, and, with the aid of a grand organ accompaniment from the music of the *Midsummer Night’s Dream*, rises somewhat above the comic tone. The evening’s programme terminated with the playing of the luminous and chromatic fountain under the dome, which is really a splendid display. This, for an obvious reason, can only be seen at night, but then it is alone worth the shilling charged for admission. The water rises gradually from the ground floor till it reaches the top of a dome ninety feet high; it is made resplendent in its ascent by beautiful electric hues shot from above; and in its progressive descent it assumes in its rapid and varied transitions of colour the appearance of showers of precious stones. The effect is really magical. As a whole the exhibition may be pronounced a happy union of art and science with amusement, and cannot fail to prove satisfactory to the visitor.

NEW WORKS AND NEW EDITIONS.*

PUBLISHED FROM THE 30TH OF NOVEMBER TO THE 15TH OF DECEMBER.

- ABOUT (E.)**—*Tolla: a Tale of Modern Rome.* Translated by L. C. C. 12mo., pp. 282.
- ANDERSON (W.)**—*Treasury of History and Biography for the Young.* 12mo., pp. 248, cl.
- ARAGO (M.)**—*Popular Lectures on Astronomy.* By the late M. Arago. Translated, with Notes, by Walter Kelly. 6th edit., revised by the Rev. L. Tomlinson.
- AUNT MAYOR'S Picture Books for Little Children.** 26 sorts. Royal 8vo.
- AUNT MAYOR'S Little Library—The Book of Rhymes.** Sq., sewed.
- BESSIE and JESSIE.** First Book in Words of Three Letters. Coloured Pictures. Fcp. folio, bds.
- BLAKELY (J.)**—*The Theology of Inventions; or, Manifestations of Deity in the Works of Art.* 12mo., pp. 280, cl.
- BONNER (J.)**—*A Child's History of the United States.* 2 vols. fcp., pp. 634.
- CHARLIE GRANT; or, How to Do Right; a Tale for the Nursery. By R. M. 16mo., cl.**
- CHILD'S Own Alphabet; Child's Own Primer; Child's Own Spelling; Child's Own Reading.**
- CROMBIE (A.)**—*The Etymology and Syntax of the English Language Explained and Illustrated.* By the Rev. Alexander Crombie. 8th edit., 8vo., pp. 298.
- DAGOBERT (C.)**—*The Right Way of Learning, Pronouncing, Speaking, Translating, and Writing French; pointing out the Difficulties which Puzzle the Beginner and the Scholar.* 2nd edit., 18mo., pp. 174, cl.
- EXCELSIOR.** Helps to Progress in Religion, Science, and Literature. Vol. 4, cr. 8vo., pp. 432, cl.
- GREECE.**—*History of Ancient Greece.* 12mo., pp. 364, cl.
- HOME AMUSEMENTS: a Collection of Riddles, &c. &c.** By Peter Puzzlewell. New edit., sq. 16mo., cl.
- LESSONS on Objects, as given to Children between the Ages of Six and Eight in a Pestalozzian School at Cheam, Surrey. 14th ed., 12mo. pp. 250.**
- LIDDELL (H. G.)**—*A History of Rome from the Earliest Times to the Establishment of the Empire.* 2 vols. 8vo. pp. 1040.
- MACAULAY (T. B.)**—*History of England, from the Accession of James the Second.* Vols. 3 and 4. 8vo. pp. 1600, cl.
- M'LEOD (N.)**—*The Home School; or, Hints on Home Education.* 12mo., pp. 176, cl.
- MOTHER GOOSE, and her Son Jack.** With Coloured Pictures. (Indestructible Books.)
- MOTHER HUBBARD and other Old Friends.** By Brother Sunshine. Coloured Pictures. Royal 8vo. cl. gilt.
- ORR'S Circle of the Sciences.** Vol. 5—*Inorganic Nature.* Cr. 8vo. pp. 608, cl.
- PARMINTER (G. H.)**—*Materials for a Grammar of the English Language, being an Attempt to Fuse in One System the Grammatical Principles of the English and Ancient Classical Languages, for the better Elucidation of the Classical Structure of English Literature.* Pp. 220, cl.
- PAYNE (J.)**—*Studies in English Poetry, with Short Biographical Sketches and Notes, explanatory and Critical; intended as a Text-book for the Higher Classes in Schools, and as an Introduction to the Study of English Literature.* 3rd ed. 12mo. pp. 476, cl.
- PFRIFFER (I.)**—*A Lady's Second Journey Round the World, from London to the Cape of Good Hope, Borneo, Java, Sumatra, Celebes, Ceram, the Moluccas, &c., California, Panama, Peru, Ecuador, and the United States.* 2 vols. cr. 8vo. pp. 988, cl.
- PHILLIPS (R.)**—*A Million of Facts of Correct Data, and Elementary Constants in the entire Circle of the Sciences, and of all Subjects of Speculation and Practice.* By Sir Richard Phillips. New ed., enlarged, cr. 8vo., pp. 1160.
- PLAIN and Easy Account of the British Ferns, wherein each Species is particularly described under its respective Genus, and the Characteristics of these Genera given in Words of Common Use, with a Glossary of Technical and other Terms.** 2nd ed., with Illustrations. 12mo., pp. 24.
- PUSS in Boots.** Illustrated by Otto Speckter. 16mo., sewed.

* We select only such as appear suitable for pupils or teachers.

SERMONS :—

LEIFCHILD (J. R.)—Youth : its Powers and Possibilities. 18mo., pp. 30.

ORMEROD (A. S.)—The Children of Wisdom : a Sermon to Children. Preached in the Parish Church of Halvergate, Norfolk, on Sunday, Nov. 11, 1855. Fcp. sewed.

SINCLAIR (C.)—Modern Accomplishments. By Catherine Sinclair. New ed., 12mo.

SUNDAY QUESTIES. 2nd Series, with Key. In a box.

TRIMMER (Mrs.)—Fabulous Histories: the History of the Robins, for the Instruction of Children on their Treatment of Animals. New ed., 18mo., pp. 126, bds.

WALKER (J.)—The End of the World ; a Reply to the Rev. Dr. Cumming's Pro-

phetic Chronology, together with a Non-sectarian Interpretation of the Sixth Vial. 2nd ed., 12mo., pp. 79, cl.

WHATELY (Abp.)—Selections from the Writings of Dr. Whately, Archbishop of Dublin. 12mo., pp. 416.

BOOKS REDUCED IN PRICE.

LAMB (C. and Miss). Tales from Shakspeare. Designed for the Use of Young Persons. 12mo., pp. 374, cl.

LESSONS from NATURE ; in Six Narratives. 24mo., pp. 290, cl.

MY STATION and its Duties : a Narrative for Girls going to Service. 24mo., pp. 260, cl.

SELECTIONS from the Christian Poets, Ancient and Modern. Cr. 8vo., pp. 442, cl.

VARIETIES.

"THERE'S NAE LUCK ABOUT THE HOUSE."—How little do we think, when listening to the strains of Scottish poets, how sad and mournful have been their lives—how little of that joy which they have left to others was theirs ! In some instances we know nothing of them. Few who are acquainted with the sweet songs of Tannahill know anything of his terrible end, and still fewer the history of the struggling one who left us the cheering song, "There's nae luck about the house." "The writer," according to the "Contemporaries of Burns," "was Jean Adams, born about 1710. She became a *schoolmistress*, gave Shaksperian readings to her pupils, and admired Richardson's 'Clarissa Harlowe' so much that she walked to London to see the author. Jean Adams published a small volume of poems, printed at Glasgow, in 1734, which met with little encouragement, and a large portion of the edition was exported for sale at Boston, in America. Towards the close of her life she became a wandering beggar, died in the poor house of Glasgow on the 3rd April, 1765, and 'was buried at the house expense !'"

THE mistress of a ladies' boarding school used to enforce her rule of nocturnal silence by requiring all her pupils every morning to declare upon their conscience whether they had spoken to each other on the previous night. The young ladies had scruples which prevented them from resorting to a falsehood, so that for some time they faithfully observed the regulations of "La Trappe." But at last a girl, more ingenious than the rest, hit upon an expedient which was universally adopted. By a legal (or illegal) fiction, she assumed the presence of the French mistress in the bedroom, and addressed all her remarks, not to her companions, but to Madame Petitot. The answers of her room-mates were directed to the same imaginary companion ; and thus a rapid and interesting conversa-

tion was kept up, which differed from ordinary dialogue only by the interpolation of "Madame Petitot" at the beginning of every sentence. By this device the ingenious maidens were enabled to assure their teacher next morning that they had never uttered a syllable *to each other* during the night.

THE PESTALOZZI COMMEMORATION.

To the Editor of "THE GOVERNESS."

[The following letter reached us too late for insertion under the usual heading, "CORRESPONDENCE":—]

Young Men's Christian Association,
165, Aldersgate Street, Dec. 26, 1855.

DEAR SIR,—The 12th of January is a day which, as the anniversary of the birth of Pestalozzi, is accounted a holiday by every enlightened teacher and educationist abroad. The natal day of the great educationist, who is so little understood and so much misrepresented in this country, is, *there*, a day specially devoted to school-meetings and festivities, and thus gratitude is shown for the blessing bestowed on mankind through the instrumentality of one who developed the *only* true method of training the human faculties in the manner designed by the Great Creator.

It is an undeniable fact that all educational efforts made in this country were—and are—but imitations of more successful ones abroad. The reason of this is obvious. Those who foster party spirit, either in politics or religion, dread the effects of good popular education, and they will, therefore, be at perpetual and inveterate enmity against the Pestalozzian method.

If it is borne in mind how every public and great establishment and movement in this country owes its existence and maintenance to party spirit and its associates, we cannot remain in doubt why Pestalozzi's name and method have remained so long ignored, as it were, in this country. But is this state of things to remain? Shall education in England, remain a mockery—a mere formal imitation of our neighbours—for our public and private schools are no more? Shall, in England, everything be used detrimentally to its good and real object?

I call, through your valuable magazine, on all persons well disposed towards education, and particularly on all mothers (whose places your governesses are assigned to take), on whom Pestalozzi conferred such great benefits, to bring a tribute to his memory, to remember with reverence the name and the day, and to unite in gratefulness with all the well-wishers of the world. If they do, no doubt this will lead to further investigation, which cannot fail soon to make them partakers of the greater blessing which still is held in reserve for them, to bedew their labours and exertions, and to render them the true mentors of their fellow-beings.

I have the honour to remain,

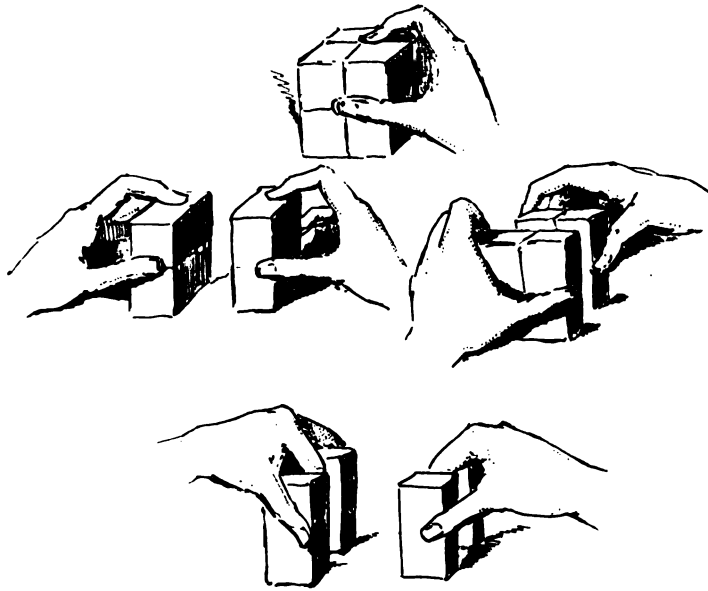
Yours, most truly,

HENRY DE LASPÉE.

ANSWERS AND NOTICES TO CORRESPONDENTS.

Pupils' Letters. (J. D.—F. M.—M. A. H.—J. S.—E. L.—M. A. B.—M. C.—E. M. F. M.) We thank our kind subscribers. We have not yet had time to read all the letters. Many of them appear to be very interesting, and this cannot be said of ordinary "holiday letters," which *now* are regarded by parents in a very different light from that in which they formerly were.

Numerous Correspondents.—See NOTICE on Cover.



CUBES DIVIDED

THE GOVERNESS.

NOTES
OF
LECTURES ON METHOD
IN
LEARNING AND TEACHING,
DELIVERED AT QUEEN'S COLLEGE, HARLEY-STREET, LONDON.
LECTURES XI. and XII.

IN continuation of our last lecture we now come to consider the questions—

- (2) *How may* children be shamed out of faults without destroying their self-respect?
- (3) How shall the teacher appeal to the child's honour after the guilt of a great moral fault?
- (4) The system of good or bad marks, tickets, rewards, and punishments—how far good or advisable?

2. The question (2) is proposed in two different forms. We will first dispose of it in one shape—“*May children be shamed out of faults without destroying their self-respect?*”

To this inquiry the answer is plainly and unmistakably, Yes. The operation is, without doubt, in many cases a difficult one; but rarely, if ever, impracticable—we are almost tempted to say, *never* impracticable. But on this point let us not be misunderstood. We do not affirm that there is not to be found, among the myriad scholars of this Babel of 1852, *one* Sarah, Emmeline, or Kate, Robert, Alexander, or Thomas, who is, to all intents and purposes, absolutely and hopelessly incorrigible, so far as human means are concerned; but that no one Emmeline, Kate, Robert, or Thomas has sunk to this indisputable degree of hopeless ruin without having again and again, in the course of the gradual declension, offered many an opportunity to a teacher of a loving and wise heart, by God's help, to recover, restore, heal, and purify. The intervals between each possible chance of reformation may doubtless have gradually become wider and more wide, as the fatal climax

neared; but, until the final moment of utter shipwreck, no human being may say that the case is hopeless. With our imperfect knowledge—even of ourselves and our own moral status as to learning and its fruit—we have neither right nor power to prejudge any case, or condemn it as utterly hopeless. Alexander may be stubborn to a degree not to be expressed by the strongest and mightiest of Johnsonian adjectives; Alexandrina, careless to a degree which her poor distracted French governess justly regards as incredibly distressing; and Emily so slothful and Robert so hardened as apparently to defy, with equal indifference, the voice of conscience, the counsel of friends, the warning, remonstrance, sarcasm, or reproof of teachers; and yet the long lane may have at last yet one turning more. Alexander may be reached on some happy day by a chance word of kindness; Alexandrina, by a word of gentle reproof; Robert's stony heart be touched by but one glance from a sunshiny eye; and even Emily's silly sloth be overcome and annihilated by a single resolve to rise above such pettishness of mind, and be mistress of herself in the truest sense, and not the mere slave of bodily indulgence.

And it is thus in things of the spirit and of the flesh. Every great moral truth applies with equal force throughout God's kingdom. He who was at once God and man, from whom comes all wisdom both to the teacher and the taught, has most clearly taught us this truth, *that no wanderer on the road of darkness, sin, and death, is ever so far lost that all hope of being found and restored is gone*. No case is hopeless; he may even yet *come to himself*; and where *this* can be, the sense of shame is not dead—until “*the night comes, when none may work*.” The infinite love and wisdom and mercy of such teaching cannot be exceeded, and must not be trifled with in the very least degree; but the *caution* attached to that teaching is of grand and terrible importance, and may not, must not, be cast aside for a moment. As night may spread her foul shadow over the fairest soul, so may darkness at last invade, spread over, and destroy the brightest and fairest intellect. But the greatest of all teachers warns us, that *He alone* can decide when this night has sunk down on any human being, and the time for possibility of exertion and escape is past and gone.

It is for us, therefore, whose great and noble work is to teach, never to regard any one case as desperate or hopeless. While there is life, there is hope—be it never so small. The last flickering ray

of right and good shame *is not* yet dead : it was placed in the little child's heart by One who is mightier and wiser than all, and it may not be easily quenched for ever. Wisely, and gently, and tenderly therefore, strive to keep it alive : but one single breath of genial air may rouse it to a flame of life and light.

3. The first part of our query is therefore disposed of. But you say, *How* may this be done, if it is possible ?

4. Consider your question in the fulness of all its bearings. It may include *ten thousand* cases—differing in nature, degree, and cause. Can any one explanation possibly apply to all or half—nay, to any two—of these ?

If there be any such explanation, I do not in the least regret its being out of my power to offer it. If I dared pretend to any such Pinnock-like omniscience, I should be deceiving myself, and those whom I have the privilege of addressing, most grievously and sadly. We can, in truth, but treat the question as we have treated all such, and apply to it only such general laws and principles as the nature of true method will admit. Let us express these in the briefest and simplest form, by way of hints and cautions. We *must* assume that—

- (a) True shame, or self-respect, or what you call (in No. 3) honour, is never *wholly* dead in a child's heart.
- (b) Never so far gone as to be utterly beyond the reach of all possible means of recovery.
- (c) As even the best and wisest of us may fall into error, or fail in due and diligent discharge of duty, or search for truth ; so also the worst and weakest may possibly rise and repent, and toil aright and bear goodly fruit.
- (d) The sense of honour may indeed appear dead, when it does but sleep ; frozen, perchance, into coldness and apathy by long neglect, while a spark of vitality still lingers in the perishing frame.

Even "*The Prodigal*" came to himself.

- (e) The same great law rules both the things of spirit and of mind ; for time and for eternity.
- (f) Ever therefore take it for granted, that self-respect still lives in the heart of a culprit, and you will find that your appeal will ever meet with some echo of true shame yet lingering, even in the wayward and truant little one, who has so often and so grievously neglected your sage counsels, your

eloquent and brilliant lectures, and defied alike your words of anger, reason, and love.

"*Arnold*" of Rugby was one of the greatest and most successful of modern teachers. "*We cannot tell Arnold a lie,*" said one of his pupils; "*he always believes a fellow.*"

This "*always believing a fellow*;" this constant readiness to make the best of a criminal, to search eagerly for some one quality of right and good in the midst of much that may be vicious—to indict him for some last, lingering remnant of virtue—to convict on this, and so lead the prisoner back to that wisdom, whose ways are pleasantness and whose paths are peace—was one great secret of his success.

The principle involved in that secret is of easy and universal application; and is quite consistent with the most unflinching justice, and the sharpest punishment of true guilt.

5. How far good or advisable is the system of rewards and punishments?

This is a question of almost equal importance, though its general solution is one of far less difficulty. The system of rewards and punishments has during the progress of education found, from time to time, both foes and partisans of the most unwearied fervour. It has been lauded to the skies, and condemned to the lowest depths which strong adjectives could express. In some cases it has been found to produce vanity, conceit, pertness, want of right feeling in the toil of learning, and utter lack of appreciation of its best and truest fruit. In other cases, all these sad effects have been reversed. Instead of conceit, pertness, and vanity, want of real love for work, and false appreciation of its fruits—we hear of readiness, diligence, love of information, gratitude and respect to the teacher, just and due fear of punishment, honest, open, and manly preference of right to wrong, and no undue thirst for the rewards themselves, valued *per se*.

Trustworthy authorities—of experience—speak to us on either side. Which are to be believed?

We are inclined to think that truth lies with neither extreme; but, as usual, in a midway path. Entire banishment of, and exclusive reliance on, rewards and punishments are both equally unsafe. If Master Tommy can never be saved from error without recourse to the rod—or Miss Emily never be led into the path

of true diligence and mastery over self without positive, tangible bribe—the system pursued must be radically vicious, and will surely bear naught but corrupt fruit.

But we must take higher ground ; for in this, as in every other point connected with education, there is always an appeal to man's spiritual nature, and the general laws ordained by God for its life and well-being. We must assume that He, who is all-wise as well as all-good, rules the universe of created things by laws at once just, righteous, and perfect. *Is there then, in His dealing with His creatures, any trace of a law at all analogous to that of rewards and punishments ?*

To this query the answer is unmistakably plain. It is written explicitly or implicitly throughout Scripture. The law is, that as man sows in things of the body and of the spirit, even so he reaps ; that he is ever sowing, either for good or for ill, and to some degree ever reaping, though the *full* harvest is still future ; that a good tree cannot bring forth evil fruit, nor a corrupt tree good fruit. He is also taught that every action, of omission or of commission, not only bears with it, or contains in it, a just and necessary fruit as a part of itself, but that it will as certainly bear other, perhaps more apparent, more living, or more deadly fruit. A system, in fact, clearly answering to what we call rewards and punishments is plainly to be traced throughout God's dealing with his creatures, *in the education of their souls*, for which they were created and placed on earth.

Ergo—*The principle of rewards and punishments must be regarded as a right and just one.* Its whole value must depend on its being rightly and duly understood and applied. If carried to excess in either direction, the failure is obvious, swift, and most natural.

The boy who traverses the dreary wilderness of grammar *only* by dint of being beaten through it may indeed conjugate the verb *amo*, *I love* ; but it will most surely be to him, sooner or later, *odi*, *I hate*. While the girl who is bribed into propriety, or stimulated to exertion by fulsome praise or the intrinsic value of rewards, may say with her lips, according to poor dear Lindley Murray, "*modesty is a quality which highly adorns a woman*," while her heart is ruled and her life guided by a spirit of immodest conceit and vanity. The pupils of a wise teacher, whose mind is of manly and healthy Christian tone, and who is excessive neither in indulgent rewards or severe punishments, are always open to impressions of the deepest

and most lasting kind at his hands. They value a word of honest praise, or a token or mark of his approval, in a noble and manly way, free alike from vanity or conceit; while they fear a word of anger or disapproval, far more of punishment, in a way equally noble and Christian, alike free from weakness or dread of mere pain.

But you may reply, This may sound well and true enough as a theory, but is it a possible one; and, if so, how is it to be carried out?

To which inquiry, as to all other such inquiries, we can but reply in a general way, by a few hints and cautions, which, if rightly studied, may aid the student of the art of teaching in thinking out, and framing for herself, a theory and scheme for rewarding and punishing her pupils, fitted alike to the real necessities of the case, of which, be it remembered, she alone can be truly a judge. In the noble and Christian task of teaching, as in all other noble and manly toil, success and failure must ever be the result of individual labour or neglect. If A. be building the edifice—be it great or small, in the valley or on the mountain side—B. or C., or D. or F., or any other possible letter, may bring for her the slate or marble from the quarry; but with her own hands must the stone be hewed, and by her own exertion be raised to its place as corner stone, pinnacle, or foundation. And upon her own individual patience, diligence, and love, far more than mere skill, will her success depend.

1. No true success in teaching may ever be attained without love for the work, and affection between the master and disciple.

With this preface let us put roughly together a few hints and cautions concerning punishment and reward, from which, if duly considered, some true and useful principles may be drawn.

2. No scheme, however wise or profound, will be equally useful or practicable in all cases. And from denial of this position has in a measure arisen the tremendous difference of opinion on the subject before us.
3. Industry, patience, and good-will in the work are fit objects for reward, rather than mere brilliancy or abundance of information; even as sloth, impatience, and scorn of toil are fitter reasons for rebuke or punishment than mere lack of knowledge, dulness, or stupidity.
4. In a class, or with many pupils, the stimulus of reward and

punishment will need to be more decisive, prompt, and marked, than when dealing with but one or two scholars.

5. Emulation, when within due and fair and kindly bounds, will be productive of good ; but, when excessive, becomes bitter and vicious.
6. If a word of simple, unaffected praise be never bestowed but when really deserved, its value will be increased tenfold. "*And a word of praise,*" says Ascham, "*how good a whetstone is it to a good wit !*"
7. Your pupils are God's children. You have to consider, not only *what* they do, but *how* they do it. The *end* will not justify the *means*, whether it be a reward or a penalty. Take care, therefore, that both be just.
8. Let a right exercise of the mental powers be ever believed to bring necessarily with it *its own reward*, as the due use of any of God's gifts assuredly will ; as surely also as a neglect or prostitution of them will produce failure and ruin.
9. Right habits cannot be *founded* by rewards alone. You must sow a better seed than mere desire of possession, or thirst for excellence over others. The reward may serve to strengthen the habit, if good, as punishment may tend to check it, if evil.
10. Both rewards and punishments cannot be regarded otherwise than as *medicines*—necessary for the sick, or at least those not in health.
11. Both, therefore, to be of real service, must be used sparingly and with judgment.
12. If ignorantly administered, they may be as drugs are in the hands of a quack—a sovereign remedy may become a poison, and poison itself be fraught with a double fatality.
13. Punishments influenced by the least passion must fail of producing any good ; while rewards influenced by partiality must actually produce harm.
14. The force of example for good or for evil is scarcely to be exaggerated. As children are themselves punished or rewarded, in the very same spirit will they deal with their companions.
15. Continual reward enervates, as constant punishment may harden, the best natures.

16. No punishment is just which hits the sinner harder than the sin.

Lastly—No system of rewards or punishments can possibly be productive of the least good which does not mainly appeal to a higher motive than mere love of distinction, or dread of disgrace, in human eyes. All our scholars are children of the one same Father and Teacher of all; from Him alone comes the true reward, every good gift and perfect gift being from above; His punishment is that which is to be dreaded. To Him must all work be done, to Him neglected. He will, in Love, most surely and justly judge.

BOTANY.—INTRODUCTION.

IN presenting our readers with a series of papers on this highly-interesting subject, we do not presume to give them information different from that which may be obtained in the numerous popular works on Botany. Our endeavour is to gratify a large and influential number of our subscribers by suggesting plans for rendering the science attractive as well as intelligible to the young. As a person with a large library is not necessarily a scholar, so a profound scholar is not necessarily a good teacher; nevertheless a large library is particularly useful to a scholar, and sound and extensive learning is eminently useful to a good teacher. In Botany, as in every other school-subject, we have known teachers with a mere smattering of information to give lessons interesting, not only to the children, but also to visitors who had extensive knowledge of the subject; whilst on the other hand, teachers who have been thoroughly well grounded in the subject have signally failed. It appears to us that there is no lack of school-books written simply and concisely, but this is by no means *all* that a teacher requires. The grand point is, for a teacher to be able to adapt the lesson to the capacities of the pupils. What experienced teacher has not perceived that sometimes an illustration—a word—ay, even a *look*—which has arrested the attention of the careless and obtuse has appeared to be beyond the comprehension of the attentive and sharp-witted? Every experienced teacher can testify that the art of questioning is not so easy as many are apt to imagine, neither is it of secondary importance. It requires no extraordinary amount of teaching-tact to commence a lesson on botany by asking “What is Botany?” We venture to assert that out of any ten teachers, taken promiscuously from mere routine schools, nine would commence the lesson with “What is Botany?” or, “I am about to give you a lesson on botany; and I hope that you will pay great attention, because—*et cetera*. What effect have such beginnings? Generally, they awaken a momentary interest—an interest, but not in the subject; the

pupils attend to the *exordium*, because they desire to know what new school-burden is to be imposed upon them; and the teacher, who fancies that a hold may be obtained on pupils' minds by portraying in glowing terms the advantages to be derived by studying botany, will be sadly disappointed: it is well, occasionally, to point out to children the positive—or probable—utility of any particular study in which the teacher desires them to make progress; to *some* it may be an incentive to perseverance, but, generally speaking, it is much better to get the pupils to take an interest in the lessons *con amore*, let the subject be what it may. If pupils do not place implicit confidence in the teacher, very little good will be attained; if they *do*, they will consider any subject brought before them by the teacher as worth their attention and designed for their benefit.

We would strongly recommend the teacher to be particularly careful to introduce any new subject of school-study in as pleasing a manner as possible. It is a trite remark, that "first impressions are generally lasting;" but, with reference to the introduction of a subject to children, it almost deserves to be accounted an educational axiom.

Let us suppose a teacher about to introduce the subject of Botany to a class of young ladies, we would say to her, In the first place see that your class be well arranged, and that every facility be afforded to the pupils for profiting by the lesson.

In some schools the pupils during a class-lesson stand so as to form a semicircle, in others they sit so as to form three-fourths of a square, in others they sit or stand on each side of a long desk or table. The plan which we prefer is, that the pupils be *seated* comfortably on each side of a desk or long table; the plan of having parallel desks, such as are now to be seen in good elementary schools, would be a decided improvement in large establishments for either ladies or gentlemen. Let each pupil be provided with a slate and pencil, good pens, well-filtered ink, a note-book and a black-lead pencil. Care should be taken that both slate pencils and black-lead pencils are *well* pointed—that is to say, that they have *strong* points, such as are not likely to break easily; inattention to such little matters often causes great interruption in a class. It is well to encourage the pupils to bring several pointed pencils in case of one breaking. The teacher should stand at the head of the desk, and should be provided with an easel, and black-board or class slate, and prepared chalk such as is used for crayon drawing. We recommend the teacher to have the chalk encased in *paper*: this may be done by gumming or pasting paper neatly round it. It will be found preferable to a porte-crayon in many respects for such purposes.

Be careful to have your lesson well prepared; do not trust to your memory too much, however good it may be, or however proficient you may be in your subject. Short notes well arranged will be of very great service to you, and will encourage your pupils to follow your example.

Do not teach from a *printed* book—it has a discouraging influence upon the minds of the children ; they imagine that if what you wish *them* to learn were so easily acquired, you would not need the assistance of a book. If you have a really good manual, or book of reference, or one from which you may read an interesting passage, it is well to bring it with you—possibly you may require it ; but rather do not bring it, than refer to it too frequently.

Regard lessons in botany as *object lessons*—not as lessons on an abstract subject, such as grammar or logic.

Always bear in mind that the aim of object lessons is to render the perceptive faculties subservient to the reflective faculties, and you will necessarily see the importance of developing the faculty of *attention* as much as possible. Of the nature, property, and advantages of attention, we shall not on this occasion dilate ; suffice it to observe, that there is a very common but very erroneous notion prevalent amongst teachers, that when children sit still and fix their eyes on the teacher they are attentive. Those who think thus have yet much to learn. We have, during a school-lesson, seen one child sit more like an image than an animated—much less an intellectual—being : we have known that the child had excellent capacity, and we have had abundant evidence that attention does not consist in sitting, or standing still, and looking steadfastly. Again, we have seen a child, during a lesson, appear *fidgetty* (the word so often misused by teachers)—not only fingers and hands, shoulders and head and feet in motion ; but eyes, nose, mouth, and even the muscles of the face, manifested a restlessness which, although frequently accounted *inattention*, is in many cases the result of attention, and something more—of which, however, we shall not now speak.

Let it not be supposed that we are indifferent with regard to the deportment of pupils during a lesson, for we think that a teacher cannot be over-scrupulous in the matter. Neither do we wish to volunteer as apologists for *every* restless child ; it requires no small share of observation and discrimination to decide how far such a child is blameable, and how the case should be dealt with. We are well aware how annoying it is to a teacher to see restlessness in an attentive child, much less in an inattentive one, and that if even a teacher is convinced that the restlessness of a pupil arises from physical or metaphysical (or both) causes, the influence in the class is not the less to be feared, nor are the *judicious* exertions of the teacher to correct it to be abated.

Observations such as this will apply to *every* school study ; some of our readers will perhaps therefore regard them as *immediately* irrelevant to the subject before us—BOTANY. Our reply is, “ We write for practical teachers—mothers as well as governesses, fathers and Christian ministers as well as female educators.” We purpose to submit to teachers a series of *Lessons* on Botany ; and we are convinced, that however carefully they

may be prepared, they will fail to interest or instruct unless they are given in such a manner as observation and experience have proved to be preferable to the usual methods.

Many teachers, especially young inexperienced ones and those whose experience is of the Georgian era, will exclaim, "Oh, *we* know all this; *we* make it an invariable rule"—*and so on*. To these we beg to say, "Ladies, we are truly glad to hear it; go on, and prosper." To those who are experienced, if not in the art, at least in the difficulties, of teaching—to those who know how valuable a mere suggestion may sometimes prove—we need not apologize. The art of educating is still but imperfectly understood. That sound educational principles have of late years been satisfactorily demonstrated, we readily admit; but we have not yet met with a really good teacher who has not lamented the many difficulties, in the way of discovering the best methods of teaching, upon principles to which experienced educators cordially assent. But to return.

As we have already observed, a lesson on Botany should in all cases be deemed an *object lesson*. The object should be placed before the pupils. Let it not be thought that because they are familiar with the appearance of plants it is sufficient to tell them, or to teach them to say, that "a plant is formed of several parts, as roots, leaves," &c. Let them *see* the object on which the lesson is given: let them examine it; and *lead them* to tell you more about it than a *hum-drum* teacher would tell them. *In addition* to the objects themselves, place good models or diagrams before your pupils. Well-coloured EDUCATIONAL PRINTS are not appreciated, as they should be, by teachers. In some school-rooms and nurseries we have seen excellent coloured prints hung with great taste on the walls. So far, *well*. Any child of ordinary intellect would know an elephant at first sight, merely from the fact of a representation of one, with the word "*Elephant*" printed under it, being familiar to his sense of sight. No *verbal* description would be of such service. But what teacher need be told that any one who knows nothing of the nature and uses of the common objects with which he is surrounded, is—however familiar he may be with their *appearance*—in a state of dangerous ignorance? It is not sufficient to familiarize children with the *appearance* of objects, any more than it is sufficient to compel them to commit to memory texts of Holy Scripture; but, on the other hand, *any* object lesson would be worse than useless if those to whom it is given are left in ignorance of the *appearance* of the object described. Some teachers maintain that it shows greater ability on the part of the teacher, and secures greater attention on the part of the children, to let them *see* the *appearance* of the object *by* the description given. The idea is simply ridiculous; for every teacher is aware that those who give what *they* term object lessons, without exhibiting the objects or representations of them, invariably refer to other objects with which the children are well acquainted; so that, in

point of fact, they do, in a very awkward and inefficient manner, what they find fault with others doing easily and well. Those who wish to teach botany as it should be taught, should procure as great a variety of specimens as possible; and, in addition, a good supply of the best educational prints. To pupils who are advanced in drawing, they will prove specially attractive; to younger pupils, they will prove amusing; to both seniors and juniors, they will be instructive.

Before we conclude these introductory remarks, we would say a few words on *nomenclature*. Here is a rock on which many split. The absurdity of making children repeat, *à la perroquet*, such terms as "phytology," "morphology," and "teratology," and to suppose that because they can "*give the meaning*" they fully comprehend it, must be apparent to all who really know what *teaching* is.

Never introduce a new word to your pupils until they *feel* and evidence that they require it; and remember, that unless you *lead* them to discover that they want a word, you are at fault.

We shall in our "Lessons on Botany" endeavour to show how the evils to which we have alluded may be avoided, and how the advantages which we have pointed out may be achieved. We shall give illustrations with each lesson.

MNEMOCHRONICS.

WE regret that want of space compels us to omit the interesting notices of the months, and of the remarkable days. It should be borne in mind that we transcribe from the manuscript of an incomplete work,* the author of which will feel obliged by contributions and corrections, which may be addressed to him at our Publishers.

ANNIVERSARIES IN FEBRUARY.

FEBRUARY 1ST. (1856, Friday.)

Roman Catholic Saints: Ignatius; Pionius; Bridget (or Bride); Kinnia; Sigebert (King) II.

1394. At a masquerade in Paris, four noblemen were burnt to death, and the king, Charles VI., narrowly escaped the same fate.

1444. St. Paul's steeple set on fire by lightning, and quenched, it is said, by vinegar.

1547. The will of Henry VIII. opened.

1587. The death warrant of Mary Queen of Scots signed by Queen Elizabeth.

1608. New River begun by Sir Hugh Middleton.

1649. Charles I. brought a second time before his judges.

1660. An order for the soldiers in, and about, London to march out, to make room for Monk's army.

1666. Charles II. and the Duke of York came to Whitehall, and received the compliments of the City on their return.

1691. Archbishop Sancroft and the non-juring bishops deprived.

1713. Charles XII. of Sweden wounded and taken prisoner in the Turkish dominions.

1720. The church of St. Mary-le-Strand consecrated.

1720. The proposals of the South Sea Company accepted by the House of Commons.

1723. The Commons resolved that the scheme of a lottery, to be carried on in

* See January number.

London and drawn in Hamburg, in the king's German dominion, was an infamous and fraudulent undertaking.

1733. Frederick Augustus I. (of Poland) died.

1737. Parliament opened by Commission.

1739. Convention with Spain announced by George II.

1743. The employing of German mercenaries approved by a vote of the House of Lords.

1747. Broughton, the champion of England, proposed to open a "boxing academy" at his house in the Haymarket.

1773. Duel in Marylebone fields between Lords Townsend and Bellamont. The latter was wounded.

1775. Lord Chatham unsuccessfully renewed his motion for the settlement of the American differences.

1781. A motion of censure on the appointment of Sir Hugh Pellissier to the governorship of Greenwich Hospital negatived.

1783. Orders to disband the militia.

1788. Court of Common Council resolved to petition for the abolition of slavery.

1793. William Aiton (Author of *Hortus Kewensis*) died.

1793. The French Convention declared war against England and Holland.

1796. A stone thrown into the carriage of George III., on his return from Drury Lane Theatre. It struck the Queen.

1797. Mantua surrendered to the French.

1797. Col. Frederick, son of Theodore, ex-King of Corsica, shot himself in the west porch of Westminster Abbey.

1803. The Protestant churches at Paris organized by the French Government.

1805. "Abergavenny," East Indiaman, lost off Weymouth. 300 lives lost; property damaged, 200,000*l*.

1810. Seville surrendered to the French.

1812. Restrictions on the Prince Regent ceased.

1813. Louis XVIII. issued an address, calling on the French nation to throw off the yoke of the usurper (Napoleon).

1814. Battle of Rothiere.

1816. Parliament opened by Commission. Mr. Brand's amendment negatived by 90 to 23.

1819. An experiment at Portsmouth to make ropes of New Zealand grass. *Results promising.*

1820. A bulletin announced the indisposition of George III. (*see* 12th).

1824. Rev. Sir Henry Bate Dudley died (originator of the "Morning Post" and "Morning Herald").

1827. Lord Chancellor Eldon delivered

judgment in the cause, *Wellesley v. Duke of Beaufort*.

1828. The Grand Master of the University of Paris first charged with the superintendence of popular education.

1831. At the anniversary meeting of the Birmingham Political Union, Mr. Attwood stated that the Union had on its books 9000 individuals, paying from 2*s*. to 2*l*. 2*s*. each.

1834. Lord Brudenell dismissed from his Majesty's service, for bringing a false charge against Capt. Wathen of the 15th Hussars. The court-martial on Capt. Wathen lasted 18 days.

FEBRUARY 2ND. (1856, Saturday. *Candlemas Day*.)

Roman Catholic Saint: Laurence (Archbp. of Canterbury).

1141. Stephen taken prisoner by Maud's army, and imprisoned in Gloucester jail.

1215. John ordered the sheriffs to assemble the freemen of the several counties, and tender to them the oath of allegiance. He took the cross, and vowed to wage war against the infidels.

1300. Jubilee instituted by Pope Boniface VIII.

1327. Edward III. received the order of knighthood from the hands of the Earl of Lancaster.

1399. John of Gaunt died, and was buried in St. Paul's. The estates of his son, the Duke of Hereford, were seized by the King.

The King embarked for Ireland. He was attended by the sons of the Duke of Lancaster by his third wife, and by those of the late Duke of Gloucester.

1461. Edward, Earl of March, engaged the King's forces under the Earl of Pembroke, and routed them at Mortimer's Cross, near Ludlow. 3800 of their men were killed, and Owen Tudor was taken prisoner and beheaded.

1529. Castiglione died. (Painter.)

1552. A King-at-arms appointed for Ireland.

1554. Queen Mary made a spirited address to the citizens at Guildhall.

1626. Charles I. crowned at Westminster.

1685. Charles II. seized with a fit of apoplexy.

1689. The Lords vainly endeavoured to alter the resolution of the Commons with reference to the abdication of the King.

1711. The Commons complained of the frauds of the brewers who supplied the navy.

1721. The Lords resolved that the South Sea Directors, declaring 30*l*. per cent. dividend for the half year ending at

Christmas, and 50*l.* per cent. per annum for twelve years after, was a villainous artifice to delude and defraud his Majesty's good subjects.

1725. Peter the Great (of Russia) died.

1742. Sir Robert Walpole resolved not to sit again in the House of Commons.

1745. The negro plot in Jamaica discovered by a nurse, a faithful negress.

1752. The Spitalfields weavers petition that the Court mourning may be shortened. Granted.

1768. Irish parliaments limited to 8 yrs.

1769. (Qy. 3rd.) Mr. Wilkes expelled from the House of Commons by a majority of 219 to 137.

1770. Forty-eight peers made a public declaration of their intention to try to obtain a better system of parliamentary election.

1779. Elizabeth Woodcock, a young woman returning from Impington to Cambridge, was overtaken by a snow storm. She fell from fatigue and was covered with the snow, in which she continued until discovered by a farmer, eight days afterwards. Her life was saved, but she lost her feet by mortification.

1779. Riots in Scotland, in consequence of the mob being incited against Roman Catholics.

1780. Great "retrenchment" meeting in Westminster. Mr. Fox presided.

1781. Admiral Rodney took from the Dutch the island of St. Eustatia, with other booty, valued at 3,000,000*l.*

1783. Charles Frederick, Grand Duke of Saxe-Weimar-Eisenach, born.

1784. Parliamentary meeting at St. Albans.

1793. An order of Council, directing all aliens to reside within 50 miles of Cornhill and 10 miles distant from the seacoasts and dockyards.

1794. Double taxation of Roman Catholics abolished.

1797. Mantua capitulated to the French.

1799. Rome taken by the French.

1801. Parliament opened by George III.

1803. Fire in Falcon Court, Fleet Street. Property to the amount of 80,000*l.* destroyed.

1807. Monte Video taken by the English under Sir Samuel Auchmuty.

1824. The ship "Fame" burnt. (Sir Stamford Raffles' papers, &c., destroyed.)

1829. York Cathedral fired by Jonathan Martin, a lunatic.

1830. The house of Lord Rendlesham, Suffolk, burnt down.

1831. Accession of Pope Gregory XVI.

1834. General Romarino's irruption into Savoy.

1837. Anti-church rate agitation. A numerous meeting at the "Crown and Anchor," to petition Parliament on the subject.

FEBRUARY 3RD. (1856,
Sunday, QUINQUAGESIMA.)

Roman Catholic Saints: Blase (Obs. at Bradford); Ancharius; Werebuge (Chester); Margaret of England.

1537. Fitzgerald, with five of his uncles, executed.

1552. Peter Duchatel, Bp. of Orleans and Grand Almoner of France, died of apoplexy while in the act of preaching before Francis I.

1709. A third Secretary of State appointed (for North Britain).

1721. Mr. Knight, cashier to the South Sea Company, stopped by an order from the Marquis de Prie, and committed to Antwerp Castle.

1722. Discontent in the House of Peers in consequence of the Lord Chancellor being two hours late.

1732. The "Charitable Corporation" fraud exposed.

1738. Sir Thomas Lombe died. (Silk mill.)

1742. Parliament adjourned to the 18th.

1744. The East India Company resolved to lend the government 1,000,000*l.* at 3*l.* per cent. as an equivalent for prolonging their charter 14 years.

Viscount Netterville tried by his peers at Dublin for murder, and acquitted.

1766. Gibraltar nearly destroyed by a storm.

1770. A riot at Chirk to oppose the militiamen.

1775. The King of Denmark permitted his subjects to trade to the East Indies.

1777. H. Kelly died. (Editor of "The Babbler.")

1782. Fire at Kingston, Jamaica. Property to the amount of 500,000*l.* destroyed.

1789. The Regency Bill introduced by Mr. Pitt.

1790. Mr. Walter, of "The Times," brought from Newgate, and fined 100*l.* for a libel on the Prince of Wales, and 100*l.* for a libel on the Duke of Clarence.

1794. Sixteen persons crushed to death in endeavouring to gain admission to the Haymarket Theatre.

1806. The Commons unanimously vote 40,000*l.* for the payment of Mr. Pitt's debts.

1808. Grand debate in the Commons on the Danish expedition.

1814. The British ship "Majestic" captured the French frigate "Terpsichore."

1815. The young Duke of Dorset killed

by the falling of his horse whilst hunting in Killarney.

1817. The "*Green Bag*" excitement commenced by a royal message to the Parliament respecting combinations dangerous to public peace.

1821. Mrs. Carlile imprisoned in Dorchester jail for an alleged libel.

1822. James Fletcher died, aged 21. (Author of the "*History of Poland*.")

1825. Parliament opened by Commission.

1831. Parliament re-assembled. The Reform Bill announced.

The Duke of Nemours elected King of Belgium. Louis Philippe refused his oath, and the election became void.

1832. Crabbe died.

1835. Ecclesiastical Commission appointed.

1836. Silver fourpenny-pieces issued.

1837. Four hundred delegates went in procession to Lord Melbourne, in Downing Street, to present a petition against church rates (*see* 2nd).

1841. Union of the Canadas.

FEBRUARY 4TH. (1856, Monday.)

Roman Catholic Saints: Andrew Corsini; Phileas; Gilbert; Jane, or Joan (Queen); Isidore (of Pelusium); Reinbert (Archbishop of Bremen); Modan (of Scotland); Joseph (of Leonissa).

211. Severus died at York.

838. King Egbert died.

1194. Richard I. released from prison.

1512. War with France.

1536. A new court for the augmentation of the King's revenue established.

Parliament met, and abolished everything relative to the Pope's power.

1555. Dr. Taylor, of Hadleigh, degraded in the Poultry Compter by Bonner.

The first Marian martyr (Rogers, Prebend of St. Paul's) burnt in Smithfield. Coaches first used in England.

1582. Parliament met.

The first paper mill set up in Dartford in Kent.

1614. The paving of Smithfield commenced.

1615. Jean Baptiste Porta died (inv. of the Camera Obscura.)

1651. The arms of the Commonwealth ordered by Parliament to be set up in all places in lieu of the royal arms.

1653. Cromwell dismissed his last parliament after it had sat only 14 days.

1660. Monk marched into London.

1674. A national fast proclaimed.

1693. George Lillo born (*see* Sept. 3rd).

1703. Discussion between the Lords and Commons respecting Exchequer account.

1721. Sir John Blount refused to be examined by the Lords with reference to the South Sea scheme. This drew censorious remarks from the Duke of Wharton. Earl Stanhope, in attempting to reply, burst a blood-vessel (*see* 5th).

1723. A reward of 100*l.* offered for discovering persons hunting in disguise in the counties of Berks and Hants. They were called "*Blacks*."

1739-40. Earthquake at Palermo.

1746. Rev. Robert Blair died. (Author of "*The Grave*.")

1773. The University of Oxford refused to follow the example of Cambridge by a modification of the 39 Articles of Religion.

Moelframmo, a volcanic mountain near Holywell, in Flintshire, threw out combustible matter.

1774. (Qy. 8th.) Condamine died.

1777. James Aitken, alias John the Painter, committed to prison (*see* Mar. 6).

1778. Lord Abingdon's motion, "That granting any aid by subscription towards the raising of troops, without the authority of Parliament, is contrary to the spirit of the constitution and the letter of the law," negatived by a large majority.

1780. A public fast day.

1784. The Earl of Effingham's resolutions against the House of Commons carried.

1787. Pompeo Battoni died. (Historic painter.) (*See* 5th.)

1794. One hundred and twenty houses destroyed by fire at Gottenburgh.

1794. A motion to assimilate the law of sedition in Scotland to that in England negatived by 226 to 31.

1795. A loan voted for the Emperor of Germany.

1798. Pope Pius VI. fled in exile from Rome.

1810. William Cavendish died. (Natural Philosopher.)

1811. A steam engine burst at Providence mill, at Shipney, near Bradford, Yorkshire. Five young persons were killed.

Four French vessels captured off Portici by the boats of the "*Cerberus*" and "*Active*."

1814. Negotiations for peace opened at Chatillon between the French and the allies.—Capitulation of Gormum to the allied Russians and Prussians.—Fair on the Thames.

1817. The price of "*Cobbett's Political Register*" reduced to 2*d.* It soon reached a weekly sale of 50,000 copies.

Mary-le-bone New Church consecrated.

1822. Will of Queen Caroline proved. Effects sworn under 20,000*l.*

1823. Parliament opened by Commission.

1824. Convention between Great Britain and Austria.

1829. Mr. Peel resigned his seat for Oxford. He was again proposed, but after a three days' election, during which 1364 voters were polled, Sir R. H. Inglis was returned by a majority of 146.

1830. Mr. Alexander, editor of the "Morning Journal," sentenced to fines and imprisonment for libels on the Duke of Wellington and his ministry.

1833. John O'Keefe (*dramatist*) died at Dublin, aged 86.

1834. Second session of the reformed parliament opened by the King in person.

1836. Parliament opened by the King in person.

FEBRUARY 5TH. (1856, SHROVE Tuesday.)

Roman Catholic Saints: Agatha; The Martyrs of Japan; The Martyrs of China; Avitus (Archbp.); Alice, or Adelaide; Abraamius (Bp. of Arbela).

[SHROVE TUESDAY.—At Crosby, a custom prevails of unmarried ladies being licensed to pull grey hairs from bachelors' heads, while the unblessed wight is enjoying (?) the pancake. The ladies—at least, the unmarried ones—when told the practice is cruel, only say, "Oh, serve them right; they ought to get married before their hair turns grey!" Of course, there is no reasoning against such an extinguishing argument as this.—*Liverpool Mercury*.]

a.c. 46. Cato killed himself.

5. The title of "Pater Patrie" given to the Emperor Augustus.

63. Herculaneum suffered by an earthquake.

1555. Dr. Taylor of Hadleigh left London for Aldham (*see* 9th).

1624. Mr. Wilberforce retires from Parliament.

1652. Order issued for cleansing the Fleet Ditch.

1665-6. First "London Gazette" published.

1673. The King and the Lord Chancellor Shaftesbury state reasons for war with Holland.

1679. Peace of Nimeguen.

1680. Benjamin Harris, convicted of publishing seditious libels, fined 500*l.*, and pilloried: also Francis Smith, and Langley Curtis, bookseller.

1683-4. Frost-fair on the Thames broken up.

1708. Battoni born (*see* 4th, 1787).

1719. The British Ambassador, Lord Stair, made his public entry into Paris.

1721. Earl Stanhope died (*see* 4th).

1746-7. Window-tax increased.

1749-50. The Palace of Munich destroyed by fire.

1751. Earthquake at Fiume in the gulf of Venice.

A reward of 1000*l.* offered for the discovery of the author, 200*l.* for each of the printers, and 50*l.* for each publisher, of a seditious paper, entitled, "Constitutional Queries."

1757. Battle of Plassey.

1758. The property of the Jesuits in Portugal sequestered.

1781. Trial of Lord George Gordon.

1782. Minorca surrendered to the English.

1783. The town of Scylla destroyed by an earthquake.

Order of St. Patrick instituted

1787. New silver coinage issued in shillings and sixpences to the amount of 75,000*l.*

1790. Dr. William Cullen died.

1793. An embargo on French vessels.

1799. Luigi Galvani died. (Galvanism.)

1804. Dr. Priestley died.

1806. The Grenville ministry formed.

1807. The Slavery Abolition Bill read a second time in the Lords; passed by 100 to 36.

1810. Guadaloupe surrendered to the British.

Malaga taken by the French.

1811. The Prince of Wales sworn in Regent during the indisposition of Geo.III.

1818. By virtue of a royal commission, to Mr. Walter Scott and others, the crown-room and chest at Edinburgh were opened. The dust of upwards of a century lay on the floor, and was six inches thick. In the chest the regalia of Scotland was found, consisting of the crown, sword of state, and sceptre. The sword was a present to James IV. from Pope Julius.

Accession of Louis, Grand Duke of Baden.

Accession of Charles XIV. of Sweden. (Marshal Bernadotte.)

1822. Ali Pasha slain, with six of his court.

Parliament opened by the King.

1823. Mrs. Wright, who had been convicted of an irreligious libel and imprisoned, brought into the King's Bench to receive further punishment for having in her defence persisted to state matters which the Court deemed offensive. Sentenced to be imprisoned in Cold Bath Fields for 18 months, to pay a fine of 100*l.*, and find security for good behaviour for five years.

1829. Parliament opened by Commission.

1833. The ship "Hibernia" burnt; 150 lives lost.

1834. Lord Althorp and Mr. Shiel ordered into the custody of the serjeant-at-arms.

FEBRUARY 6TH. (1856, Ash Wednesday.)
Roman Catholic Saints : Dorothy ; Vedast ; Amandus ; Barsanuphius.

1520. Diet at Worms.

1547. The Earl of Hertford, uncle of the King, made Protector by the executors.

1555. The merchants of Russia incorporated.

1626. The second Parliament met at Westminster.

1660. Monk addressed the Parliament.

1681. Henry Bennet, Earl of Arlington, received the site of Arlington Street, Piccadilly, from the Crown, in exchange of 34 acres in St. Martin-in-the-Fields.

1685. Charles II. died. Accession of James II.

1690. Parliament dissolved by proclamation.

1715. Treaty of peace between Spain and Portugal signed at Utrecht.

1717. The Regent of France compelled the Pretender to remove from Avignon.

1718. The infant Prince, George William, died.

1719. The Sunderland ministry formed.

The Company of Clockmakers complain to Parliament that a great number of workmen in their trade have been seduced to leave this country and settle in France.

1727. A motion in the Commons for papers tending to show that a promise had been made to restore Gibraltar negatived by 204 to 99.

1756. A public fast day. It was very devoutly observed, most places of worship were thronged, and there was an entire cessation of business. A few quakers persisted in keeping their shops open, as a protest against it, and were fined.

1758. The House of Lords ordered that the officers of the king-at-arms were to deface all ensigns of honour borne by such persons as had no legal title thereto.

1768. Stanislaus, ex-King of Poland, burnt by accident, aged 89.

1772. A petition from 250 clergymen, &c., presented to the Commons against subscribing to the 39 Articles. Rejected by 217 to 71.

1778. The independence of America acknowledged by France.

1794. The theatre at Capo d'Istria in Italy fell, and crushed the performers and the audience to death.

1798. Patriotic fund of 1,500,000*l.* raised. The proprietors of the Bank of England gave 200,000*l.*

1800. The Duke of Orleans (afterwards
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King Louis Philippe), having arrived in London from Clifton, waited on Monsieur (afterwards Louis XVIII.) to beg forgiveness for errors which he ascribed to the education and evil counsels which he had received from an intriguing woman (Madame de Genlis). Monsieur embraced the Duke, and said that he had no doubt of his sincerity.

1804. Dr. Priestley died.

1806. Sir F. Duckworth's naval victory of the French in the West Indies.

The Common Council resolve to erect a monument to Pitt in Guildhall.

1814. Chalons capitulated to the allied Russians and Prussians.

1817. Petitions for reform presented by Lord Cochrane and Sir F. Burdett.

1820. Mrs. Anne Flaxman died.

1821. George IV. visited Drury Lane Theatre for the first time since the commencement of the Regency. The Queen's name was often heard to interrupt the acclamation with which he was received.

1824. John Smith (missionary) died in the jail of Demerara. The royal pardon arrived while he was in the agonies of death.

1831. Captain Henry Foster (one of Capt. Parry's companions) drowned in the river Chagres, in Darien.

1833. Admiral Lord Exmouth died.

1834. Richard Lander, the African traveller, died of his wounds.

FEBRUARY 7TH. (1856, Thursday.)

R. C. Saints : Romnald ; Richard (King of the West Saxons) ; Theodorus (of Heraclea) ; Tresaída ; Angulus.

1403. The new Queen arrived in England, and the King received her at Westminster.

1529. Whitehall presented to Henry VIII. by a charter.

1648. Charles I. interred at Windsor.

1660. The Common Council of London refuse to pay the parliamentary assessments.

1662. Society for the Propagation of the Gospel in New England incorporated.

1673. The Commons voted the King an 18 months' assessment, of 70,000*l.* a month.

1674. The Commons objected to a standing army.

1676. Charles II. agreed to receive a yearly pension from France.

1677. Lord Chancellor Finch's mace stolen from his house in Queen Street, Lincoln's Inn Fields. The seal was under his pillow.

1680. Fire in Gray's Inn.

1685. Congratulatory addresses sent to James II. from the bishops, universities, and public companies.

1689. The *Convention* at Whitehall de-

clared the throne vacant by the abdication of James II.

1693. Trial and conviction of Robert Young for forgery and subornation of perjury.

1704. Queen Anne's bounty established.

1735. Resolved to employ 30,000 seamen.

1744. The 19 fellowships and 14 scholarships of Worcester College incorporated into one body.

1746. Several persons committed to Lancaster Gaol for collecting money for the Pretender.

1778. Conciliatory Act for treating with the American Colonies (see April 13, 1778).

1785. Daring robbery at the house of Mrs. Abercrombie, in Charlotte Street, Rathbone Place. The mob tamely suffered the seven ruffians to escape with their booty.

1787. About 8000 shopkeepers in London petitioned for the repeal of the shop tax.

Sheridan delivered one of his most brilliant orations on the charge against Warren Hastings. It lasted five hours and a half. The first instance of approbation being expressed in Parliament by clapping the hands.

1788. Captain Philip Governor of New South Wales.

1802. Margate hoy wrecked on the Recluse Sands. 23 lives lost.

1803. Bank Restriction Act brought before Parliament.

1806. Lord Erskine Chancellor (see March 25).

1807. Battle of Eylau.

1810. Capt. Lake dismissed from the Royal Navy for putting a seaman ashore on the desolate island of Sombbrero.

1811. Mr. Finnerty condemned to 18 months' imprisonment in Lincoln Gaol for a libel charging Lord Castlereagh with cruelty in Ireland.

1812. Naval fight off the coast of Africa between an English and a French vessel.

1814. Mary Anne Clark sentenced to nine months' imprisonment for a libel on the Irish Chancellor of the Exchequer.

1817. To the public exigencies the Regent surrendered 50,000*l.* per annum; Marquis Camden generously gave up the fees of his tellership of the exchequer, 13,000*l.*, reserving only the salary of 2700*l.*; Mr. Ponsonby resigned his pension as late Lord Chancellor in Ireland.

1818. A meeting at the Freemasons' Tavern to raise a fund for building additional churches in the metropolis. The Archbishop of Canterbury presided. Nearly all the bishops and 25 lay peers were present.

1823. Mrs. Radcliffe died.

1828. Rev. Robert Taylor sentenced to a year's imprisonment for a blasphemous libel.

Mr. H. Brougham, in a speech which occupied above six hours, called the attention of the House of Commons to the imperfect state of the law.

1831. The New Testament presented to William IV. at Brighton, printed in gold, on porcelain paper, and for the first time successfully executed on both sides.

1833. Alderman Waithman died.

T. H. Goldsmid, Esq. called to the bar by the Society of Lincoln's Inn. He was the first Jew that entered the profession.

1835. Joseph Ady sentenced to seven years' transportation.

1837. The action, *Stockdale v. Hansard*, tried in the Court of King's Bench.

1841. Camberwell Old Church destroyed by fire.

1844. Dover Railway opened all the way.

1845. William Lloyd broke the Portland vase.

FEBRUARY 8TH. (1856, Friday.)

R. C. Saints: John (of Matha); Stephen (of Grandmont); Paul (of Verdun); Cluthman.

1340. Edward III. published a declaration addressed to the French and a manifesto against Philip, whom he styled only the Earl of Valois.

1575. The Princes of Orange and the provinces of Holland and Zealand offered to accept Elizabeth for their sovereign, but she refused.

Parliament met. They again urged the Queen to marry, which she refused to do.

1587. Mary Queen of Scots beheaded.

1612. Samuel Butler born.

1654. Cromwell went in regal state to a banquet in the City, and knighted the Lord Mayor, Vyner.

1667. Parliament prorogued by Charles II., after the bill of supply (1,800,000*l.*), the bill for rebuilding the City, &c. were passed.

1671. Richard Pendrell died (guide of Charles II. after the Battle of Worcester).

1700. A proclamation for banishing all Popish priests and Jesuits, and another for putting the law in execution against Papists and other disaffected persons.

1717. Lord Lansdowne discharged out of the Tower.

1721. Lord Viscount Townshend made Secretary of State in the room of Stanhope (see 5th).

1739. A copy of the Spanish convention of Pardo laid before the House of Lords.

1742. Sir Robert Walpole created Earl

of Orford, with a pension of 4000*l.* per annum.

1753. Earthquake in London.

1756. One hundred and sixty houses destroyed by a fire in Bridge Town, Barbadoes.

1763. Four thousand Christian slaves at Algiers rose against their guards to massacre them.

1772. Princess Augusta of Wales died (mother of George III.).

1774. M. de Condamine died. (Geogr.)

1780. Sir George Saville presented the York petition.

1793. The Empress of Russia interdicted all intercourse between her subjects and France.

1797. President Adams elected.

1800. President Madison elected.

1816. Several Laplanders arrived in London with game, in fine preservation, after travelling 1000 miles.

1817. Francis Horner died.

The subscription for the widows and children of the privates who fell at Waterloo amounted to nearly half a million.

1820. Sir Vicary Gibbs died.

1821. Sir Francis Burdett fined 2000*l.* and imprisonment for three months.

FEBRUARY 9TH. (1856, Saturday.)

R. C. Saints: Apollonia; Nicephorus; Theilian; Ansbart; Attracta, or Tarahata; Herard, or Eberhard.

1421. Henry V. arrived in England with his Queen. She was crowned at Westminster.

1555. Dr. Rowland Taylor burnt on Aldham Common, near Hadleigh.

Bp. Hooper burnt before the door of his cathedral at Gloucester.

1567. (Qy. 10th.) Lord Darnley murdered.

1660. Parliament ordered Monk to destroy the City gates and pull up their posts and chains. He obeyed.

1666. The courts of justice held again at Westminster.

1671. Lord Lucas made a speech before Charles II. with reference to the subsidies. It was published, and ordered to be burnt by the hangman.

1685. A proclamation for continuing the collection of the customs and excise, which had legally expired on the death of Charles II.

1687. The University of Cambridge refuse the degree of M.A. to Alban Francis, a Benedictine monk.

1700. D. Bernoulli born.

1712. Royal assent given to the Act of Settlement, the Act of Toleration to Dissenters, and the Act relative to the naturalization of Protestant foreigners.

1716. The six impeached lords condemned.

1718. A proclamation for putting in force the laws against unlawful clubs and combinations.

1760. Arcot surrendered to the English.

1765. The perukemakers, being in great distress from the employment of foreigners and many people wearing their own hair, petition the King for relief. Several of them who attended gave such offence by their inconsistency in wearing their own hair, that they had it cut off by the populace.

1770. Splendid civic entertainment at the Mansion House.

Spanish fleet destroyed off Toulon.

1779 Dr. Boyce died. (Composer.)

1785. Samuel Wale died. (Perspective.)

1790. Mr. Burke, in supporting a reduction of the peace establishment, said he considered France as not politically existing, and that she was *expunged* out of the system of Europe.

1795. Earl Abingdon committed to the King's Bench Prison for publishing a libel on Mr. Sermon, an attorney.

1801. Treaty of Luneville, between Austria and France.

Peace between Austria and France.

1811. Dr. Nevil Maskelyne died (Astronomer Royal for 46 years).

1815. Rev. Claudius Buchanan died (author of "Asiatic Christian's Present").

Parliamentary session began.

1816. Mr. Brougham introduced the subject of the Holy Alliance.

1820. The Duke of Sussex had an interview of fraternal reconciliation with George IV.

1830. Public meeting at Sydney to petition Parliament for a legislative assembly and trial by jury.

1831. A meeting of the subscribers for erecting a monument to John Locke. The subscription (open since 1806) amounted to only 846*l.*, which being insufficient for one in St. Paul's or Westminster Abbey, it was resolved to erect one in the London University.

1835. New Parliament met. A larger assemblage of members than had ever before met.

1836. Lord John Russell introduced the Commutation of Tithes Act.

FEBRUARY 10TH. (1856, Quadragesima Sunday.)

R. C. Saints: Scholastica; Coteris; William of Maleval; Erlulph (Scotch bishop).

1434. The 13 weeks' frost broke up (see Nov. 24th).

1611. Arabella Stuart privately married to a son of Lord Beauchamp.

1611. The Charter House founded by Thomas Sutton.

1652. Admiral Blake captured 11 Dutch men-of-war and 30 merchant ships.

1666. War declared against France.

1670. Congreve born.

1673. Resolved, by a majority of 168 to 116, that "penal statutes in matters ecclesiastical cannot be suspended but by Act of Parliament."

1679. Green, Barry, and Hill convicted, on the contradictory evidence of Bedloe and France, of the murder of Sir Edmund-bury Godfrey (*see* 21st).

1686. Dugdale died.

1701. Parliament met. Mr. Harley chosen Speaker.

1706. Dr. Benjamin Hoadley born.

1730. Pope Benedict XIII. died.

1731. The subsidy of 25,000*l.* per annum paid to the Duke of Wolfenbattel came under debate. Continued.

The number of attorneys stated to be above 4000.

1746. The rebel prisoners taken at Carlisle brought to London. The populace pelted them with dirt.

1755. Montesquieu died.

1759. (Qy. 61.) Fishmongers' Hall burnt.

1766. Five resolutions introduced by the Ministers in the House of Lords relative to the American Stamp Act.

1779. A public fast day.

1784. The Common Council vote Mr. Pitt the freedom of the City in a gold box of 100 guineas' value.

1786. Thirteen debtors convicted of a conspiracy to escape from the King's Bench Prison, by blowing up the walls.

1788. Austria declared war against Turkey.

1790. Phillidor played three games of chess *blindfolded* with three different persons at once. He gained the two which he played with Dr. Roget and Mr. Smith, and the third, with Count Bruhl, was a drawn game.

1792. Mr. Frank died.

1795. A rapid thaw. The floods did much damage.

A theatre at Madras first opened, with the tragedy of "Macbeth."

1797. The French, under Marmont, entered Loretto, pillaged the *Santa Casa*, and sent the Madonna to Paris.

1799. Dr. Charles Morton died.

1801. The Grenville Ministry resigned.

1808. Hector Campbell fined and imprisoned for a libel on the College of Physicians.

War between Russia and Sweden.

1809. "Le Junon," a French frigate, captured by the English.

1825. Mr. Goulburn moved for leave to bring in a bill to suppress the "Catholic Association of Ireland."

1837. Lord de Roos, premier baron of England, found guilty of cheating at cards.

1840. Marriage of Queen Victoria and Prince Albert.

FEBRUARY 11TH. (1856, Monday.)

Roman Catholic Saints: Saturninus Dativus, &c., of Africa; Severinus; Theodora (Empress).

1225. Parliament grants a fifteenth, on condition the charters shall be confirmed.

Two impostors were executed; the one for pretending to be the Virgin Mary, and the other Mary Magdalen.

1466. Elizabeth, daughter of Edward IV., born.

1503. Foundation of Henry VII.'s Chapel laid, by Islip, Abbot of Westminster. (Qy. Jany. 24th.)

Queen Elizabeth (of York) died.

Sir James Tyrrel executed for aiding the escape of the Earl of Suffolk.

1516. A great frost in England.

Corpus Christi College, in Oxford, founded by Richard Fox, Bishop of Winchester.

Queen Mary born.

1632. Fire on London Bridge.

1650. René Descartes died. (Mathem.)

1657. Fontenelle born.

1660. Misunderstanding between Monk and the Parliament relative to the City.

1674. Parliament prorogued by Charles II.

1695. Apothecaries exempted from serving offices or upon juries.

An act passed for rebuilding the town of Warwick.

1708. Mr. Harley dismissed through the jealousy of Godolphin and Marlborough.

1712. France offered proposals for a general peace.

Marie Adelaide of Savoy, Dauphiness of France, died, aged 26 years.

1732. George Washington born.

1741-2. Sir Robert Walpole took his seat in the House of Peers as Earl of Orford.

1742. The Elector of Bavaria chosen Emperor of Germany. (Charles VII.)

1756. Angria, the Mahratta prince, taken prisoner by Watson and Clive.

1757. A public fast day.

1763. William Shenstone died. (Poet.)

1769. A subscription opened at Cambridge for a poor clergyman at Brandon, Suffolk, who, by two wives, had 28 children, and whose income was only 65*l.* a year for the service of two churches nine miles apart, and the teaching a free school besides.

1779. Admiral Keppel honourably acquitted after a trial of 30 days.

1780. Mr. Burke introduced his famous plan of economical reform.

1793. War with France declared.

1796. A forged French newspaper, *L'Eclair*, circulated for stock-jobbing; it announced a peace between Austria and France.

1798. Stanislaus II. (of Poland) died.

1810. The spire of St. Nicholas' Church, Liverpool, fell through the roof, and killed 27 persons.

1820. Sir Vicary Gibbs died.

1821. Adam Walker died. (Philos.)

1822. Insurrection Act passed. (Ireland.)

FEBRUARY 12TH. (1856, Tuesday.)

Roman Catholic Saints: Benedict (of Anian); Maletius (of Antioch); Eulalia; Anthony Cauleas.

1429. The Battle of Herrings.

1553-4. Lady Jane Grey and her husband Lord Guildford Dudley beheaded.

1660. Monk conciliated the citizens and dined with the Lord Mayor. The King's health publicly drank.

1672. Treaty against Holland between England and France.

1681-2. (Sunday.) Thomas Thynne of Longleat murdered in his coach in Pall Mall (*see* 13th).

1685. James II., contrary to law, heard mass openly in the Queen's Chapel.

1686. Earl Tyrconnel appointed Lord Lieutenant of Ireland in the room of Earl Clarendon.

1687. Liberty of conscience proclaimed to all recusants in Scotland.

1689. Parliament resolved to vest the monarchy with the Prince and Princess of Orange.

The Princess of Orange arrived at Whitehall from Holland.

1697. The Earl of Aylesbury admitted to bail.

1700. The Lords addressed William III. against the re-establishment of the Scotch colony of Darien; whereupon the King again proposed a union of Scotland with England.

1717. Sir William Wyndham and his bail discharged.

1722. Mahamood usurped the throne of Persia.

1724. The Court of King's Bench ordered a mandamus to the University of Cambridge to restore Mr. Bentley, Master of Trinity College, to his degrees and whatever else he had been deprived of.

1729. The grand jury complain of the increase of gin shops, street beggars, and

atrocious crimes; they also presented "the fashionable and wicked diversion called Masquerade," especially that carried on at the King's Theatre, Haymarket.

1734. A pension of 3000*l.* per annum settled on Lord Chancellor King.

1739. A satire written by Mr. Whitehead was voted libellous. The author absconding, Robert Dodaley the printer, who attended, was ordered to be taken into custody; but this was overruled.

1742. Parliamentary meeting at the Fountain's Tavern, Strand.

1765. Font-hill, near Salisbury, burnt down, damage 30,000*l.*

Almack's Rooms first opened.

1768. Francis I. of Austria born.

1771. Adolphus Frederick, King of Sweden, died suddenly, succeeded by Gustavus III.

1788. The trial of Warren Hastings commenced.

1795. Tuscany made peace with France.

1796. Mr. Whitbread, in a debate on the state of the poor, recommended Government "*to institute a liberal premium for large families.*"

1798. Stanislaus Augustus Poniatowski, ex-King of Poland, died at St. Petersburg.

1799. Spallanzain died.

1801. The Earl of Pomfret appeared in court to enter into recognizances to keep the peace towards his countess.

1802. A courier on his way to Lord Cornwallis was attacked by two wolves, near Boulogne, who tore off the lips of the horses.

1804. Emmanuel Kant died. (Philos.)

1806. Duke of Bedford Lord Lieut. of Ireland.

1810. Islands of Feroe and Iceland taken under British protection.

The key-stone of the tower of St. Nicholas' Church, Liverpool, gave way; 50 persons killed.

1814. Napoleon defeated the Prussians at Champ-aubert.

The Nerbudda (in Bengal) overflowed, and swept away 15 villages, with all the inhabitants, houses, and cattle.

The Custom House destroyed by fire.

1816. (Qy. 11th.) At a barn near Mitchelstown, a number of young persons met to celebrate a wedding; a fire took place, and the bride with about 20 others perished.

1818. Mr. Bird and his servant murdered at Greenwich.

1820. Recovery of George IV. (*see* 1st.)

1825. J. H. Parry died. (Welch Biographer).

1829. Catholic Association dissolved.

1830. Fire at the Argyll Rooms, Regent Street.

1836. Lord John Russell introduced a bill for the registration of births, marriages, and deaths, and also a bill for the amendment of the marriage laws.

FEBRUARY 13TH. (1856, Wednesday.)

R. C. Saints: Catherine de Ricci; Licinius; Polyeuctus; Gregory II. (Pope); Martinianus; Modomnoc, or Dominic (of Ossory); Stephen (Abbot); Roger (Abbot).

1098. London Bridge carried away by the floods.

1400. (Qy. 14th.) Richard II. murdered at Pomfret Castle.

1542. Queen Catherine Howard and Lady Rochford beheaded.

1570. Benv. Callini died.

1667. Peace between Spain and Portugal concluded by the mediation of England.

1681-2. Capt. Vratz, Borosky, and Stern, the assassins hired by Koningsmark apprehended (see 28th.)

1688-9. The Prince and Princess of Orange arrived in England.

1689. Accession of William and Mary.

1696. An injunction by William III. against disputes concerning the Trinity, occasioned by the controversy on the subject between Drs. South and Sherlock.

1717. Ale-house keepers and victuallers, to the number of 1000, appeared at Hickeshall, and were ordered to take the oaths before the justices in the vestries of their respective parishes, on pain of being deprived of their licences.

Great alarm of insurrection and invasion.

1721. Nathaniel Mist, the printer of the "Weekly Journal," prosecuted for an alleged libel on the King.

1725. The Earl of Macclesfield impeached.

1727. A subsidy voted to the Landgrave of Hesse-Cassel.

1756. The forts of Tullagree Hangria, in the East Indies, taken by Admiral Watson.

1758. "The Prince George" burnt off Lisbon. 435 of her crew perished.

1759-60. Lawrence Earl of Ferrara committed to the Tower for murdering his steward (see April 18th).

1787. Access. of George William, Prince of Schaumburg-Lippe.

1790. Monastic establishments abolished in France.

1794. Canal of Merthyr Tydvil opened.

1811. "The Pandora" struck on a shoal off Jutland. 29 of her crew perished from cold.

1819. Riot in Covent Garden, occasioned by the chairing of Mr. Lamb, M. P. for Westminster.

1820. The Duke de Berri assassinated in Paris, by Louvel.

1826. University Club House opened.

1837. Dr. Morrison, the Hygeist, obtained a verdict of 200*l.* damages against "The Dispatch."

FEBRUARY 14TH. (1856, Thursday.)

R. C. Saints: VALENTINE; Maro; Abra-
maes; Augustus; Conram.

1248. Earthquake in England.

1613. The Princess Elizabeth married, in her sixteenth year, to the Elector Palatine of the Rhine. Origin of the House of Brunswick.

1623. At Blackfriars, 100 people lost their lives by the floor of a chapel giving way where they had met to celebrate mass.

1643-4. The Earl of Berkshire's pew, in St. Martin's Church, set apart for the Scotch Commissioners by order of Parliament.

1668. Sir William Penn was accused of embezzling great quantities of rich goods taken in a Dutch prize, whereby the King was defrauded of 115,000*l.*

1685. Charles II. privately buried in Henry VII.'s Chapel.

1689. The Privy Council of William III. and Mary appointed.

1694. The Commons voted a duty on leather, soap, wine, tonnage of ships, &c. hackney and stage coaches, paper and parchment. They also voted a poll-tax.

1696. Plot against William III. discovered by Pendergrass.

1735. Resolved that the land forces be augmented to 25,744 men.

1737. Dr. John Potter, Bp. of Oxford, nominated to Canterbury on the death of Archbishop Wake.

1740. Several fires in Dublin and in Exeter. From scarcity of water, they raged uncontrolled.

1745. A harbour at Sandwich resolved on. Also a new trial at the north-west passage.

1749. Shock of an earthquake felt at Leadhills, Scotland.

1758. One hundred and twenty houses destroyed by fire at Bridge-town, Barbadoes (see 8th, 1756).

1765. Mr. Williams stood in the pillory for re-publishing No. 45 of the "North Briton." The spectators collected 200 guineas for him.

1775. Accession of Pope Pius VI.

1779. Captain Cook killed.

1780. Sir William Blackstonedied. (Law.)

1782. Nevis Isle taken by the French.

1784. Duke of Rutland Lord Lieut. of Ireland.

1794. Sir John Fenn died.
 1797. Victory over the Spanish fleet off Cape St. Vincent (Sir John Jervis).
 1801. A fire in a factory at Manchester: 40 lives lost.
 1803. One thousand houses consumed by fire at Madras.
 Thomas Trotter died. (Engraver.)
 1809. Saragossa surrendered to the French.
 1814. Battle of Janvillier.
 1818. Charles XIII. of Sweden died.
 1833. Affirmation of Quakers admitted (in lieu of oath) as sufficient for a Member of Parliament.
 1834. Lord Teignmouth died. (Author of "Life of Sir William Jones.")

FEBRUARY 15TH. (1856, Friday.)
 R. C. Saints: Faustinus and Jovita; Sigfride or Sigfrid (of Sweden).

670. King Oswy died.
 1590. Sir J. Lyttleton died.
 1656. Spain declared war against England.
 1670. P. J. de Crebillon born.
 1695. Discovery of the plot to assassinate William III. on his return from Richmond.
 1697. National debt commenced.
 1708. John Phillips died. (Poet.)
 1723. Viscount Barrington expelled the House of Commons for promoting the Hamburg lottery.
 1727. Ferdinand Farnese, Duke of Parma, died.
 1732. Francis Atterbury (Bp.) died in exile.
 1744. Information sent to both Houses that preparations were being made in France to land the Pretender.
 1751-2. Two hundred houses at Centa in Barbary blown down.
 1762. An embargo laid on all shipping.
 1763. Peace of Hubertsberg. End of the seven years' war.
 1764. The Commons sat seventeen hours—the longest sitting known.
 1795. First pacification between the National Assembly of France and the Vendéans concluded.
 1796. Ceylon captured by the British.
 1798. The Pope expelled from Rome.
 1802. A petition from the booksellers of London against the high duty on paper.
 1814. The French defeated at Garris.
 1828. The Duke of Wellington resigned the office of Commander-in-Chief.
 Finance committee appointed.
 1833. A bill brought in by Earl Grey, for the suppression of disturbances and dangerous associations in Ireland.
 1834. Business suspended at Lyons, in

consequence of a strike of the workmen for higher wages.

1835. Henry Hunt, M.P. died.

FEBRUARY 16TH. (1856, Saturday.)

R. C. Saints: Onesimus; Elias, Jeremy, Isaias, Samuel, and Daniel; Juliana; Gregory X. (Pope); Tanco, or Tatta (of Scotland).

1494. Several persons executed for a conspiracy to bring in Perkin; amongst them was Sir William Stanley, who placed the crown on his head.

1497. P. Melancthon born.

1532. Richard Bonse, a cook in the Bishop of Rochester's kitchen, poisoned the soup, which caused the death of several persons. He was boiled to death in Smithfield.

1547. The funeral obsequies of Henry VIII. solemnized, with great pomp, at Windsor. The Lord Protector created Duke of Somerset.

1641. A bill for triennial Parliaments passed.

1685. The Earl of Rochester made Lord High Treasurer of England.

1689. An order of council, for altering the prayers for the royal family.

1693. The French within a year had captured 300 sail of English vessels.

1703. A dispute between the Lords and the Commons, as to which had a right to examine the public accounts.

1721. The Committee of Secrecy (see January 6) presented their report.

1731. The King purchased for 2400*l.* the Westminster water-works.

1731. Advice received that the kingdom of Chili had been swallowed up by an earthquake that had lasted 27 days.

1740. The great frost began to abate.

1754. Dr. Mead died. (Physician.)

1768. Arthur Onslow, Esq. died. He was 33 years speaker of the House of Commons.

1760. Mr. Wilkes re-elected for Mdlsex.

1776. Copies of treaties laid before the Lords with the hereditary Prince of Hesse Cassel, the Duke of Brunswick, and the Landgrave of Hesse Cassel, for the hire of 17,000 troops for the American service.

1779. The thanks of both Houses voted to Admiral Keppel, for having gloriously upheld the honour of the British flag.

1790. Trial of Warren Hastings resumed. The Court sat only 13 days during this session.

1793. Sans Souci Theatre opened.

1796. Ambroyna capitulated to the English.

1801. A return of the King's malady was announced under the name of a fever.

1803. The House of Commons granted 60,000*l.* a year to the Prince of Wales for three years and a half.

1804. Robert Astlett, the bank cashier, pronounced guilty.

1819. It was remarked that the trade of Hamburg had undergone three revolutions. 1. With reference to brewing. 2. With reference to sugar-refining. 3. With reference to insurance companies.

1821. Duel at Chalk Farm, by moonlight, between Mr. Scott, Editor of the "London Magazine," and Mr. Christie, barrister; the former was mortally wounded.

1822. An injunction refused to restrain the piracy of Lord Byron's "Cain."

The Prince Royal of Brazil instituted a representative government.

1829. President Jackson elected.

1830. English Opera House burnt down. Peace between Austria and Morocco.

Lycum Theatre burnt down.

1831. Dr. Andrew Thompson died.

1837. Motion of Mr. Lushington for the exclusion of bishops from Parliament lost.

FEBRUARY 17TH. (1856. 2nd Sunday in Lent.)

R. C. Saints: Flavian (Archbishop of Constantinople); Theodulus and Julian; Silvian (of Auchy); Loman, or Luman (Bishop); Fintan.

1461. The Queen defeated the Duke of Norfolk and the Earl of Warwick at Barnard's Heath, near St. Albans, and set the King at liberty.

1564. Michael Angelo died.

1571. A great earthquake in Herefordshire.

1626. A conference between the bishops and other divines concerning Armenianism.

1673. Molière died.

1694. In Dublin, above 100 men were killed by the blowing up of a magazine of gunpowder.

Lord Falkland, a member of the Commons, committed to the Tower by the House.

1739. George Whitfield commenced his open-air preaching.

1756. The French King ordered every British subject to leave Dunkirk by the 1st of the ensuing month. English vessels in the French ports were seized, and their crews sent to prison.

1759. New regulations issued from the war office, relative to the purchase of commissions.

1764. Debate on the legality of general warrants resumed (see 15th). "Ladies attended in shoals, and some of them remained till midnight, in one of the speaker's rooms, playing at loo."

1765. Mr. Wilkes declared, by a major-

ity of 235 to 89, to be incapable of sitting in the House of Commons.

1770. King's printing-house removed from Blackfriars to New-st., Gough-square.

1772. Secret convention for the partition of Poland by Russia and Prussia.

1773. In Latham coal-works, a large toad was found alive in a solid coal 180 feet underground. On its being exposed to the air it soon died.

1779. Popular feeling running strongly against Sir Hugh Palliser, he resigned his seat in the Commons, and all his public employment, to the amount of 4000*l.* a year.

1792. Mr. Pitt, on bringing forth his very satisfactory budget, said, "Never was a period when, from the situation of Europe, we might more reasonably anticipate a durable peace than at the present moment."

1793. Dumourier invaded Holland.

1810. Amboyna taken by the English.

1814. Battle of Nangia.

1816. Miss Kelly, while acting at Drury Lane, shot by George Barnett (see April 8th).

1827. Pestalozzi died.

1834. John Thelwall died.

1835. Baron Humboldt died.

FEBRUARY 18TH. (1856, Monday.)

R. C. Saints: Simeon (Bp. of Jerusalem); Leo and Pargorius.

1426. Parliament met at Leicester. It was called the Parliament of *bats*. As arms had been forbidden, the servants of the members followed their lords with bats, or clubs, on their shoulders.

1478. The Duke of Clarence, brother to Edward IV., drowned in a butt of Malmsey wine.

1546. Martin Luther died.

1645. Sir Richard Baker died in the Fleet Prison. (Chronicler.)

1652-3. Naval conflict with the Dutch near Portland; they were defeated by the English.

1662. Great fire in London.

1677. Cassini born.

1685. The Marquis of Halifax made president of the council.

1702. Dr. Thomas Hyde died. (First Librarian of the Bodleian Library.)

1709. Sir Edward Seymour died.

1716. The writs for executing the six condemned lords were delivered to the lieutenant and the sheriffs of London and Middlesex.

1729. Inquiry into the state of the prisons instituted on the motion of James Aylethorpe, Esq.

1736. Splendid entertainment at Somerset House, given by the imperial ambassador, on account of the marriage of the first Archduchess to the Duke of Lorraine.

1770. During divine service at St. Keven, Cornwall, the lightning shivered the steeple and threw it upon the body of the church. Many of the congregation had their clothes singed, and some had their watches melted by it.

1790. Fire at the foot of Westminster Bridge. Twenty persons killed or maimed.

Joseph II., Emperor of Germany, died.

1793. The war policy of the ministry opposed by Mr. Fox.

1795. Defensive alliance of Great Britain with Russia.

1796. Kidd Wake sentenced to the pillory and five years' imprisonment, for hissing the King.

1801. The Chancellor of the Exchequer for Ireland stated the debt of that country to be 36 millions sterling, more than 30 of which had been contracted since the commencement of the war.

1806. Joseph Buonaparte assumed the sovereignty of Naples.

1808. A declaration issued by Austria breaking off all connexion with England. Russia invaded Finland.

1811. Albuquerque, the Spanish ambassador, died at Paddington in a state of mental phrenzy.

1813. An address voted maintaining the maritime rights of Great Britain, and approving of the war with the United States.

1814. Napoleon defeated the Prince of Wurtemberg.

The fortresses of Lerida and Mequimenza capitulated to the Spaniards.

1815. The King of Candy defeated and made prisoner by General Brownrigg.

1828. Princess Feodore, daughter of the Duchess of Kent, married to Prince Hohenlohe Langenbourg.

1828. Disastrous storm on the coast of Spain.

FEBRUARY 19TH. (1856, Tuesday.)

R. C. Saint: Barbatus, or Barbas (Bp.)

1401. A marriage was proposed between the late King's widow and Henry's son, which did not take effect, and the Queen was sent home.

Sir William Sawtry, Rector of St. Oswyth, London, burnt in Smithfield. He was the first Protestant martyr in England.

1408. The Earl of Northumberland raised another insurrection in the North, but was killed at Bramham Moor before he could assemble his forces. The Abbot of Hales was taken fighting by the Earl's side, and hanged soon after.

1417. Savoy erected into a duchy.

1437. James Stuart, King of Scotland, murdered by his subjects. His son James, but seven years old, succeeded him.

1549. A bill passed allowing the clergy to marry.

1564. Galileo born.

1592. Parliament met. Sir Edward Coke chosen Speaker.

An act passed, which obliged all persons to conform and repair, at least once a month, to the established church, under pain of imprisonment and banishment.

1601. The Earls of Essex and Southampton brought to trial before their peers, and convicted of high treason (see 25th).

1619. Vanini burnt at Thoulouse.

1624. The Dutch massacred the English factors at Amboyna, and dispossessed them of the spice islands.

1626. The Earl of Arundel committed to the Tower by the King's warrant, without cause assigned.

1638. John Lilburne, bookseller, fined 5000*l*, and whipped from the Fleet Prison to Westminster Hall.

The Covenanters first embody themselves.

1672. Peace of Westminster (between England and Holland).

1673. The Commissioners addressed Charles II. to revoke his declaration of indulgence to dissenters.

1682. Count Koningamark taken at Gravesend in a seaman's habit (see 28th).

1726. Mr. Horace Walpole (brother to Sir Robert) obtained the name of the "Balance Master," from the long, dull speech which he delivered on the balance of power in Europe.

1732. Richard Cumberland born.

1745. Marshal Belleisle arrived at Windsor Castle. He was taken whilst travelling in Hanover without a passport.

1760. A subscription opened at Leeds for the widows and orphans of the men who fell at Minden and Quebec.

1765. An attorney asked pardon, at the bar of the House of Lords, for arresting a peeress in her own right.

1782. Six hundred houses burnt down at Constantinople.

1797. Treaty of Tolentino (between the French Republic and the Pope).

1806. Elizabeth Carter died.

An iron bridge, over the New Cut, Bristol, fell down and shivered to pieces.

1812. John Horne Tooke died.

1816. It was ascertained that the 75 men and boys and 37 horses, supposed to have perished by an inundation at Heaton Main coal-pit, near Newcastle, on the 3rd of May, 1815, died of starvation, as they were enclosed in a dry cavity.

1817. Darlington worsted mills burnt down. Damage, 35,000*l*.

1831. St. John Long acquitted of the manslaughter of Mrs. Lloyd.

1838. Canadian Government Bill passed by the Lords.

FEBRUARY 20TH. (1856, Wednesday.)

Roman Catholic Saints: Tyrannio; Sadoth; Eleutherius; Mildred; Eucherius; Ulrick.

1547. (Sunday.) Edward VI. crowned at Westminster.

1630-31. "This Sunday morning, Westminster Hall was found to be on fire, by the burning of the little shops or stalls kept therein, it is thought by some pan of coals kept there over-night. It was taken in time."—*Laud's Diary*.

1645. Lord Macguire hanged at Tyburn.

1649-50. "Threesoldiers were sentenced, at a council of war, to go from Whitehall through Holborn, with balters about their necks, and so to Tyburn; one of them to have his right ear nailed to the pillory, the other two to have six lashes a-piece."—*Whitelocks*.

1690. A fast appointed for the success of the forces in Ireland.

1694. Voltaire born.

1716. D. Garrick born.

1717. Parliament met. Information given of the triple alliance concluded with France and Holland.

1719. Baron Gortz beheaded at Stockholm.

1734. General Laszi, with 20,000 Russians, invested the city of Dantzic.

1736. A duty of 20s. per gallon laid on all spirituous liquors sold by retail.

1737. Elizabeth Rowe died.

1760. Captain Thurot made a descent on the coast of Ireland.

1762. Great fire in Liverpool; damage, 40,000l.

1776. Joseph Collier died.

1784. An address to the crown, pointing to a removal of ministers.

1797. Earthquake at Sumatra (East Indies); great damage; 300 lives lost.

Most of the banks in the north of England stopped payment.

1799. El-Arisch surrendered to Buonaparte.

1803. A public fast day.

1806. Mr. Pitt's body laid in state in the Painted Chamber, Westminster.

1810. Andrew Hoffer, a brave Tyrolese, shot for his resistance to the French.

1820. Arthur Young died. (Agric.)

1822. John Stewart died.

1831. Battle of Grochow, near Warsaw, between the Poles and Russians.

1834. Factories Regulation Bill passed.

1836. Dr. Hampden gazetted as *regius professor* of divinity at Oxford.

FEBRUARY 21ST. (1856, Thursday.)

Roman Catholic Saints: Severianus; German and Randant (or Randoald); Daniel and Verda; Pepin.

1340. The title of "King of France" assumed by King of England.

Edward III. embarked for England.

Thomas Blanket and some other inhabitants of Bristol set up looms in their own houses for weaving those woollens that yet bear his name.

1432. Henry VI. returned to England. He was then ten years of age.

1437. James I., of Scotland, assassinated.

1660. Monk voted General of the Forces in England, Scotland, and Ireland.

1684. C. Spor died.

1692. A proclamation against vice and profanity.

1704. James Bouchier, formerly aide-de-camp to the Duke of Berwick, convicted of high treason, in returning from France without a licence: reprieved.

1733. A proclamation, prohibiting all persons to receive or utter, in payment by tale, broad pieces of 25s. or 23s., or half or quarter pieces, and requiring the collectors of the revenue to receive the same by weight, and the Mint to allow 4l. 1s. per oz. for them.

1731. Eight hundred and eighty pounds collected at the annual feasts for the benefit of the sons of the clergy.

1738. William Pitt made one of the gentlemen of the bedchamber to the Prince of Wales.

1760. The neighbourhood of Mount Vesuvius was overflowed by a deluge of burning lava.

1776. Mr. Monat, a surgeon at Dumfries, died, aged 136.

1792. The Earl of Barrymore convicted of an assault on a gentleman at Brighton.

1795. Earl Fitzwilliam recalled from the government of Ireland.

1797. Rev. John Parkhurst died. (Heb. and Gr. Lex.)

The Island of Trinidad taken from the Spaniards by the English.

1799. Rev. G. Wakefield condemned to pay a fine of 100l. and two years' imprisonment, for his pamphlet in answer to the Bishop of Llandaff.

1803. Jean Peltier, a French journalist, tried for a libel on Buonaparte.

Col. Despard and six others executed, in Southwark, for high treason.

1809. Saragossa taken by the French.

1810. J. G. Jones, president of "The British Forum" debating Society, committed to prison by the House of Commons.

1812. The French ship "Rivali," of 84

guns, taken by the English ship "Victorious," of 74 guns.

1813. Ogdenburg, River St. Lawrence, taken by the British.

1820. Riot at Dewsbury by the members of the Clothiers Union Society.

1824. Eugène Beauharnois, Viceroy of Italy under Napoleon, died.

1827. The sale of the Duke of York's furniture produced 6000*l*.

1831. Rev. Robert Hall died.

FEBRUARY 22ND. (1856, Friday).

Roman Catholic Saints, &c.: The Chair of St. Peter at Antioch; Margaret of Cortona; Thalassius and Limneus; Baradat.

1218. Magna Charta a second time confirmed, and severity of the forest laws mitigated.

1421. Catherine of France, consort of Henry V., crowned.

1643. The Queen landed at Burlington Bay in Yorkshire.

1670. The last of the Lords to claim an original jurisdiction in civil causes ineffectual.

1716. The condemned Lords petitioned the Houses of Parliament to intercede with the King on their behalf.

1727. The Spaniards opened the trenches before Gibraltar.

1732. Dr. Francis Atterbury, Bishop of Rochester, died in exile.

George Washington born.

1737. A motion made in the House of Commons to settle 100,000*l*. per annum on the Prince of Wales.

1777. Dr. Dodd tried for forgery.

1779. Bridge of Puerta de St. Maria, near Cadiz, fell down as soon as finished, while receiving the benediction. Several hundred persons were killed.

1785. Peter the wild boy died.

1787. The assembly of NOTABLES was held at Versailles.

1797. Unsuccessful invasion of the French on the coast of Wales.

1798. One hundred houses burnt at Great Chishall, Essex. Damage 10,000*l*.

1805. The French landed 4000 men on Dominica, being opposed however by the British forces they re-embarked.

1806. Pitt buried at the public expense in Westminster Abbey.

James Barry died. (Painter.)

1811. Twenty-two vessels from Otranto taken by the "Cerberus" and "Active."

1813. Sir T. Plumer appointed Vice-Chancellor.

1816. Adam Fergusson died. (Philos.)

1824. John Davy died. (Composer.)

1827. Mr. Peel obtained leave to bring in a bill for amending the criminal laws.

1828. Peace of Turkmauchay.

Peace between Persia and Russia.

1831. New election law introduced into the French Chamber of Deputies.

1837. Bill for the abolition of the Irish Municipal Corporations rejected.

FEBRUARY 23RD. (1856, Saturday.)

Roman Catholic Saints: Serenus; Milberge; Dositheus; Peter Damian; Boisil (Prior of Melross).

1551. The King in council declared the liberties of the merchants of the Steelyard forfeited.

1554. Lord Suffolk, father of Lady Jane Grey, executed.

1555. Sir T. Wyat beheaded.

1696. A proclamation, offering a reward of 1000*l*. for the discovery of the Duke of Berwick, Sir George Barklay, or any other of the conspirators.

1715. Lord Nithsdale escaped from the Tower.

1779. Octavius, 8th son and 13th child of George III., born.

1792. Sir Joshua Reynolds died.

1796. First work of art in sculpture—the statue of John Howard—erected in St. Paul's.

1800. Dr. Joseph Warton died. (Divine and Poet.)

1801. Earl of Hardwicke Lord Lieutenant of Ireland.

1807. Twenty-eight persons killed whilst witnessing the execution of two murderers at the Old Bailey. Their death was caused by the breaking down of a temporary scaffold.

1820. The Cato-street conspirators captured.

FEBRUARY 24TH. (1856, 3rd Sunday in Lent.)

Roman Catholic Saints: MATHIAS* (Apostle); Montanus, Lucius, Flavian, Julian, Primolus, Rhemus, and Donatian; Lethard, or Luidhard; B. Robert (of Arbrissal); Pretextatus, or Prix; Ethelbert (King).

617. Ethelbert I. (5th King of Kent) died.

1302. The King's treasury at Westminster was robbed of 100,000*l*. in money, plate, and jewels. The abbot and monks were suspected, for which fifty monks and thirty laymen were committed to prison.

The Scots gained an advantage over the King's general.

* Observed by the Church of England.

1302. The magnetic needle first brought into use.

1303. Three battles between the English and Scotch at Roslin, near Edinburgh. The English were defeated.

1308. Edward II. and Queen Isabella crowned at Westminster.

1383. A parliament held at Westminster, when Wickliff presented seven articles containing the substance of his doctrines.

1420-1. Katherine of France (Q. of Henry V.) crowned by Archbp. Chicheley.

1524. Battle of Pavia.

1578. Battle of Hoya (Westphalia).

1645. The treaty at Uxbridge broken off.

1665. A Dutch impostor whipped through the streets of London.

1680. The Duke and Duchess of York arrived at Whitehall.

1684. G. F. Handel born.

1696. An address from the Houses of Parliament congratulating William on his escape from the assassination plot.

1704. A proclamation for apprehending the author, printer, and publisher of the "Observer."

1716. Earl of Derwentwater and Lord Kenmuir beheaded on Tower-hill.

1748. The "Magnanimous," a French man-of-war, captured by the English.

1762. Great hurricane and fall of snow; nearly 50 people perished in the tempest.

1763. Riot at Covent Garden Theatre.

1768. Treaty of Warsaw.

1774. Adolphus Frederick, Duke of Cambridge, born.

1777. The King of Portugal died.

1786. Earl Cornwallis appointed Governor of Bengal.

1790. The "Guardian" frigate, after a miraculous escape from shipwreck on an ice island in Dec. 1789, arrived at the Cape of Good Hope.

1792. Preliminaries of peace signed with Tippoo Saib.

1793. Daniel Eaton tried for a libel.

Breda taken by the French.

1802. Two attempts made by an incendiary to set fire to the town of Boston, New England.

1809. (Friday.) Drury Lane Theatre destroyed by fire.

1811. The "John and Jane" transport brig run down by the "Franchise." 223, out of 254, persons drowned.

1815. Fulton died.

1825. St. Peter's Church, Walworth, consecrated.

1826. Treaty at Yandaboo between the East Indian Company and the Birmans.

1829. Cadiz made a free port.

1835. The King opened the business of

the first session of the second reformed Parliament.

FEBRUARY 25TH. (1856, Monday.)

Roman Catholic Saints: Tarasius; Victorinus; Walburg; Casarius.

1601. Earl of Essex beheaded (aged 34).

1703. Daniel De Foe committed to Newgate for writing a satirical pamphlet on the church party.

1714. First stone of the church of St. Mary-le-Strand laid.

1716. News of the ratification of the treaty of commerce between Britain and Spain arrived.

1723. Sir Christopher Wren died.

1724. Pope Innocent XIII. died.

1727. A subsidy of 50,000*l.* per annum granted to the Swedes from Hanover.

1728. Gaol Committee appointed.

1744. A proclamation, commanding all papists to leave the cities of London and Westminster by the 2nd of March.

1783. Order of St. Patrick began.

1795. A public fast day.

1805. Governor Pownall died. (Antiquities.)

Dr. William Buchan died. (Domestic Medicine.)

A fête at Windsor Castle.

1813. The American ship "Hornet" captured and sunk by the British war-sloop "Peacock."

British frigate "Macedonian" captured by the American ship "United States."

1814. French frigate "Cloriade" surrendered to the British frigates "Dryad" and "Achates," after a severe engagement with the "Eurotas."

The French defeated at Orthes.

1821. The rewards to be given to government ships that explore the Arctic Circle fixed by the order of council.

1828. Brunswick Theatre in Goodman's Fields opened (see 28th).

1829. The failures of Glasgow, since the last autumn, estimated at 1,000,000*l.*

Violent hurricane at the Isle of Bourbon. 60 vessels damaged; the whole of the eastern side of the island devastated.

1831. M. Sewlet de Chokier installed Regent of Belgium.

Desperate conflict between the Poles and the Russians near Grochow.

FEBRUARY 26TH. (1856, Tuesday.)

Roman Catholic Saints: Alexander; Porphyrius (Bp. of Gaza); Victor, or Vittre.

1762. Old Bailey Sessions a maiden one.

1770. Mungo Campbell convicted of the murder of Lord Eglington.

1794. The Royal Palace at Copenhagen

destroyed by fire; above 100 lives lost; damage, 4,500,000*l*.

1798. Revolution in Rome.

1803. Napoleon Buonaparte offered terms to Louis XVIII. if he would relinquish the crown of France in his favour.

1814. Bar-sur-Aube taken by General Wrede.

1815. Buonaparte escaped from Elba.

1833. Rev. Edward Cooper died. (Dinvinity.)

FEBRUARY 27TH. (1856, Wednesday.)

Roman Catholic Saints: John Chrysostom; Julian (of Mans); Marius.

1403. Joan of Navarre, consort of Henry IV. of England, crowned.

1689. Admiral Herbert was sent, with 30 men-of-war, to cruise on the Irish coast.

1703. Parliament prorogued.

1710. Dr. Sacheverel tried in Westminster Hall.

1735. The statue of Geo. II., by Rysbrach, set up in the parade of Greenwich Hospital.

1784. Dr. Anthony Askew died.

1792. Dublin House of Commons, &c., destroyed by fire.

1706. J. Evelyn died. (Nat. Phil.)

1735. Dr. Arbuthnot died.

1803. Bombay nearly destroyed by fire. Many lives lost.

1829. General Diebitch assumes the command of the Russian army against the Turks.

1831. Rev. Edw. Davies died. (Author of "Celtic Researches," &c.)

FEBRUARY 28TH. (1856, Thursday.)

Roman Catholic Saints: Martyrs to the Pestilence in Alexandria; Proterius (Patr. of Alexandria); Romanus, and Suspicius.

1154. Henry (eldest son of Henry II.) born.

1367. Thomas, Duke of Gloucester, uncle to Richard II., smothered.

1447. Humphrey, Duke of Gloucester, assassinated.

1461. The Earl of March entered London and his friends, particularly the Earl of Warwick, gained the people to proclaim him King.

1533. Montaigne born.

1582. George Buchanan died. (History, &c.)

1610. The Commons complain of the King's profusion and favouritism.

1635. Alliance of France with Holland.

1674. Peace with Holland.

1682. Count Koningsmark and the three assassins tried at the Old Bailey. The Count was favoured by the Court and acquitted: the others were convicted.

1702. Senate-house, Dublin, burnt down.

1717-18. Man de Pallegitti Ferdinando, brother to the Duchess of Shrewsbury, hanged at Tyburn for murder.

1733-4. Battle between the Turks and Persians, when Kouli Khan lost 10,000, and killed 20,000, men before Babylon.

1757. Edward Moore died. (Author of "The Gamester.")

1774. The Hon. C. J. Fox dismissed from the treasury board.

1776. Dr. R. James died. (Fever powder.)

1793. Battle of Aldenhoven.

1801. War between Spain and Portugal.

1825. Convention between Great Britain and Russia.

1829. Sir R. H. Inglis returned for Oxford.

1831. T. Clarke executed at Durham for the murder of his fellow-servant.

1834. Mrs. S. Cromwell, great-great-granddaughter of the Protector, and last of the name, died at Cheshunt, aged 90 years.

FEBRUARY 29TH. (1856, Friday.)

1720. Proclamation for a suspension of arms at sea between Great Britain and Spain.

1780. The Commons pass a vote of thanks to Sir George Rodney for his naval services.

1808. War declared by Denmark against Sweden.

1813. Island of Ponza taken by a British detachment from Palermo.

1820. Parliament dissolved by proclamation.

1828. Fall of the New Brunswick Theatre, Wellclose-square, during a rehearsal. 12 lives lost.

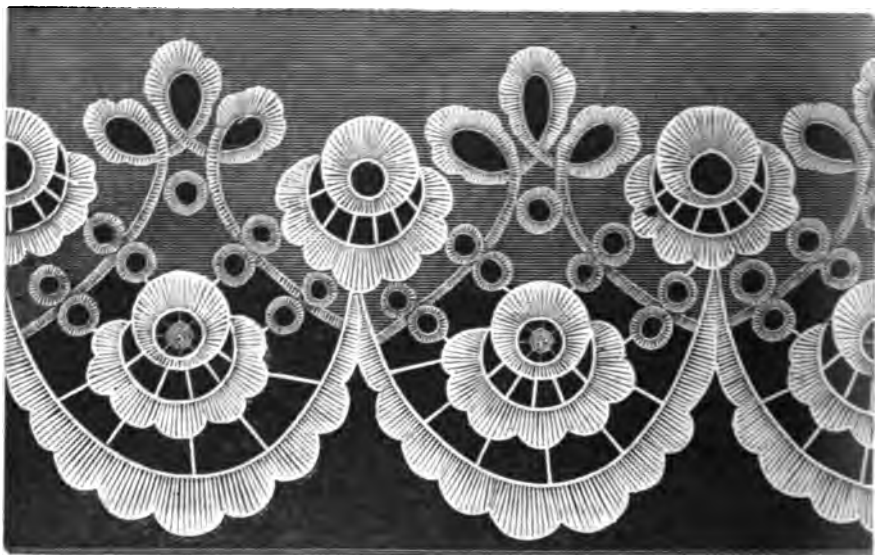
Mr. Brougham amended his motion on the state of the law (*see* 7th).

Fifty-one persons lost their lives by the upsetting of a ship launched at Manchester.

1836. Debate on the 2nd reading of the Irish Municipal Reform Bill.

FANCY NEEDLEWORK.

BY MRS. PULLAN.



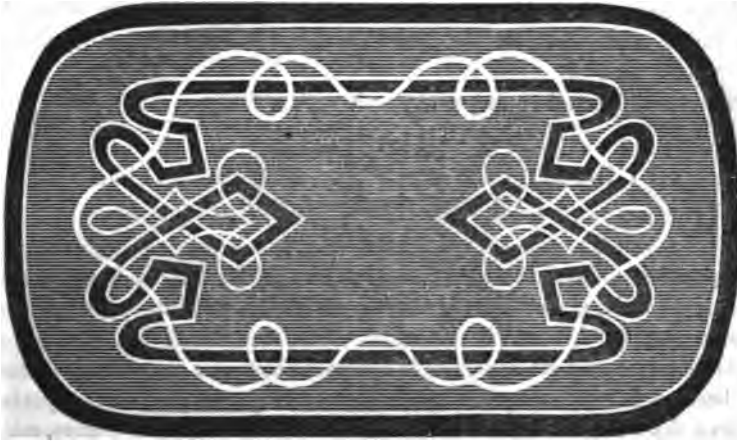
TRIMMING FOR GAUNTLET CUFFS.

MATERIALS.—Very fine Jaconet muslin, the Royal Embroidery cotton Nos. 36 and 18 of Messrs. W. Evans and Co., of Derby; their patent glacé thread No. 40, and Boar's Head cotton No. 70.

This design, being given of the full dimensions, the pattern can readily be taken from it on tracing papers, and transferred from them to the muslin. If done on fine cambric muslin, instead of Jaconet, it is a beautiful pattern for the trimming of children's drawers or petticoats.

As is invariably the case, when a broad space has to be covered with button-hole stitch, it should be considerably raised first, in order to give the work both durability and richness of effect. The coarse embroidery cotton is to be used for this purpose, and the fine for working over.

The *bars* are, however, the first parts to be done, and the glacé thread will be found admirable for this purpose. All the design is worked in button-hole stitch, whether graduated or not; and the rosettes are to be done in the Boar's Head cotton.



CIGAR CASE.

MATERIALS.—Purple or green velvet, broad gold braid, and a skein of ombré silk to contrast with the velvet.

Designs for articles which are neither very difficult nor very tedious to execute, yet effective when done, and suitable as presents for parents, are so much in request in schools that we trust this will be generally acceptable.

The scale on which it is given is half the full size ; and, as it is, it would do for a porte-monnaie or a lady's note case. The braid used for a cigar case is double the width of that in the engraving. The *narrow* line is to be worked on the velvet, in chain-stitch, with the shaded silk. The material may also be worked, in chain-stitch, in the centre. In using wide braid great care must be taken to form the points and curves with neatness, and to manage it so that the line of the gold should come down the centre of the point. The braid must be run on at both edges with silk of the same shade.

Cigar cases must be made up at a factory, but a neat worker can easily form a note-case herself. A pocket and place for a pencil should be on one side. Take three pieces of cardboard, two of the size for the sides, and one the same length, but not quite so broad. Cover this latter with silk, folding in the edges at one side, but not at the ends, at each of which the silk should be quite an inch longer than the cardboard. Stitch both ends neatly, close to the cardboard.

Now tack the lining in the velvet with a bit of the cardboard at each side under it, and leaving a quarter of an inch down the centre, between the two pieces of card. At one side, between the silk and velvet, insert the ends of the pocket, sewing down the edge also, at one side of the centre of the book.

Place loops of silk, two on one side and one on the other, between the lining and velvet for the pencil ; and a silk cord down the centre for paper.

Sew the edges all round, and finish with a fancy-cord.

METHODE D'INSTRUCTION ET D'EDUCATION, PAR FREDERIC FRÖBEL.

II.

Les premiers mouvemens de l'enfant expriment les lois de la nature, la volanté de Dieu, et font des demandes auxquelles il faut répondre d'une manière conforme.

Au lieu d'écouter ces appels de la nature, en contrarie incessamment tous les besoins de l'enfant, parce qu'on ne les comprend pas ; et ces contrariétés à des lois de la nature doivent non seulement blesser cette nature, mais encore l'altérer et changer en *mal* les bonnes propensions de l'ame.

C'est l'instinct maternel qui doit donner des réponses à ces demandes de l'enfant ; mais l'instinct dans l'homme, n'est ni assez pur ni assez libre pour pouvoir à lui seul suffire à ce besoin, altéré qu'il est par les habitudes d'un monde ignorant et corrompu. D'ailleurs, l'être raisonnable, dans l'âge de raison, ne doit plus rien faire par une impulsion purement instinctive ; il lui faut la conscience de ce qu'il fait, pour bien faire.

Il faut donc mettre les mères en état de comprendre l'enfant, afin qu'elles l'élèvent selon ce qu'elles entendent en lui de la bonne nature.

Fröbel, à la suite d'observations profondes sur l'être humain dans son premier développement, a découvert la clef ou méthode de l'instruction.

Il a vue que l'enfant donne lui-même des indications instinctives qu'il faut nécessairement acconnaître et apprécier pour savoir comment il doit être naturellement traité et divinement conduit.

En outre, Fröbel, par une etude attentive de la histoire de l'homme, s'est convaincu qu'il y a une merveilleuse concordance entre le développement de l'espèce et celui de l'individu, et que dans le gouvernement général de l'humanité par la Providence, la société doit trouver une image et un exemple du gouvernement particulier de l'enfance : de telle sorte qu'en suivant de l'œil le tableau de l'éducation du genre humain, on y peut lire, en quelque sorte, le traité de l'éducation des enfans.

Et cela doit être ; l'homme enfant doit ressembler à l'humanité enfant, et se développer d'une manière analogue, s'il est vrai que les lois, toujours les mêmes, unes comme leur auteur, régissent toutes les vies dans la création, modifiées seulement selon les degrés des différens ordres des choses.

III.

En transformant le jeu en occupation, et en instruction, c'est à dire en lui donnant un *but* et en lui faisant produire un *résultat*, il faut bien se

garder de lui ôter son caractère propre. Le jeu ne doit pas cesser d'être *jeu*, c'est à dire *d'amuser* l'enfant.

Les joujoux actuels, joujoux tout faits et tout prêts qui ne font qu'amuser l'enfant, sans lui donner un résultat extérieur et intérieur,* sans l'aider dans son développement, ne tardant pas à lui faire ennui, et il faut nécessairement les *changer*. De là naît pour l'enfant l'habitude de la *distrac-tion* (de la légèreté), si généralement répandue et si excessive dans la génération présente ; de là vient qu'il n'acquiert pas l'habitude de la *con-centration* (le recueillement), si nécessaire pour vraiment apprendre.

Et cependant, bientôt après, on exige de lui une concentration excessive pour fixer son attention pendant des heures sur des sujets d'instruction abstraitement expliqués et n'offrant aucun intérêt à l'enfant, parce qu'ils n'ont aucun rapport avec lui-même et avec les choses qui l'occupent et lui plaisent. C'est seulement par une chose connue et aimée que l'enfant peut aisément atteindre aux choses inconnues, et qu'il doit aimer ; et c'est pourquoi Froebel place dans les premiers jeux le point du départ, et fait sortir tout l'enseignement de quelques objets fondamentaux qui servant de *preparation* pour tout ce qui doit être appris plus tard.

PHYSICAL GEOGRAPHY.

DURING the past year we several times had the pleasure to notice in terms of just approbation educational works published by the National Society ; a pleasure that was in no small degree enhanced by finding that some, who, for reasons which we need not specify, had a prejudice against the publications of the Society, wrote to us to thank us for calling their attention to works which they found to be exactly what we said they were, and in every respect such as they desired. It is therefore with no less confidence than gratification that we recommend to the immediate notice of every person who teaches or studies geography the excellent "School Atlas of Physical Geography," published by the National Society. It is the cheapest and undoubtedly the best school-book on the subject in the English language. This is not saying too much. We should not so strongly recommend to the teachers of the children of the nobility, gentry, and clergy, a work designed "for the use of pupil teachers and the upper classes in national schools," if we knew that it were not superior in many respects to those in general use.

This "Atlas of Physical Geography" bears internal evidence that it has been the labour of *years*. It contains forty well-executed coloured plates, designed by the Reverend Samuel Clarke, the respected Principal of Bat-

* Le résultat extérieur, ce sont les petits ouvrages produits ; le résultat intérieur, c'est le développement spirituel de l'enfant.

tersea Training College. This gentleman has done much to promote a rational and really serviceable method of teaching geography; and were it not that his ability in what appears to be his favourite secular study is already acknowledged in the educational world, this physical atlas would establish his reputation. We trust that under his guidance many teachers of schools for the wealthy will be shamed into teaching *geography* by seeing it taught in schools designed for the poor. How many principals of schools are there who profess to teach geography who know little or nothing beyond a smattering of *topography*? A lady once told us, with much professional gravity, and with evident self-complacency, that there could scarcely be a greater proof of the proficiency of her pupils in geography, than the fact that the two geography classes were learning *the use of the globes*!

There are so few teachers proficient in geography, that we are not surprised that it is not generally well taught. What is the sum and substance of a boarding-school young lady's geographical knowledge? She can tell the names of the different divisions of land and water; she can tell the boundaries and extent of perhaps six countries; and she can tell the names of the capitals of perhaps thirteen; she knows the name of the highest mountain, the longest river; and she knows a few other interesting particulars; but the crowning point is, she has drawn a map, or worked one on canvas. The ignorance which many of the *wealthy* classes manifest in conversation relative to their continental tours is not overdrawn by the author of "The Roving Bee." There are many Mulhalls in the world. We recommend those of our compatriots who have more wealth than wisdom, and more leisure than learning, not only to endeavour to be "well up in their '*Murray*,'" but also to provide themselves with "The School Atlas of Physical Geography" as a companion to their "Hand-book." We may then hear less *and learn more* from those who are blessed with means and opportunities of travelling.

If there is one secular subject above another, which, when properly taught, is calculated to lead the mind of youth "from nature up to nature's God," it is *physical geography*. When we say this, we are not unmindful of natural history in its various branches—we are not unmindful of astronomy, with the ever-varying and ever-increasing wonders which it displays. Still we say that physical geography has prior claims on the philosophical—not to say the Christian teacher. Ethnology, Zoology, Botany, Geology, and a host of other sciences, are inseparably connected with—nay, are part and parcel of—Physical Geography, a subject which presents a boundless field for contemplation, and an inexhaustible mine of instruction to the Christian moralist and teacher.

Upwards of thirty years since, the plan of a "COSMOGRAPHIA" was suggested. It would certainly be a gigantic undertaking, and it would re-

quire no small amount of scientific judgment and artistical ability to render it what it should be—an attraction to pleasure-seekers, an invaluable aid to teachers, and a source of amusing instruction to the young. “The great globe itself,” accurately modelled on an extensive scale, according to Mercator’s projection, would be an undertaking worthy of a great civilized and ingenious nation, and an educational age. In Germany model-maps have almost superseded the use of others; and we have often thought it strange that no speculative Briton, with an eye to business, if to nothing else, had one country, or even one English county or town accurately modelled, and cast in plaister-of-paris, and coloured, &c.

We imagine that by the aid of some clever Italian plaister-of-paris modellers, something might be done to give children a better idea of geography than that which is afforded by mere outline maps, however well they may be drawn. That there are difficulties in the way of such a plan cannot be doubted; but when the advantages to be gained by overcoming these difficulties are considered, it becomes a question whether vigorous effort to overcome them should not be made.

We regard Mr. Clarke’s Atlas as another “move in the right direction,” and we believe that it will do more than many works of greater pretensions to place physical geography in its proper position as a school subject.

To principals of boarding-schools, and to private governesses and tutors, we would say, “Let every one of your senior pupils have a copy of ‘The School Atlas of Physical Geography.’ We question whether amongst the expensive Atlases one can be found to supersede it, or even to equal it.” To those who have the responsible and important task of educating the educators of the people, it may appear to many almost unnecessary to enlarge on the advantages of their recommending pupil teachers to procure such a work: but we regret to say that in too many instances the self-sufficiency and opinionativeness of the pedagogue of the last century, are painfully apparent in “trained teachers,” and of those who hold “certificates of merit,” there are no inconsiderable number who deport themselves as if they were the lawgivers of the educational world. The pedantry of private teachers is often too ridiculous even to be contemptible; but the pedantry and conceit of public teachers are in all cases serious, and in many cases dangerous. We do not undervalue the education of the higher classes. Our readers are mostly of the higher grades of the profession, and have an influence which it is impossible to exaggerate; but the influence of the elementary teacher is not a jot the less important; it is for them to give a tone and bias to the people—to their guardianship is committed the very back-bone of the next generation, and they are therefore entitled to much greater respect than is usually paid to them. We do not see why the really well educated and duly qualified elementary teacher should not rank with the more fortunate

teachers, who have money enough to open an "establishment," an "academy," a "seminary," or *even* a *school*. We long to see the day when the elementary teacher shall occupy a position in society very different from that which is now, even in an improved state of the matter, allotted to them. On this subject, however, we hope to speak more fully in our next number; our object for alluding to it now is to assure elementary teachers that their claims on our respectful consideration are not forgotten, and that although we should be amongst the last who would advocate what is vulgarly called *equality*—that is, the levelling of social distinctions, we shall always maintain that the cry "You are over-educating the people" is most absurd. It *cannot* be done.

To return to the subject of Physical Geography, we would say to the ladies and gentlemen—for, *hear it ye boarding-school teachers*, there are many such—Do not hesitate to introduce the subject of Physical Geography into your school; give your pupil teachers an opportunity of learning it by their *teaching* it. Let them take Mr. Clarke's excellent maps *seriatim* from his "School Atlas of Physical Geography," and draw them on a scale ten times as extensive, and depend upon it the satisfaction which they will feel in presenting them from time to time to their class, and *explaining everything*, will "tell" on the pupils in a way you little imagine. The teacher will feel an interest in the lesson from the fact of having drawn the map; extra care will be taken to impress on the children's minds the importance of observing positions and proportions, and in detailing the difficulties of copying from a small book, the teacher will give an under-current of instruction which could not be expected under other circumstances.

And here we would say a few words to school-managers. We would say, "Don't interfere with teachers unnecessarily, especially in matters of detail. Be assured that you will not make poor children more orthodox Christians, or greater lovers of Holy Scripture by wasting their time in puzzling them by what is erroneously called "The *Geography* of Palestine;" neither will you increase their patriotism by making them able to "point out on the map" places in their native land. These are frivolities which may elicit applause at an "examination," but how are they regarded by those who have the *education* of the people at heart? How are they regarded by *sensible* and earnest teachers? Ask them; for if they *are* sensible, they will not be obsequious, and they will candidly tell you what may be of great service to you with reference to school subjects.

To all interested in education we would say, "Let geography be properly taught; remember—

‘God made the country, and man made the town.’

Begin with Physical Geography; it is at once the easiest and the natural way."

We were much pleased, a few days since, with a shilling book on geography forwarded to us by Messrs. Dean and Son, the publishers. It is called "Papa's Easy Lessons in Geography." Chapter I. begins thus—

"'Oh, I hate geography! it is so full of hard words, that I know nothing about it, when I have learned it,' said Kate Goodwin; who had been sitting, with tears in her eyes, over a book, while her brother and youngest sister were playing at ball on the lawn.

"The little girl and boy now ran into the parlour through the open French window, crying, 'Why, Kate, have not you finished your lesson yet?'

"'No, indeed, I have not; and I shall not have a bit of play to-night,' she sobbed out.

"'I read my lessons over about half a dozen times, and then I can say them without one mistake,' said Francis, a little proudly.

"'Yes, I know you do; but that is because you have a better memory than I have; for I am sure I try as much as you do.'

"'Do not cry, dear Kate,' said Mary, throwing her arms fondly round her sister's neck. 'Oh, here's papa coming,' she added, clapping her hands together for joy; 'I will ask him to excuse you for this once.'

"'What is the matter?' said Mr. Goodwin, in surprise, as he entered the room.

"'Oh, poor Kate has such a hard lesson; do, papa, ask Miss Freeman to excuse it, and let her come and play with us; Frank and I were having such a game.'

"'You are a good pleader, Mary,' said her father, stroking the hair of his little girl. Then turning to her sister, he said, 'Come, let me see what this hard lesson is.'

"'It is all that page, papa, and half the next. Then I have French, and grammar besides. Is it not too bad, papa?'

"'I cannot join with you in blaming your governess, Kate; she thinks she is only doing her duty. However, I will ask her to excuse your lessons in geography for a few weeks; and in the mean time I will, if you like, try to teach you myself.'

"'Do you mean, papa, that I am to say my lessons to you, instead of to Miss Freeman?' asked Kate.

"'No, my dear, we will not have any books, but we will sit on the lawn, or in this parlour, and talk a little about it; and I will see if I can make you like geography, for it is a very useful study.'

"Papa," or rather Papa's mouth-piece, Miss (or *Mrs.*, for we are particular on such points) Anne Maria Sargeant, gives pleasing proof of teaching tact. But it is time for us to describe "The School Atlas of Physical Geography."

It may be important to state that the "School Atlas of Physical Geography" is quite *unsectarian*; for, unfortunately, sectarian spirit and party-principles are unnecessarily brought forward in every nursery book now-a-days. We pity the teacher, and the pupils of the teacher, who could give a lesson on physical geography without alluding to the infinite wisdom and goodness of the Creator; but we blame the teacher or the school-author who would allude to such subjects for party-purposes. The "Introduction," which is intended to serve as a guide for a course of elementary study, is replete with well-arranged information. It consists of ninety-six pages, and it is divided into eight chapters, as follows:—

- I. **THE FIGURES AND POSITIONS OF THE LAND OF THE GLOBE.**—Introductory to eight maps, viz., "Europe"—"Asia"—"Africa"—"North America"—"South America"—"The British Islands"—"Central Europe"—"Palestine, &c."
- II. **HYDROGRAPHY.**—Introductory to two maps, viz., "Ocean Currents and River Systems" and "The Tides."
- III. **METEOROLOGY.**—Introductory to twelve maps, viz., "The Winds"—"The Rains"—"Annual Isotherms"—"January Isotherms"—"July Isotherms"—"Isotherms in Hemispheres"—"Lines of equal Variation"—"Extremes of Temperature"—"Regions of permanent Snow"—"Diagrams of Ranges of Temperature"—"Distribution of Thunder Storms"—"Lines of Barometric Pressure."
- IV. **TERRESTRIAL MAGNETISM.**—Introductory to three maps, viz., "Lines of Equal Variation"—"Lines of Equal Dip"—"Lines of Equal Intensity."
- V. **GEOLOGICAL GEOGRAPHY.**—Introductory to two maps, viz., "Volcanoes and Earthquakes"—"Useful Minerals."
- VI. **BOTANICAL GEOGRAPHY.**—Introductory to eight maps, viz., "Chief Botanical Regions"—"Regions of Forest Trees"—"The most Important Fruits"—"The Vine, &c."—"The most Important Grains"—"Tuberous Roots"—"Sugar, Tea, Coffee, &c."—"Clothing and Dyeing Substances."
- VII. **ZOOLOGICAL GEOGRAPHY.**—Introductory to four maps, viz., "Domesticated Animals"—"Wild Mammiferous Animals"—"Birds and Reptiles"—"Fish."
- VIII. **DISTRIBUTION OF THE HUMAN RACE.**—Introductory to the map on Ethnography.

In our next number we shall give a specimen chapter from this invaluable book.

NEW WORKS AND NEW EDITIONS.*

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| <p>ABBOTT (Jacob)—Hoaryhead and M'Donner.</p> <p>ALISON (Sir A.)—Atlas to Alison's History of Europe. Constructed and arranged, under the direction of Sir Archibald Alison, by Alexander Keith Johnston; with a concise Vocabulary of Military and Marine Terms.</p> <p>ANNIE LESLIE; or, the Little Orphan.</p> <p>APPEL (H.)—Selection of the Best Specimens of German Poetry, for the Use of Schools and Private Instruction.</p> | <p>AUNT MAVOR's Present for a Good Little Boy.</p> <p>AUNT MAVOR's Present for a Good Little Girl.</p> <p>BAIRD (Rev. Hugh)—Words in Season: a Series of Practical Homilies for Every Sabbath Morning and Evening in a Year, specially adapted to the Young.</p> <p>BOOK and its Missions, Past and Present. Edited by L. N. R., Author of "Book and its Story." Part I—January, 1856.</p> <p>BOFF (F.)—A Comparative Grammar of</p> |
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* We select only such as appear suitable for pupils or teachers.

- the Sanskrit, Zend, Greek, Latin, Lithuanian, Gothic, German, and Slavonic Languages. Translated from the German by Edward B. Eastwick. 2nd edit. 3 vols. 8vo., pp. 1360.
- CASSELL'S CHILD'S EDUCATOR. First Half-yearly Volume.
- CORNER (Miss)—History of Scotland and Ireland. By Miss Corner. Large paper edit.
- DE LA RIVE (A.)—Treatise on Electricity, in Theory and Practice. By Aug. de la Rive. Translated for the Author by Charles V. Walker. In 3 vols.
- DIES CONSECRATI; or a New Christian Year with the Old Poets.
- DREW (Rev. G. S.) Scripture Studies; or, Expository Readings in the Old Testament: with an Appendix. Cr. 8vo. pp. 415.
- DRUMMOND (W.)—The Poetical Works of William Drummond, of Hawthornden. Edited by William B. Turnbull.
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- SEYFFARTH (G.)**—*Grammatica Egyptiaca. Erste Anleitung zum Uebersetzen altägypt. Literaturwerke nebst der Geschichte d. Hieroglyphenschlüssels. Mit 92 Seiten Lith. 8vo. (Gotha).*
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SELECTIONS FROM OUR SCRAP BOOK.

HER MAJESTY AND AMERICAN SLAVERY.

THE *Inquirer* newspaper narrates the following:—"A lady in this country, who has travelled lately in America, has issued a book containing her impressions of what she had seen. This lady, the Hon. Miss Murray, has lately travelled in the southern states of America, and

has adopted the tone of the society she found these, and agreed heartily, not only in what was said of the white slaves in England, but also in what was said of the black slaves in Carolina. She has, therefore, not hesitated to publish in her book opinions favourable to negro slavery, saying that God created negroes to live under restraint, and that slavery is a means 'designed by Providence for the making of some good Christian men and women.' As one of the Queen's Ladies in Waiting, Miss Murray wished to dedicate the book to her Majesty. It is understood, however, that on seeing the proof sheets her Majesty not only refused the dedication, but required that Miss Murray, if she published it, should resign her place at Court."

WOMAN'S CHARACTERISTIC.

There are certain properties of the female mind upon which doubt has existed and may possibly long exist. Women are said to be *fond of ornament*, an evil against which they were thus warned by St. Paul: "I will that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with embroidered hair, or gold, or pearls, or costly array, but which becometh women professing godliness, with good works." Women are said to be *fond of gaiety*. "Some men to business, some to pleasure take;" but the ruling passion of woman is not the love of business. It is said that women *act more from impulse than from foresight*. "Men have many faults, women have only two," of which the want of foresight is one. Women, it is said, are variable:

"Varium et mutabile semper
Femina."

Women are fond of intellect, of courage, of virtue; and are capable of the most heroic acts.

Such are the properties of the female mind, upon which doubt may be entertained; but there is one property upon which doubt cannot exist — IT IS THE NATURE OF WOMAN TO BE AFFECTIONATE. — *Basil Montagu*.

INSTRUCTION BY AMUSEMENT.

WHEN we say that all the amusements of children should be *directly* subservient to their education, we do not advocate putting "old heads on young shoulders," neither do we desire those to whom God has committed the training of the young, to foster in them unnatural precocity. "Children will be children" to the end of time, and oh! how heart-cheering is the thought! The man who would wish to see the thoughtfulness of maturity stamped on the infant brow, would wish to rob the world of one of its richest blessings, and would cast such a gloom over society as no mere earthly enjoyment could dispel. It has, we believe,

been said, that the air of heaven is redolent of the breath of children. If, however, we must be responsible for the thought, so be it. He who graciously said, "Suffer the little children to come unto me," declared "Of such are the kingdom of heaven;" and it is not difficult for us to realize in our minds the blissful state of any community—celestial or terrestrial—of which happy children compose a considerable part. Who that has seen misfortune has not had bitter experience of the selfishness and coldheartedness of the world? Who that has trusted in fellow-creatures has not felt the force of the inspired declaration, "The heart is *deceitful* above all things?" And, above all, who, that upon honest—and, as near as may be, impartial—self-examination, has not found lurking—if not conspicuous—selfishness, apathy, and deceit in his or her own heart? "Ah! yes!" some spinster lady or some bachelor gentleman exclaims, "This is indeed a wicked world;" "I am heartily tired of it;" and so on. To such we would say, "True, the whole world lieth in wickedness;" "There is none that doeth good—no, not one." Yet

"There are some happy moments in this lone
And desolate world of ours, that well repay
The toil of struggling through it, and atone
For many a long sad night and weary day."

Many find fault with the world, who never examine themselves to ascertain whether the world might not with more reason find fault with them; and many who are treated not so well as they desire, are treated much better than they deserve. Have you never felt this when contemplating infancy? Have you never felt that

" 'Tis education forms the common mind? "

Every individual who neglects opportunities of furthering the cause of education, is in a measure responsible for much that is wrong in the world. The innocence of infancy, the artless simplicity of childhood, and joyousness of youth, appeal more powerfully than mere moralizing ever can, to the sense and good feeling of adults. They indicate what a happy world this might be—its faults and failings notwithstanding—if the injunction of the inspired sage, "Train up a child in the way he should go," were more attended to. We will listen to no specious cant about the natural *depravity of the young*. We use the term "specious cant" advisedly, because, although it is quite true that the human heart is depraved by nature, and that the Holy Spirit alone can renew it, it is not for us to be the less zealous in our endeavours to improve mankind. Although "the poor shall never cease from the land," benevolence is not the less imperative; and although "it must needs be that offences come," those through whom they come will not be held less culpable.

In the work of education much remains to be done, not merely in the school-room, but in the dwelling, the garden, the field, the playground, the nursery. Every amusement, every occupation, must be systematized, so as to subserve the grand object, and the systematizing must be such as will *add* to the pleasure of the young in every way.

We have the pleasure to present our readers with another plate (which shall be explained next month) from "Woman's Educational Mission;" and also to recommend to their favourable notice two other objects of interest. The first was advertised in our last number; it is called "Historical Quartetts." It consists of seventy-two cards, one of which contains the following

"DIRECTIONS FOR PLAYING THE GAME OF QUARTETTS.

"1st. Distribute the cards equally among the players, who should so arrange their share, that they may at a glance see all they have, but not allow them to be exposed to the view of their neighbours.

"2nd. The *mode* of playing is for some one of the party to begin by asking another for a card which he requires to complete a set (one or more of which he has already in his possession), and thus to proceed with any of the party, until he fails in finding one. The right to ask then goes to that player who has been asked for a card which he has not.

"3rd. The *skill* of the game consists in keeping the eye on the movement of the cards as they pass from one to another, and retaining their position in the memory.

"4th. The object of each should be to make up as many complete sets (or quartetts) as possible: whoever obtains the greatest number *wins* the game.

"N.B.—The quartetts are to be made up of the names in *red*; those in *black* are merely to inform the player what the set is composed of."

The following historical personages are thus brought to mind:—Handel, George II., Pope, Dr. Doddridge; George IV., Brougham, Canning, Sir Thomas Lawrence; Charles II., Bunyan, Pascal, Sir Matthew Hale; Victoria, Sir Robert Peel, Macaulay, Chalmers; Wilberforce, William IV., Denman, Mackintosh; John Owen, Cromwell, Milton, John Hampden; Copernicus, Henry VII., Columbus, Caxton; Edward VI., Calvin, Ignatius Loyola, Michael Angelo; George III., Chatham, Wellington, Washington; Addison, Anne, Marlborough, Bolingbroke; Charles I., Vandyke, Archbishop Ussher, Rubens; James II., Sir Isaac Newton, Judge Jeffreys, Richard Baxter; Defoe, George I., Fénelon, Sir Christopher Wren; William and Mary, Dryden, Claverhouse, John Locke; Lord Bacon, James I., Galileo, Cervantes; Henry VIII., Martin Luther, Sir Thomas More, Raphael; Spencer, Elizabeth, Shakespeare, Tasso; John Knox, Mary, Latimer, Cranmer.

We have taken the names from eighteen different cards, so our readers will see that each quartett has been selected with considerable judgment. The plan is simple, but we doubt not it will be found to be effective, and also suggestive of similar games, the cards for which may be prepared by the children themselves.

The second appliance to which we desire to call attention, appears to us to be invested more with the charms of novelty than anything of the kind lately published. It is called "Cherry's Self and Mutual Interrogator," and professes to be a new rational source of instruction and amusement, adapted to all classes and capacities. It consists of a small pamphlet, containing 291 questions, chiefly historical; there are 220 answers. It is almost superfluous to say, that in some cases two or more questions may require the same answers. With the book there is a neat scoring-board, about five inches long by an inch and a half broad. It has two pegs, and somewhat resembles a cribbage-board. The following "rules and directions" will give our readers some idea of the game:—

"I. For two persons.—Have the pegs and marking-board in readiness, and then commence by one of you audibly reading a question. Next turn to the key numbers, page 2, and select from a column marked Q, the number of your question, and the key number to the right will direct you to the answer. If your competitor give the answer without assistance, he shall peg three holes; if, to assist his memory, or to afford him a clew to the answer, he demand to be told the page containing it, you shall tell him. He shall then cast his eye upon this page, and signify which he thinks to be the answer. If he fix on the answer, he shall peg two holes; if not, you shall tell the answer, and peg one for telling. Your competitor shall then become interrogator, and proceed precisely as above directed.

"He who, by successful answers, first reaches the last hole in the scoring-board, is the winner of the game.

"*Observe*—The proposer shall have the privilege of obtaining the key to the answer by consulting the key numbers."

We shall resume this subject in our next.

BRIEF NOTICES OF BOOKS TO BE REVIEWED.

SCRIPTURE.

The Bible Hand-Book. (Religious Tract Society.)—One of the most serviceable and well compiled works of the kind that has ever come under our notice.

The Book and its Mission. (Bagster and Sons.) The First Number.—A serial relative to "the progress of the book of God through the world. It is edited by the author of 'The Book and its Story,' and dedicated to the British and Foreign Bible Society, and the friends of Bible circulation throughout the world." It can hardly fail to be interesting.

Bible Emblems, with Sketches of Lessons for the Use of Sabbath-School Teachers. (Longman & Co.)—This little work is by David Stow, Esq., of Glasgow. The lessons are in the elliptical style.

The New Biblical Atlas and Scripture Gazetteer (Religious Tract

Society)—is a work which we can strongly recommend. It is arranged principally from the "Bibel Atlas nach den nenesten und besten Hülfsquellen," by Heinrich Keipert of Berlin; but, as we shall have occasion to notice, recourse has been had to many other celebrated writers.

SPELLING-BOOKS.

The New London Expositor, by the Rev. George Pinnock, is a decided improvement on the best works of the kind. We regret that want of space compels us to reserve our detailed notice of it.

The Articles on GEOGRAPHICAL NAMES—THE TRAINING OF GIRLS—ELEMENTARY WORKS ON THE FRENCH LANGUAGE—PUNCTUATION—GIFT BOOKS FOR THE YOUNG—NOTES ON LESSONS, and several others are unavoidably kept back; as are also the "Answers to Correspondents."

NOTICES OF MUSIC.

"ENGLAND'S Welcome to Sardinia's King" (Scheurmann & Co.); "Snow Flakes and Christmas Berries" (Scheurmann & Co.); "Pearl of Kent Waltzes" (B. Williams); "Sardinian National Hymn" (B. Williams); and many other new pieces have been standing over for two months; as have also notices of "One Hundred Tunes with Hymns and Poems;" "Music made Easy;" "A Few Directions for Chanting," &c. &c. They shall, without fail, be noticed in our next.

The following lines are from the pen of Charles Swain :—

"Wherever freedom's rays extend,
Or hearts with courage glow,
Wherever valour hath a friend,
Or tyranny a foe,
Sardinia's king shall welcome be
To every gallant breast,
And still the flag of liberty
Shed glory from its crest.

Then on we march while Heaven's arch
With Victory doth glow :
On, on, to lend Britannia's friend
A cheer before we go—
Hip, hip, hip, Hurrah! &c. &c.

"When others quail'd before the might
Of Russia's despot steel,
When others, shrinking from the light,
Still crouch'd beneath its heel,

What said Sardinia to the cry
Of justice and the war?
Lo! fifteen thousand swords reply,
Old England 'gainst the Czar.
Then on we march, &c.
On, on, to lend our country's friend
&c. &c.

"Hath Russian blood ere rued the day.
Those fifteen thousand came—
Let Victory and Tchernaya say,
And wreath Sardinia's name;
For better soldiers never flash'd
Their bayonets to the sun,
And braver spirits never dash'd
Where valour's crown was won :
Then on we march, &c.
On, on, to sing Sardinia's king, &c. &c."

VARIETIES.

BULWER THE NOVELIST.—An intense and eccentric personal dandyism was in earlier years one of his laughable characteristics. One day, Mr. Bulwer (for as yet he was not a baronet) would appear all black—a black hat, black wig, complexion dyed brown, black-buttoned coat, black neck-cloth, waistcoat, trousers, boots, stick, gloves; not a speck of white to be seen about him. Another day, he would appear all white—flaxen wig, light complexion with a little rouge, light overcoat, &c., &c., &c., down to a little pair of light boots, with just one speck of black observable about the toes! Of late, he has been a martyr to gout; but even his indispositions he turns into literature; witness his lively pamphlet descriptive of life at a hydropathic establishment. Another of his infirmities is deafness, in connection with which I heard lately an amusing and harmless story from one who could say, *pars magna fui*! Among his other eccentricities, Sir Edward took, not long ago, to lecturing at the Mechanics' Institutions in Hertfordshire, the county where Knebworth, his seat, is situated. He was to lecture one evening at Royston, and a gentleman farmer of the neighbourhood, more skilled in turnip-dressing than in oratory, was deputed to move, after the lecture, a vote of thanks, in a neat and appropriate speech, which he got carefully written out by a literary friend, and learned, as he thought, off by heart. Sir Edward occupied the chair, delivered his lecture, and, when he sat down, the orator rose. As has happened before on such occasions, no sooner was he on his legs than every syllable of what he had to say quitted his agricultural mind, and he stood silent, a spectacle for the pity of the audience, unable to go on and ashamed to sit down. The deaf baronet, thinking all was right, and that the gentleman on his legs was pouring forth an easy flow of unembarrassed oratory, kept nodding his head approvingly, and ejaculating at frequent intervals an applausive "hear, hear." At last, the still more discomfited orator sat down amid a shower of patronising bravos, and "hears, hears," from the complimentary chairman, with which the repressed merriment of the audience overflowed its banks, and burst forth in a hearty cataract of laughter.—*Scotch Educational Magazine*. ["None are so deaf as those who will not hear." The man so adroit at turning his indisposition into literature, would be the very man to make his deafness a plea for evoking a "cataract of laughter" on an occasion so tempting. The correspondent of our northern contemporary has shown that Mr. Bulwer *was* a dandy; has he not also proved that Sir Edward Lytton Bulwer *is*, when it suits, a wag?—ED. GOV.]

LAST LINES OF THE POET ROGERS.—I inclose a curiosity—some lines written by Rogers within the last two years. The friend who favours me with them says—"I quote them from memory, as I heard them from his own lips, as I sat beside him at Brighton watching their progress:—

TO A FRIEND ON HIS MARRIAGE.

“Forth to the altar, and with her thou lovest,
 With her who longs to strew thy path with flowers!
 Nor lose the blessed privilege to give
 Birth to a race immortal as your own—
 That, trained by you, may make a heaven on earth,
 And tread the path that leads from earth to heaven!”

S. ROGERS, *ætat* 91.

—*London Correspondent of the Inverness Courier.*

CLERICAL NOBILITY IN 1856.—The following clergymen have seats in the House of Lords as lay peers:—The Rev. Augustus Edward Hobart, Earl of Buckinghamshire; Rev. Francis North, Earl of Guildford; Rev. William Nevill, Earl of Abergavenny; Rev. William Leonard Addington, Viscount Sidmouth; Rev. F. T. Wykeham Fiennes, Lord Saye and Sele; Rev. James Douglas, Lord Douglas; Right Rev. Robert John Eden, Lord Auckland; Rev. Henry William Powlett, Lord Bayning; Right Reverend Thomas Plunkett, Lord Plunkett; and the Rev. James Saumarez, Lord de Saumarez. Among the baronets of England there are twenty-nine clergymen:—The Rev. Sir Brooke W. R. Boothby, the Rev. Sir George Burrard, the Rev. Sir Edward Henry Vaughan Colt, the Rev. Sir William Henry Cope, the Rev. Sir George William Crauford, the Rev. Sir William Lionel Darrell, the Rev. Sir Henry Robert Dukinfield, the Rev. Sir Charles Farnaby, the Rev. Sir Richard Fleming, the Rev. Sir Henry Foulis, the Rev. Sir George Lewen Glyn, the Rev. Sir Charles Hardinge, the Rev. Sir John Warren Hayes, the Rev. Sir William Robert Kemp, the Rev. Sir James Walker King, the Rev. Sir Charles Macgregor, the Rev. Sir William Vesey Ross Mahon, the Rev. Sir John Barker Mill, the Rev. Sir Thomas Miller, the Rev. Sir Frederick Arthur Gore Ouseley, the Rev. Sir Philip Perryng, the Rev. Sir George Prevost, the Rev. Sir George Stamp Robinson, the Rev. Sir Charles John Salusbury, the Rev. Sir J. Hobhouse Culme Seymour, the Hon. and Rev. Sir F. Jarvis Stapleton, the Rev. Sir Henry Thompson, the Rev. Sir Erasmus H. Williams, and the Rev. Sir John Page Wood. In the Scottish peerage there are no clergymen, but the names of three appear in the list of Scottish baronets:—The Very Rev. Sir W. Cockburn, the Rev. Sir William Dunbar, and the Rev. Sir H. Moncrieff. In the Irish peerage there are three, besides Lord Auckland, who is an Irish as well as English baron:—The Very Rev. Henry De Montmorency, Viscount Mountnorres; the Right Rev. Ludlow Tonson, Lord Riversdale; and the Very Rev. Henry Vesey Fitzgerald, Lord Fitzgerald and Vesey. Among the Irish baronets there are six clergymen:—The Rev. Sir Edward Borrowes, the Rev. Sir N. Chinnery, the Rev. Sir Hercules B. Langrishe, the Rev. Sir William Macartney, the Rev. Sir Richard Musgrave, and the Rev. Sir H. J. Walsh.

THE GOVERNESS.

FRANCES THORNTON;

OR,

PASSAGES IN THE LIFE OF A GOVERNESS.

BY THE AUTHOR OF

"LECTURES ON METHOD IN LEARNING AND TEACHING,"

AT QUEEN'S COLLEGE, LONDON.

CHAPTER I.

THE little town of Bilberry is, as everybody knows, scarcely more than a little fishing village on the coast of Dorsetshire. However, it is called a town, and can boast of a mayor and aldermen, a guildhall, a prison, two fine churches, and several thousand inhabitants, and is therefore well entitled to the name. The harbour of Bilberry is as well known as Plymouth Sound, and many a worn and weary ship furls her white wings and sinks to rest on its placid bosom, after her stormy flight across the broad sea. The town itself lies inland, about a mile, in the hollow of a sloping valley; and the land which intervenes between it and the sea is bold, rough, and rocky, terminating abruptly on lofty cliffs which look out on the British Channel. At the foot of these cliffs lies many a quiet nook and pebbly beach, many a sandy cove and rocky inlet, where few sounds come but the dull plash of the restless waves, or the wild cry of the sea-gull.

To one such nook we must now call our readers' more special attention, on a bright morning in June, 18—. The morning is bright and fair, the waves are smooth and still, the sky is blue without a cloud; a few purple shells are scattered on the snowy sand, just above the reach of the last line of wave; and everywhere—save in one point—the scene is one of quiet, holy peace. On a little headland, which runs out to meet the blue waters, is seated one solitary figure—that of a young girl. She is plainly dressed, and sits quietly gazing on the waves, heaving to and fro

with restless and incessant motion on the bosom of the great deep below. Look but for a moment in her face and you will at once see where lies the point of unrest and lack of peace. Trouble is written on every feature of the face, sorrow in the eyes, care—deep, anxious care—in the lines across the forehead; yet a sort of good-nature over all. More than this, there is little in the face that is worthy of note. The eyes are well formed and placed, but without depth, the nose straight, but without character, the whole face being now and then swallowed up in an expression quite as sullen as sorrowful. Above all, the face wants tone, decision, and strength—qualities in which the mind of Frances Thornton was as yet as deficient as her face.

With these few words of preface we must begin our story, and follow Frances Thornton to a quiet cottage in West Hill Street, where even now her return is anxiously awaited.

Meanwhile, as she saunters slowly along the path across the high ground into the town, let us introduce her more fully to the reader's notice. She, an elder sister Mary, and an elder brother Henry Thornton, are the sole surviving children of a half-pay lieutenant in the navy, who died about five years before the commencement of our story. Half-pay lieutenants are proverbially poor, and Frank Thornton was no exception to the rule. He had barely managed to live on his pay, give his children a fair education as the times went, and to die out of debt. To achieve this last point was his constant endeavour throughout life; and his parting words were, "Thank God, my boy, I don't owe a farthing; so that, although you have your way to fight through the world, and have but little powder to carry on the war, all you have is your own, and you can hoist your own flag in any man's face, sail where you will." For the first year after his death matters had gone hardly with the young people. Their father had taught them the misery of being in debt; and, rather than incur it, they had lived—happily, though hardly—in the little cottage on the West Hill, seeing few friends, and all but forgotten by the few others who condescended to notice them during the father's life.

Mary the elder sister had opened a small preparatory school, and by dint of unwearied industry managed to pay the rent and support herself and sister in decency and comfort. The brother had after a time obtained a situation in a merchant's office in the neighbouring town of Sandford, and at the end of four years' hard ser-

vice had promise of a small salary, with a gradual increase of ten pounds per annum.

But the school had failed just at this crisis, partly in consequence of Mary's ill health and partly at the appearance of a Mrs. McSwinder who had arrived from town, as a flaming advertisement told the people of Bilberry, with all the newest improvements and discoveries in the educational world. For a time Mary bore up bravely even against this discouragement; but Frances, always discontented and ready to repine, now did little else but grumble, and wonder "what they should come to next." It was very hard, she said, that a gentleman's daughters should have to turn teachers to the children of tradespeople; and for her part she never should be fit to become a governess, and never would be one.

Meanwhile the number of scholars at West Hill decreased, as Mrs. McSwinder's increased; the rent was unpaid, and in their extremity the two sisters had at last written to their brother, begging him to come over from Sandford, and consult as to what was to be done. Henry Thornton obtained two days' leave from his employer, and that very afternoon had ridden over to Bilberry on the stage coach; while his younger sister Frances sat gloomily looking out on the waves of the bright bay.

CHAPTER II.

THE WILL.

WHEN Frances reached the cottage on West Hill she found her brother and sister eagerly waiting her arrival; the tea-things being on the table, and Henry hard at work at some cold beef. "Well!" were her first words, "Well! you might, I think, just as well have waited for me. Mary knew that I should be at home about six, and ——." "Well, well, well!" interrupted Henry—"if you must have three *wells* in one sentence—your well is deep enough; but don't drown yourself in it. The tea is still first-rate, the beef as good as can be, and your most affectionate of brothers waiting to kiss you on your arrival. What more can you desire?"

"Oh! of course," retorted Frances, "do begin by picking out all the mistakes in my exercise. As it happens, I don't want any beef. I am not well. I have not been well for some days; and you don't deserve to be kissed for teasing me as soon as you set foot inside the door."

"One more kiss, nevertheless," said the tormentor, "and then you shall sit down in peace. and not be forced to drink tea against your will, or even eat beef—in your delicate state of health," he archly added, looking at her rosy cheeks. "*Chowder* shall eat the beef, and, if you like, finish the milk for you, while we hold a parliament on the lawyer's letter."

Chowder, be it observed, was a small rough Skye terrier, with very bright intelligent eyes, a sandy-brown shaggy coat, white stockings, and snowy frill to his shirt front; who sat up on his hind legs and begged, with most exemplary patience, at the mention of his name.

"*The lawyer's letter!*" said Frances. "What lawyer, and what letter?"

"Sit down, and have patience," replied Mary. "Drink the tea I have poured out for you; and if you behave well you shall hear all the news, though they are scarcely worth the telling after all."

Frances unwillingly complied, with the look of a very martyr, occupied herself with a morsel of bread, and prepared to listen. The letter was as follows:—

"No. 57, Pump Court, Gray's Inn, London,

"June 22, 18—.

"Sir,

"I am directed by the executors of the late Joshua Thornton to inform you that immediately after his funeral, on 20th ult., his will was opened and read in the presence of James Luff, Esq., the nephew and heir of the deceased. I have also to inform you that the sum of £5 was bequeathed to you by the said Joshua Thornton, to purchase a chain and collar for a certain terrier dog named Chowder, which, as you may remember, inflicted a severe bite on the leg of your respected uncle when on a visit to Bilberry last year.

"I remain, Sir,

"Your obedient servant,

"Robert Files, Attorney.

"To Mr. Henry Thornton."

"What a horrible, stingy, old, malicious beast!" exclaimed Frances. "Only think of his bearing a grudge against us ever since last autumn, because poor Chowder snapped at his nasty old gouty leg, when kicked down over the garden steps! And his money,

too, all gone to that fat grocer's boy, who has already more than he knows what to do with."

"What are we to do now, is the question," said Mary. "All our hopes have been built up on the chance of uncle Joshua's will; and here is quarter-day again, with but barely money enough for the landlord. What *can* be done? I have worked on hopefully for the last six months; but my scholars, Henry, are gradually dwindling as the grand lady Mrs. Mac's increase; and I can see no possible way of managing to keep up appearances."

This was said very quietly, but sadly.

But Henry boldly and brightly replied, "Never mind the fat grocer; there is hope for us yet, if we will but be true to ourselves. After all, it is not Mr. Files, or Pump Court, who orders all these things. It has been low water with us before, girls; and after a time the tide has turned. Turn it will again, ere long, be sure; and Chowder shall have a new collar, and old Brown his rent. First of all, as to the rent—this five-pound note from Pump Court will quiet old Brown; my next quarter's pay will be due in a few days; we will get a first-rate situation for Francie; Mary will make the pot boil here for us when we can get a holiday at Christmas or Midsummer, and for herself and Meg all the year round; and a very lonely pot that last will be."

"Oh! no," said Mary, "don't call it lonely. I shall be as happy as the day is long, if we can but keep out of debt. You and Francie will write long letters to me from Sandford and London, telling me all that is going on in the great world; and I shall be the best of correspondents, and send you great budgets of quiet gossiping scandal from Bilberry."

"You seem," replied Frances, "to have settled all these things very quietly and composedly; but, in the first place, no situation of Governess is ready; and, in the second, I am not able or prepared to fill it, even if it were vacant."

"Oh!" interrupted her brother, "situations may easily be had by looking carefully at the London papers; and as for you, Frances, if you choose to put your shoulder to the wheel, you may very soon be prepared to do all that is ever required of many a Governess now-a-days. I can see several papers at the office, and will keep a sharp look out for the next week or two; before the end of which I have no doubt that we shall find something that may suit us."

"But," said Frances, rather angrily, "I am sure I shall never be

able to undertake a governess's situation. I am not half clever enough, and—what experience have I had?"—(here the words came out more and more slowly)—"and, besides that, I don't like teaching."

"*Well! well!* as you say," replied Henry, "as to experience, everybody I suppose must make a beginning. One can't learn to swim without once having to go into the water for the first time. As to brains enough for the work, I never before heard of your being deficient. If it is to be your work, depend on it you have brains enough and to spare. But as to your liking the work of a governess or not, that's another question altogether. Very few of us, I am afraid, do really like the work God sets us to do; though there is little doubt that, if He sets it, we ought at least not to doubt our power, or encourage our disinclination to do it. And—"

"If you are going to preach, Henry, I am too tired to listen just now; for I have been sitting out on those Bilberry-head rocks all the afternoon, watching in vain to see some of the fleet go down the channel, and am now very tired. So, please, don't scold any more. Mr. Harvey talked to me for an hour, last week, just in the same way, though not so wisely of course; and I have never since been quite myself."

This last remark was quite true. She never had been herself since Mr. Harvey's last chat with her and her sister. Her conscience-constantly reminded her that he had spoken the truth, and as constantly that she was paying little heed to its voice. Every day she felt more and more deeply how true it was that her brother and sister were better and truer than herself; that she was, in fact, a mere incumbrance on them; that Mary toiled patiently on, day by day, among her little scholars, and her brother among law papers, "on a high stool," as he said, "with liberty to engross everything but the fire;" while she, for whom their exertion never slackened, did nothing for her support or theirs.

No one who allows conscience to talk in this way, unheeded, can be happy. Hence Frances was gloomy, snappish, and discontented; knowing that she was not in the right, and without sufficient moral courage to own herself wrong, and to act accordingly.

"Oh! of course"—she reasoned with herself—"of course, Mr. Harvey is the Curate of the parish; it's his business to preach to me. He picks me out, because I am the youngest of the three, and most likely to be wrong; but, if he were in my place, he would find it

much more difficult than he imagines to go out as a governess. I know people can write and talk very cleverly about governess work ; but *doing* it is a very different thing. Why doesn't he advise Henry or Mary ?" Here, however, she suddenly came to a full stop ; knowing that he had advised both of them many and many a time ; that they had taken his advice, and were now, in accordance with it, working hard—as hard for her as for themselves.

The rest of the evening at West Hill was mainly a quiet one. The elder sister and brother chatted quietly together as the twilight deepened ; while Frances amused herself with teasing a kitten who lay asleep in the window-sill, or idly glancing at the pages of one of Miss Burney's novels, the stiff propriety and formality of which did little more than annoy her. But there are times when we are apt to dose ourselves with little annoyances of this kind, and try to get up a little self-esteem as martyrs ; and it is astonishing with what a grumbling sort of gladness we go to the stake.

The result, however, of Henry's visit was a determination to seek at once for a governess's situation for Frances ; to pay old Brown his rent ; and for Mary to continue her little school, in spite of Mrs. McSwinder and her flaming advertisement. And, with this determination, he on the following day went back to Sandford.

CHAPTER III.

THE CURATE.

As we have had occasion to mention Mr. Harvey's name, and must again do so, it will be as well to take a glance at him in his own proper habitat in East Street, overlooking the cliffs. But it will *not* be necessary to describe his grey eyes, long eyelashes, or whiskers ; his interesting looks or shiny black coat. Of course, being a curate, he was interesting—especially to the unmarried ladies of his congregation—and equally, of course, his coat was seldom a new one. He was well known in Bilberry, and more liked among the poor than among the rich sheep of his flock. Too plain spoken and independent for the one, he was kind and affectionate and patient with the others, winning first many a heart and then many a head among the lost brickmakers, profane sailors, and godless idlers, who, according to the "Bilberry Record," were the sheer result of Puseyism in this benighted region. Of course, the editor of the "Bilberry Record," being himself a *Presbyterian*, full of scriptural phrases and a firm belief in his own goodness, had full

right and knowledge to discuss and decide any and every point of doctrine, discipline, and usage in the English Church ; which of course he did twice every week in that most godly print, which he found to sell with double rapidity whenever he had an unusually strong exhortation to the profane brickmakers, or an unusually bitter sneer at the Romish practices, in a neighbouring parish where they had dared to introduce the fearful habit of saying their prayers *every day* at St. Michael's Church ; whereas, as every one knows, Sunday is the only day on which any Christian has any need to confess himself in public as a miserable sinner, or to ask for daily bread ; and churches were never intended to be opened during the *six working days* of the week. *They* were clearly meant for work.

What sort of a Curate Robert Harvey was, and how he did his work, will, as far as is necessary, be seen in the course of the following chapters. Meanwhile let us glance into his study, and see what he is doing.

The room is small, but cheerful. Books cover the walls from the ceiling to the floor ; opposite to the window stretches the broad, blue sea ; while the fresh leaves and crimson flowers of a geranium peep in through the open lattice, and whisper gentle thoughts of sunshine and perfume, many a time when his pen is weary and his brain perplexed. He has been writing for the last hour, and as he writes his pen moves more and more rapidly over every successive sheet. His care-worn look gradually dies out from the pale, anxious face ; he pauses for a moment to catch the odour of a bunch of violets in a low glass before him ; and then to work again. The flowers came to him in a letter this morning, rather damaged by the journey ; but they came from home, some two hundred miles away, and their perfume to him is like that of "Araby the blest." A single whiff of their fragrance, therefore, inspires him with new power ; and his pen enters on a new lease.

In an hour's time his Sunday's sermon will be thus far finished ; and, if you care to enter his study again, you will probably detect a stronger odour than that of violets. Whether he or his landlady smokes remains to be determined. She affirms that she does not ; and so most likely would he, if closely questioned.

The postman goes his last round in Bilberry about 8 p.m. At that hour he delivered at the curate's door a small triangular note ; which the Rev. R. Harvey received, opened, and found to be from his parishioner Mary Thornton.

ADVANTAGES OF GOVERNESS' TRAINING TO MAKE WOMAN AS SHE SHOULD BE.

IN our observations on the school-accomplishment of dancing we gave some hints respecting the value of that ease, gracefulness, and refinement which ought to pervade the atmosphere of young ladies, and which is of far more importance to them than the art of dancing. There are graces, as we said, more retiring, but far more valuable, than those meretricious ones that shine so greatly in the ball-room ; and as in our walks of observation we happened to have met with an illustration of our ideas, we shall without further ceremony introduce her to "boarding-school" imitation.

When we first saw this young lady she had just been "finished" at a boarding-school in the vicinity of London, conducted by a lady of rare abilities and distinguished worth. This lady had been brought up as a Quakeress, although not then a member of the Society, which might, perhaps, account for the solid and genuine principles which she infused among her pupils. Her school was, however, a fashionable one ; and some of the best families in the county had their children educated by Mrs. Eversfield.

When I first saw Miss Sterling—the subject of these remarks—she was about eighteen years of age, and was just entering into the experiment of realizing those dreams of the gay and bedizened world which occupy the waking hours of dreaming young ladies. It was at a large and brilliant assembly that she first attracted our attention, though I could not till a long time afterwards tell exactly why ; for her face, though sufficiently interesting, was not such a one as catches the roving eyes of a ball-room connoisseur, and her figure was in no way particularly distinguished ; still there was that in her appearance which caused us to pay particular attention to her movements during the whole evening, in the course of which she led us into half-a-dozen mistakes by her consummate delicacy, grace, and propriety of behaviour.

We had a friend with us who was a kind of hero at ball-rooms, and was looked upon by a number of party-giving families as a necessary ingredient to every "spread" of a fantastic-toe nature. His name was Sidney Courtenay ; and so I asked Sidney, in the midst of all his glory, the name of the young lady with a wreath of roses about her hair, who moved about in the dance with such exquisite grace and skill. Courtenay, who prided himself upon being an authority concerning young ladies, and particularly valued himself on his knowledge of dancing, having taken lessons of a baron of the realm, as he said—no less a person than Baron Nathan—"You mean," said he, "that tall young lady with spangles and feathers, I presume?" "I presume I mean no such thing. I mean the middle-sized lady who is dancing opposite to her, and who has neither spangles nor feathers, that I can see." "My good friend," said Courtenay, "you never

made a more wretched mistake in your life, if you say that young lady is any great prodigy in the 'dancing line.' Why, she never dances waltzes or polkas or anything of that sort; and, as to steps, she knows nothing whatever."

As no man likes to have his taste questioned, even in the most insignificant affair, I felt myself called upon to support mine; and for this purpose watched the lady for some time, in order to detect Courtenay in an error. Insensibly, however, I was so beguiled by the easy grace, the gentle, chastened activity with which she moved like a seraph through the mazes of the dance, without study or effort, that I quite forgot the original motive for this scrutiny, and to this day I cannot tell whether she executed any steps or not. I recollect, however, that there were other ladies in the set who paid such special attention to their feet, that they seemed to consider dancing "pettito gymnastics," as Sidney Smith once called quadrilles.

"Well," said Courtenay, "old fellow! who is right and who is wrong? Am I not right?" "Oh! perfectly right," I replied; "if you consider dancing to consist in tripping the light fantastic toe to fiddle-strings. However, not to dispute the point, I confess, if you please, she takes no steps; I think she does a great deal better. But, as I have given up my point about her steps, there are other points in her appearance well worth our consideration." "Pooh! pooh!" said Courtenay; "why, she has nothing on her but a white muslin dress and that paltry wreath of rose-buds. I confess her foot is pretty, when you can get a glimpse of it; but then, what a shoe! it wants cut and glitter; there is no show on it." What was very provoking, I found in this particular that my friend was right; yet such was the mysterious power exercised by this singular young lady, that even this conviction did not destroy the illusion. I continued, during the rest of the evening, to admire her as the best-dressed lady in the room; although she wore nothing but a muslin dress and a wreath of rose-buds, and had not a single ornament on her shoes.

I met her frequently afterwards in public parties and at social firesides. On such occasions, though surrounded by women dressed in all the splendour of this age of wasteful prodigality, she always seemed to outdo them all; and I had often the pleasure of hearing my judgment confirmed by persons who had refined their taste by the habitual contemplation of classical models. The same simplicity pervaded her behaviour and conversation; though the one never challenged observation, and the other neither sparkled nor astonished. In the whole course of our acquaintance, at that time and since, I cannot remember that she ever uttered any regular witicism or special wise saying; but, without taking any pains to show herself off as a wise or a witty woman, her chat was always playful, agreeable, and sometimes almost attic, and ever characterized by a species of femi-

nine good sense, that gave it a dignity that awakened respect, without exciting any species of inferiority ; and she appeared particularly to advantage when a regular "blue stocking" chanced to be present. Though I have sometimes seen her in company deserted for the society of one of these declamatory ladies, I never failed to observe the recreants who had been unwarily attracted by some emphatic harangue return, after listening and yawning a little while, to the shrine of unpretended modest propriety.

Something more than a year after our acquaintance, I commenced my seclusion in the country, and I did not see her for some years. On my return to the city I was informed that she was married to a gentleman of small fortune, who had been attached to her for a considerable time. Assuming the privilege of an old friend and an old man, I called to see her, and was received with such unaffected hospitality, both by herself and husband, that I renewed my intimacy, and always found an arm-chair set forth on my arrival.

Although Mrs. Marchmont—for that was her married name—was past the bloom of her youth, I still found the propriety of demeanour for which I used to admire her pervade every part of her small establishment. The first time I entered the house I was rather surprised at the elegance and gentility which I observed, which seemed to speak of means beyond what I knew her husband to possess. Every part seemed to be furnished with a degree of liberality, at a first glance almost amounting to profusion, that apparently vied with the splendour of our most profuse and wealthy "magnates." As usual, too, the lady appeared dressed quite as much beyond the sphere of her income as were the decorations of her house ; and although I never found her without something about the parlour indicating she had been employed, still she acted and spoke so like a perfect lady that I could not stretch my faith to a belief that she had been actually busy in such a fine dress as she seemed to wear.

I dined there often. At my first dinner I thought my young friend a little extravagant, both in the dinner and in the serving it : everything was so good, so perfect, so exact. I thought she had in this at least overstepped the bounds of prudence and good sense, and the thought made me uneasy for a considerable time, until luckily I thought of resorting to my old custom of analysing—a habit I recommend to my female readers, as furnishing an almost certain antidote to every species of perfection.

The first discovery I was enabled to arrive at, was that the furniture of this neatly-ordered house was in reality neither expensive nor splendid, but, on the contrary, very plain, yet very good, and that it owed its sole charm to the taste and simplicity with which it was chosen and arranged. There was no glare about the rooms, no tinsel, no gaudy colours, no contrasts between meanness and finery ; but everything was in keeping, and even the servants partook of the neatness and fitness of the furniture. In

subjecting the dinner to the same process of analyzation, I found that all that had been done to give me hospitable entertainment consisted of viands judiciously selected, and economically although genteelly preferred. The table equipage was also in the nicest keeping, yet evidently it cost but little.

The great crowning beauty of the whole repast and of the establishment was the domestic genius—for I can call it by no other name—of this estimable wife. She it was that threw an air of simple elegance and fitness upon all around. Versed from her childhood in all the indescribable secrets of good breeding by her admirable "Governess," she brought her grace, her method, her propriety and good sense to bear upon the ten thousand little matters of domestic life. In one word, she knew that it was by calling into active exercise those virtues that she could make a dinner, a house, or a little party, more than "brilliant," and a husband and friends more happy, than by all the vulgar and ostentatious display in the world. Let young ladies learn something by her example.

BANBURY CAKES.

ALTHOUGH poets complain that the flowers of genius are sometimes "born to blush unseen and waste their fragrance on the desert air," it must be confessed that nature does now and then bestow fame upon people of whose identity we are anything but certain; who, for instance, can tell us who Old King Cole was, whose dog was so lazy that he laid his head against the wall to bark; who was Dick, whose hathand, that went nine times round and would not tie, has served as a representative of all queer things ever since; who was Margery Daw, or Betty Martin? No one can tell. Nay, who was the Old Lady of Banbury Cross, who mounted her horse in such grand style that her fame is sung in every nursery in the world where the English language is spoken; and that is almost everywhere. The celebrated cross itself is gone, and the guess of the historian is that the fine lady was no one in particular, but simply a leading personage in a religious procession. Amidst these freaks of fortune it is refreshing to record an instance of her justice; for, whoever else may complain, certainly it must not be Betty White.

That our article may have a literary as well as a gastronomic value, we may as well say at once that our friends, the Dry-as-dust family, first set us upon an inquiry after the matter. Shakspeare makes one of Falstaff's companions compare Master Slender to a "Banbury cheese," and certain erudite commentators said because it is "all paring;" which note afforded us no light. Old Camden, in 1586, says that the place was "famous for making good cheese;" and Burton, in his "Anatomy of Melancholy," 1651,

says, "Of all cheeses, I take that kind which we call Banbury cheese to be the best." Other authors have alluded to this celebrated article, which has now become exceedingly rare: it is, however, still manufactured in the neighbourhood, and the future commentators upon our great dramatist had better substitute for a cheese "all paring" a note to the effect that the article to which Master Slender is compared is like a cream cheese, almost white, about an inch in thickness, of the most delicious taste, and that the best quality is sold at 1s. 3d. per pound. It no longer retains the original name, however, and very little of it is now made in the neighbourhood.

As early, however, as 1614 the "Banbury Cakes" had come into repute along with the Banbury Puritans. Ben Jonson, in his "Bartholomew Fair," introduces a "Banbury man," and seems to use the phrase as equivalent for that term. This man, who turns prophet, was formerly a baker, and a maker of those spiced cakes. In the following year, 1615, Richard Braithwait published his "Strappado for the Divell," and he also mentions the Banbury Cakes. John Taylor, the "Water Poet," writing in 1636, also speaks of those "famous cakes." It is a good test of its quality that this famous article has held its place in the public estimation for nearly two centuries and a half, and quite enough, we presume, for our saying something of the maker as well as of the article itself.

In the days of good old Queen Bess, then, there lived in Banbury a family of the name of WHITE, and one of them—a profane idle fellow, if history has not belied him—got married. Whatever Mrs. White's virgin temper might have been, it is quite certain that it became very *tart* in the confectionary line, upon which she entered; but, then, a dissolute husband is no doubt very apt to beget an acid fermentation in almost any woman's heart. There, however, was the family to be provided for, any way; and, as necessity is the mother of invention, Betty brought out a new cake, so sweet and grateful to the palate that the most miserly boy could not resist the temptation, and so exchanged his last penny for it. Others promised to be good children if "Mammy" would only buy one of those delicious mouthfuls; whilst those who had been fortunate enough to scald their fingers, tumble down stairs, or knock their heads against the table, cried on until the bruise was healed with one of Betty White's cakes. People from the town, going into the country to see their friends, filled their pockets with the same desirable commodity, to bestow them upon the little ones, who watched their coming with watery mouths; and many a little Jackey Horner has sat in the corner sucking his thumb to keep himself from fretting until father should come from market and bring him a Banbury Cake. After a time, people in town began to receive Mrs. White's cakes as presents from their country cousins, and thus the fame of the cakes became established; for, although they were in most cases ostensibly

bought for the "little ones," there were many big ones who gladly devoured them.

Meantime, it is but fair to the inventor of the Banbury Cake to state that some of her descendants deny the story of Mrs. White's irritability of temper, and she herself seems to have resented the scandal during her lifetime. "My name," she would say, "is 'Quiet Betty.' I never meddles nor makes with nobody: no mealman never calls upon me twice." And then, as most people do who are making money, she was always complaining of the hardness of the times. "Only think," she used to say, when customers complained that cakes were smaller, "there's *currans*, they be double the price th' used to be; and then there's butter and sugar, why they be double th' price th' was formerly;" and if, after this, a customer could have the face to complain of the size of the halfpenny cakes, she would exclaim, "Pity help y', I 'oonder how much butter and sugar y' could buy for a ha-penny."* No rising or going down in the world, sweet cakes or sour tempers, however, could ever cure Jervie White of his profanity and idleness; for, whilst Betty was busy with her cakes, he spent most of his time hanging over the hatch of his shop-door, leaving the whole process of cake-making to his better half. Occasionally, however, he would speak a word in favour of his wife's productions, and declare that her cakes were so light that a sparrow one day came into the shop and flew off with one of them. It is related, also, that he was always angry if it happened to rain on a Fair day, and would pettishly exclaim, "If the Black'un *has* a black cloud, he's sure to blow it up at Banbury Fair."

Such were first the makers and vendors of this delicious morsel, which has since attained a world-wide notoriety. During their lifetime strange things were done in Banbury; one party was divided against another, and desperate battles were fought both there and in the neighbourhood. Upon the whole the town was generally favourable to the unfortunate Charles I.; but it mattered not who came, Roundheads or Cavaliers, they all ate Betty White's cakes; and although some of the more hungry and needy amongst them might grumble at the price, they ate them nevertheless. When she died the historian sayeth not; her monument, if she ever had one, has perished: and the ungrateful people who have eaten her delicacies, and some of them grown rich upon her receipt, have never had the grace to do her honour. If she survived her husband, the probability is that she never had a tombstone; but if that worthy gentleman survived her, we have no doubt but that he adorned her last resting-place with an epitaph, sweet as any cake that she ever baked in her life.

* See Bosaley's "Hist. of Banbury," p. 570.

We think it is tolerably certain that the Banbury Cake has changed but little—either in form, size, or quality—for more than two hundred years. It is a nice, diamond shaped commodity, about the size of a very small pane in an old-fashioned Gothic window. But if Betty White's customers complained when the price was only a halfpenny, what would they say now, when it has risen to twopence? It is true, that there is a little dwarf made at a penny, which you may perchance taste if you have no hollow teeth to lose it in, but it is rather tantalizing to the palate to eat these, and hence the larger article is generally preferred, and the quantity of those that are consumed is almost incredible.

There are only three *real* Banbury Cake shops, and between these we are at a loss to award the pre-eminence. That kept by Mr. Lamb is undoubtedly the original *shop*; but a rival tradesman, whose ancestor was a journeyman in the establishment, has the original *receipt*; and another rival tradesman married a descendant of the original *White* family, and has therefore monopolized the hereditary virtue. The only thing left for us to do, therefore, was to try the whole of them, and we did each proprietor in turn the honour of eating a very reasonable quantity of his productions. Well, our opinion is, that they are all in possession of the same secret. One manufacturer certainly makes his cakes larger than either of the others; but, with this exception, there is very little indeed to choose between them. We are, however, bound to say that we believe that the secret of making them is confined to the parties whom we have mentioned; for what is called a Banbury Cake, which we sometimes meet with in London, and which is made according to the directions given in some cookery-book, is no more like it than chalk is like cheese. The process is in fact a secret, and Banbury Cakes are only made in Banbury. The reader may rely upon it that we spared no pains to make the discovery of the receipt, and the following is all that we obtained:—"No," said one of the manufacturers, "we don't exactly tell, thee knows; but thee may say it is a rich paste, and then thee may say there are currants in it, and the spices come from the east and from the west. Now I think that is near enough for thee."* We hope this is perfectly satisfactory; for it is all that we could learn about the matter.

The quality of this cake is vouched for, by the fact that it is in demand in almost every part of the world; India, China, Australia, Cape of Good Hope, St. Helena—all send their orders, and hence the enormous quantity that are manufactured. It is said that the trade has greatly increased of late years; but in 1841 the proprietor of the "original cake shop" sold on

* Some of our readers may not be aware that the lucrative trade of Banbury Cake-making is carried on chiefly by members of the Society of Friends, of whom there are many in the town.—ED. GOV.

an average 5400 weekly of the twopenny cakes, and both of his neighbours are apparently doing an equally thriving business, and it seems likely at the present time that there is little if anything short of a million of those cakes made in Banbury every year. The profit upon the article must be enormous, and hence the great care with which the secret of their manufacture is guarded.

In conclusion, then, we beg to assure the reader that Betty White's sour temper has not in the least affected the flavour of her cakes. It may be, indeed, that she needed all her sweetness in them, and hence had no superfluous quantity for other domestic purposes. Neither is this so much to be regretted. Her acids must have been bestowed principally upon her husband, who, no doubt, got nothing more than his deserts, whilst posterity will always be grateful to her for that sweet legacy—the Banbury Cake.

METHODE D'INSTRUCTION ET D'EDUCATION, PAR FREDERIC FRÖBEL.

(Continued from page 77.)

IV.

POUR faire l'éducation d'un enfant, il faut connaître et ses bons et ses mauvais penchans ; il faut que la spécialité de sa nature se manifeste, et cela ne peut s'obtenir qu'en faisant *agir* l'enfant.

Les actions libres de l'enfant jusqu'à sept ans sont concentrées dans ses jeux et dans sa conduite envers autrui, surtout envers ses camarades. Il a donc besoin pour jouer, pour agir, de matériaux qui soient à la portée de ses forces et de ses facultés, et il a besoin de la compagnie d'enfants de son âge.

A ce double besoin, répond le *Jardin d'Enfants*. C'est un petit monde à part, monde idéal, dans lequel toutes les forces et toutes les facultés les plus diverses trouvent l'occasion de se développer ; où l'enfant, dans tout son être, se prépare à la vie réelle.

V.

Si l'homme est fait à l'image de Dieu, il en doit porter l'empreinte dès sa naissance. Dieu étant créateur, l'enfant sera créateur dans sa petite mesure, et, dès le début de sa vie, ses plus hautes facultés doivent être mises en jeu pour contrebalancer en lui les penchans mauvais.

C'est là le pouvoir régénérateur du *travail*.

L'enfant joue non-seulement pour s'amuser, mais encore plus pour se développer corps et âme. Tous ses efforts instinctifs ont ce but, et pour qu'il puisse l'atteindre, il faut lui fournir les *matériaux* nécessaires et con-

venables, et en même temps la *manière de s'en servir*, la *méthode* qui doit conduire au résultat désiré.

Ceci est encore plus nécessaire à l'enfant qui *apprend et travaille en jouant*, qu'à l'enfant qui apprend à l'école et dont le développement est déjà avancé.

En convertissant le jeu de l'enfant en *instruction et en travail*, on ne fait que ce que la nature demande. Pour y parvenir, il suffit de laisser faire à l'enfant autant d'*expériences* que possible ; expériences de tout genre, physiques et intellectuelles, et de faire sortir un résultat de son jeu, de son action ; et c'est tout ce qu'il désire.

Ces résultats obtenus, ce sont ses *œuvres*, où il se reconnaît artiste et créateur, et qui lui donnent le contentement de soi-même, si nécessaire pour le progrès moral.

Comme le monde entier est l'atelier de l'humanité, où l'homme est appelé à devenir artiste à l'image du créateur en exerçant sa force et perfectionnant tout son être, en même temps qu'il cultive et perfectionne la terre elle-même ; ainsi le *Jardin d'Enfants* doit être le petit nombre et l'atelier de l'enfance où chacun apprend à devenir artiste, créateur, et satisfait son aspiration vers le beau, vers l'idéal, tout en se préparant aux fonctions de la vie réelle.

De cette manière, le jeu de l'enfant se trouve revêtu d'une sorte de dignité ; il entre dans les convenances d'un être raisonnable et rationnel, sans que rien soit ôté à l'innocence et à l'insouciance enfantine, qu'il faut soigneusement préserver et même prolonger.

Travailler avec un but, c'est remplir un *devoir* ; et remplir des devoirs d'aussi bonne heure que possible, est de la plus haute importance pour le développement moral.

Les petits ouvrages de l'enfant sont par lui donnés, soit pour faire plaisir à son prochain, soit même pour venir en aide à l'indigence, et le font concourir de différentes manières à des choses utiles. Ainsi, dans le jeu et le travail, commence le développement du cœur, condition première de l'éducation en général.

(*La suite prochainement.*)

GIFT-BOOKS FOR THE YOUNG.

THE art of writing books for the young is by no means easily acquired by those who are not thorough educationists in every sense of the word. The great majority of the extraneously-attractive books for young children are entirely worthless, if not more than worthless. We do not say that there is any lack of good books suitable for the young. Thanks to the piety of some, the ambition of others ; thanks to speculation, competition, and the whimsicalities of maiden aunts and indulgent grandmas, there is such a

countless variety of books, from the farthing *folio* to the costly series, that the most fastidious taste can be gratified. But, withal, the number of recommendable juvenile books is comparatively small. We have been asked by several esteemed correspondents to notice from time to time such gift-books as we can recommend. This would be no easy task, if performed as we should like to perform it. We should require a monthly magazine to be devoted entirely to the subject; for books such as we should introduce to some children we should scrupulously withhold from others. This may sound strange to some; but, if our space would permit, we should not defer to some future occasion to particularize.

There are some books fit for any children—high or low, rich or poor, grave or gay, weak or strong, fanciful or matter-of-fact. Then, say some, these must be the *best* books. Not necessarily so. They may have the negative merit of teaching nothing baneful; they may even have the positive merit of exemplifying the *utile et dulce* admirably: still we would not venture to assert, without qualifying our assertion, that they are the *best* books for the young. We are strongly in favour of placing what are commonly called religious books in the hands of children; we do not wish to withhold such pleasing books as subserve no other purpose than that of pleasing the sense, and, of course, the fancy: we do not even wish to consign to everlasting oblivion the narratives of "Old Mother Hubbard," "Dick Whittington," and other worthies of the same class. They can rarely do harm—they possibly may, in judicious hands, do good; but books of such character, or even those which inculcate particular virtues and impart positive instruction, so far from *superseding* religious books, absolutely make an opening for them.

The great difficulty is to point out what religious books are most suitable. We could not conscientiously place in the hands of a young child of staunch Nonconformist parents a book that, unexceptionable in other respects, lauded the Church Catechism or the union of Church and State. We should not on any account place in the hands of the child of a Protestant Episcopalian a book containing sentiments tending either to Romish prelacy or Protestant nonconformity; nor should we endeavour, covertly or openly, to proselytize, by means of little books, the young children of Roman Catholics. We would go further than this—we would teach religious truths to children dogmatically. We would avoid arguments: we would advise the Christian teacher to leave out his little *self*, however great he may be, and his little *community*, however numerically great it may be, and teach Bible truths by using Bible arguments and Bible proofs only. Let him avoid even allusion to *systems* from which he differs. If he be a good teacher his pupils will love him, and they will believe him. He has no incredulity to deal with; he need not fear that his pupils will, when they grow older, readily yield their opinions—that is contrary to

human nature. *Proofs* imply doubts, and children will believe *anything* told them by those in whom they have confidence.

Having thus premised, we shall recommend occasionally, or perhaps in each number, such books—religious or secular—as we should place in the hands of children. As in each case we shall, whenever it is necessary, give a fair specimen extract of each work, our own religious bias must of course appear. But as we lay no claim to infallibility, and as our readers can bear us witness that we always endeavour to avoid even the appearance of uncharitableness or exclusiveness, we doubt not that we shall give satisfaction to the majority of our friends.

I. The first to which we shall call attention is issued by our respected publishers, Messrs. Darton and Co. It is called "THE CHILDREN OF SCRIPTURE."* In many respects it resembles those excellent and well-known works, "Line upon Line," "The Prince of Peace," and "The Peep of Day;" but, in our opinion, it claims, and it merits, pre-eminence. It is a book that any Christian parents—no matter to what community they belong—can with safety and satisfaction place in the hands of their children: with *safety*, because it is not polemical; with *satisfaction*, because it is scriptural.

There is no "Preface." It is arranged under thirty-three headings, of which the first, bearing the title of the book, "THE CHILDREN OF SCRIPTURE," is introductory. We subjoin it:—

"Let us talk about the Children of Scripture.

"You have often heard of some amongst them. Moses, Joseph, Samuel, and David.

"They were all children like yourselves. And although they lived thousands of years ago, we know, for we can read it in the Holy Scriptures, that they had hearts like yours. They could love, and suffer, and cry as you can. They played and worked. And they used to kneel down and pray to the one true God.

"They had also the same corrupt nature. They felt ready to be angry, and to quarrel, and to envy, just as little children do now. Sometimes they gave way to these bad feelings, and sinned. Sometimes, by the grace of God, they overcame the temptations, and resisted the evil spirit, and pleased God. We shall see this more clearly as we talk about them one by one.

"But, first, let us remember that not one word of Scripture is written in vain. And, therefore, we may be quite sure that every child we read of in the Bible is intended by God to stand before us as a model or example, as an encouragement, or, it may be, only as a warning."

The others are headed respectively "The First Child—Isaac and Ishmael—Ishmael; or, the Envious Child—Isaac; or, the Obedient Child—Joseph; or, the Patient and Forgiving Child—Joseph in Egypt—Joseph and Benjamin—Moses, the Chosen Child—The Chosen Child: Moses saved by Pharaoh's Daughter—Samuel, the Dedicated Child—Samuel at Shiloh—David, the Royal Child—David and Goliath—Elijah at Zarephath; or, the Child restored by Prayer—The Children and Elisha;

* See Advertisement.

or, the Mocking Children—Elisha at Shunem ; or, Another Child restored by Prayer—Naaman's Little Maid ; or, the Servant Child—Daniel ; or, the Faithful Child—The King's Dream—The Fiery Furnace ; or, the Captive Children—Daniel in the Lions' Den—John the Baptist ; or, the Prophet Child—The Birth of John the Baptist—Jesus, the Divine Child—The Presentation in the Temple—The Murder of the Innocents ; or, the Martyr Children—Jesus in the Temple—Jairus's Daughter ; or, the Child of Believing Parents—Jesus at Nain ; or, the Widow's Child—Children brought to Jesus ; or, the Children blessed by Jesus—The Children in the Temple ; or, the Children who sang Praise to God—Timothy ; or, the Child who Loved the Scriptures."

It is illustrated with very good wood-cuts, of which we give a specimen, with the narrative of

NAAMAN'S LITTLE MAID ; OR, THE SERVANT CHILD.

" Now I am going to tell you about a little waiting-maid. And you will see by the story how much good even a little child may have it in her power to do, if only she loves God, and is not afraid to confess herself his servant.

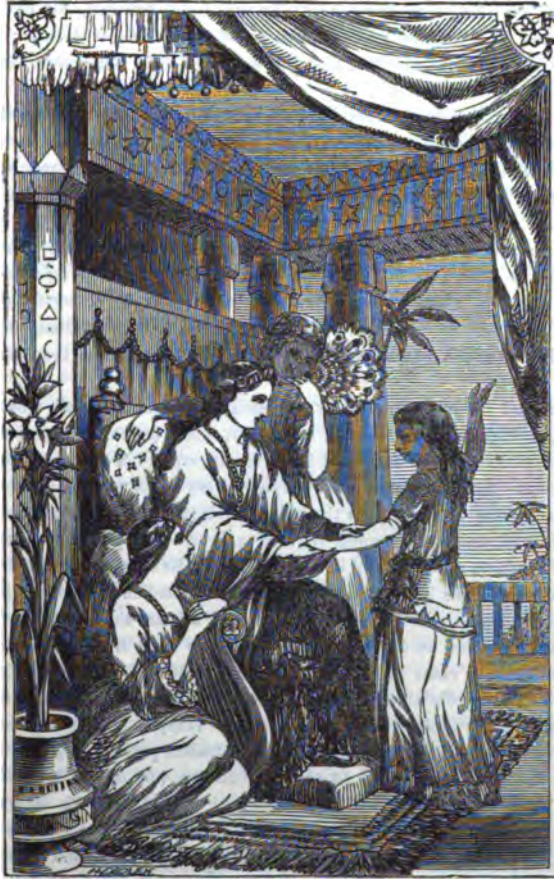
" There was a man named Naaman, not amongst the children of Israel, but a Syrian. He was captain over the king of Syria's army, and as he was very brave, and had been, under God, the deliverer of Syria from its enemies, the king valued him very highly. He was rich, and powerful, and beloved ; but he was a leper.

" Now a leper was in those days an object of great disgust to every one. The disease of leprosy is now scarcely known, but formerly it was very common, and very much dreaded. Persons afflicted with it were covered from head to foot with a sort of white scales, and were full of frightful sores. No one would touch them, except those charitable souls who did it for the love of God ; and, amongst the Jews, all lepers were looked on as unclean, and not even allowed to come into the presence of their fellow-creatures. No wonder leprosy was considered a terrible disease. But with this terrible disease the great, the mighty Naaman, that man of valour, was afflicted. Neither his riches nor his high calling had been able to exempt him from sickness, and in vain had he tried every means of cure.

" Now, some time before this, the king of Syria had been at war with the king of Israel, and during the war some of the Israelites had been taken prisoners. And amongst the captives was a little girl, perhaps a daughter of one of the Jewish soldiers ; we cannot tell who she was, but she was a little Jewess, and had been taken captive, and brought away from her own land to the house of Naaman, and there she became a waiting-maid to Naaman's wife. Perhaps she had been rich once in her parents' home. Perhaps she had been torn away from a fond mother, and loving sisters and brothers. This we cannot tell ; but we know that she had been brought away from the land where the true God was worshipped, and made to dwell a captive amongst heathens and strangers. For the Syrians knew not the only true God ; they worshipped idols. But the little girl forgot not the God of her youth ; she was not led astray by all the idolatrous practices around her. She still called diligently upon the God of Israel, and remembered that he alone could save.

" Now Naaman was very kind to his servants ; they all loved him very much, and were grieved to see him suffer. And, one day, when this little girl was with her mistress, who had been, perhaps, expressing her sorrow that nothing could be done for her afflicted

husband, she all at once remembered Elisha, and what wonderful cures he had effected, and she said directly to her mistress, Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy.



“These words struck those who heard them very much; and, being repeated to Naaman, they filled him with an earnest longing to be cured. Even the king of Syria, being so friendly with Naaman, heard what the little girl had said, and he resolved at once to do what he could for the relief of his faithful Naaman. And he said, I will write a letter to the king of Israel. He had no idea of any power save that which rests with kings, and may be bought by money: nor had Naaman; for when the king's letter was ready, he set out at once for Samaria, carrying with him ten talents of silver, and ten thousand pieces of gold, and ten changes of raiment. He was so rich, and he did not care what he gave so that he might but be cured. I dare say, if he had talked to the little girl before he set out, she would have told him that Elisha was poor and cared not for the things of this world, and that, above all things, he never sold for money the wonderful power given him by God.

"But Naaman set forth laden, just as if he had been going to some physician whose charges were extremely high; for what did he know of holy prophets? And he brought the king of Syria's letter to the king of Israel, and in it there was written, I have sent Naaman my servant to thee, that thou mayst recover him of his leprosy. When the king of Israel read these words he was quite terrified, for he thought the Syrian king must be trying to find an occasion of quarrelling with him; and he said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?

"Now Elisha heard into what trouble this strange message had thrown the king, and he said, Do not be distressed; let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and his chariot, so grand and dazzling in array, and stood at the door of the humble house where Elisha the prophet of God dwelt.

"Now Elisha saw all this pomp, and that Naaman's heart was too much puffed up with pride, and he knew that he could not do him any good until he was humble, for God hates pride. So, instead of coming out and speaking respectfully to him, as Naaman fully expected, he only sent out a message to the door to Naaman, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

"Poor Naaman! his pride was sorely wounded; this was not at all what he had expected. He grew very angry, and said, I thought, surely he would come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage. He had no idea of coming so long a journey on purpose to be cured, and then only to be told to go and wash in a river, which he thought he might have done just as well at home. He knew not yet that faith and obedience are the price that must be paid for such a blessing as he sought, and that to a heart so full of pride it could not be given at all. But his servants (perhaps the little maid from Israel had won their hearts to love humility) came to him, very anxiously, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, then, when he saith to thee, Wash, and be clean. Happily for Naaman he listened to these gentle words of counsel, and put away his foolish pride; and, resolving to obey the prophet's voice, he went down to the river Jordan, and dipped himself seven times in its waters, as Elisha had commanded him. And immediately his leprosy departed, his flesh became sound and healthy like that of a little child, and he was healed.

"Then his poor heart, so long oppressed with grief and misery, and filled with all the follies of heathenism, was changed in a moment. He believed in God, and longed to worship Him; and, with all his anger against Elisha turned into an ardent gratitude, he returned once more to the prophet's house. How different a man from the poor proud leprous Naaman! He came, he and all his people, and stood before Elisha, and said, Behold, now I know that there is no God in all the earth, but in Israel: and he wanted to make a rich present to Elisha; but Elisha said he could not take anything, and though Naaman urged him sorely he refused.

"Then Naaman begged Elisha to give him some earth, probably for an altar; for he said nothing should induce him ever to offer sacrifice or burnt offerings any more to false gods, but only to the Lord. Then, healed both in body and in soul, he set forth to his own home. But something sad happened before he had got far, which I must tell you of, for it is a fearful warning against covetousness and lying.

"You have heard that Elisha had a servant named Gehazi. Now Gehazi had seen many

of Elisha's wonderful works, and one would think that, following the example of so holy a master, he must have been holy too. But Gehazi cherished in his secret heart the shameful sin of covetousness. He dared not show it openly, knowing how hateful it would be in the eyes of Elisha, who despised the vain treasures of the world.

"But when he heard Naaman offering such rich presents to his master, and saw that Elisha refused them all, even though Naaman had brought them on purpose for him, a bad, wicked thought came into his mind—that it was a pity some one should not profit by this wealth; and that, if possible, he would get possession of a share. So he ran after Naaman's chariot. When Naaman saw Gehazi coming after him, he was afraid something was the matter, and, ordering the chariot to stop, he got down and went to meet Elisha's servant. See how humble he had now grown! And he said, Is all well?

"And Gehazi answered, All is well. My master hath sent me, saying, There are just now two young men, sons of the prophets, come to me from Mount Ephraim; give them, I pray thee, a talent of silver, and two changes of raiment.

"The generous Naaman was only too happy to be allowed to do anything for Elisha, who had been so good to him; and, little thinking what a wicked lie Gehazi had been telling him, he gave him the clothes directly, and made him take two talents of silver instead of one. He put the silver and the clothes into two bags, and was so kind as to send two of his own servants to carry them for Gehazi to the house.

"And now Gehazi had his wish gratified. He had got two talents of silver, and two suits of clothes; and no one knew anything about it but Naaman and his servants, who were all going back to Syria, and would never tell of him. So he stowed away the bags in his own part of the house, and sent Naaman's two servants back, and then went in and stood before Elisha as if he had nothing to hide from him.

"He forgot that the Spirit of the Lord dwelt in Elisha; and that he sees all things, great and small, however secret from the eyes of man.

"And Elisha said, Whence comest thou, Gehazi? Another lie, and in the very presence of the prophet: Thy servant hath been nowhere. Then Elisha said, Did not my heart go with thee, when the man turned again from his chariot to meet thee? Is this a time to receive money, and garments, and treasures? The leprosy, therefore, of Naaman, shall cleave to thee and to thy house for ever. And Gehazi went out from the presence of Elisha a leper as white as snow. His punishment had quickly followed on his guilt. It is wonderful, that knowing and seeing all the power of Elisha, Gehazi had not been afraid to attempt to deceive him. But so it is; the devil blinds our hearts when he tempts us to sin, and we persuade ourselves we can do it with impunity. It was so in Paradise; and it will be always so to the end of time.

"Do not you think the little maid must have been very happy when she saw her lord come back quite cured of his leprosy, and still more when she found he had now learned to worship the true God? Oh, what a consolation for the little captive in a strange land! and all through her, the little serving maid. But so it is; God makes use most often of the humblest instruments to work His holy will. How different a household must Naaman's have become from that day forward!

"The God of heaven and earth was now adored there; and who can tell how far the true faith spread from the noble family of Naaman throughout that heathen land?—all, under God, through the pious fidelity of a little captive waiting maid."

II. "THE CHILDREN'S PAPER," published by Messrs. Nelson and Sons, is a "folio of four pages," published monthly. The paper is good, the type beautifully clear, and the wood-cuts are equal to some of the best

in the "Illustrated London News." We regret that we cannot give a specimen of them. "THE CHILDREN'S PAPER" is altogether well got up. We should prefer a quarto size of eight pages to a folio of four; we think that such a change would be a great improvement to the work.

But we have not yet mentioned the chief recommendation of "THE CHILDREN'S PAPER"—it is a truly Christian paper. We *pity* those who deem its morality too rigid. Such there unfortunately are. It must not be imagined, however, that "THE CHILDREN'S PAPER" is a collection of short sermons. Nothing of the sort. We occasionally meet with an anecdote which does not contain even an allusion to Holy Scripture. These are but few, and we regard them as a fair specimen:—

THE YOUNG PAINTER AND HIS MASTER.

"A young painter had just finished a good picture, the best he had ever succeeded in painting. He received great praise from his master, and his vanity was so excited, that he never ceased admiring his work. He was so enchanted with it, that he neglected all his studies; for he thought nothing could exceed what he had already done. One morning, when he was going as usual to admire his work, he found that his master had defaced the whole picture. Overwhelmed with anger and sorrow, he ran to ask him the cause of such cruel conduct.

"His master answered, 'I have done it for your good. The picture was a promising one as a proof of your progress, but it would have been your ruin as an artist.'

"'Why so?' asked the young man.

"'My dear pupil,' said the master, 'it was not the art displayed in your picture which gave you pleasure—it was your own skill you were admiring so much; and, wrapt in vanity and self-complacency, you were wasting your time. Believe me, the picture was not a finished one—it was only a good study. Do not mourn over its destruction. You still have all that was really good in it; for the ideas must have been in your mind before you put them on canvas; and you will express them better on a second trial. Take your pencil, and begin again.'

"Full of courage and hope, the young man seized his pencil, and laboured with such zeal and success that not very long after he produced one of his best pictures, 'The Sacrifice of Iphigenia;' for the painter's name was Timanthes.

"Will some girls be very much shocked, and almost as indignant as the young painter, if we venture to advise that the *show* drawings done at school, and touched up by the master, should be committed to the flames; that the *show* pieces of music should share the same fate; that the one or two French or German books which they *can* read, because they read them at school, should follow; that the next sacrifice should be the *show essay*—possibly a prize one—to which mamma or their governess may have slightly contributed; and that then, after this bonfire, laying aside all *shams* at once and for ever, they should try what they can do by themselves, unaided by anything but what is in themselves—should try to discover what they really do know, what they actually have acquired, and should then persevere till they *really* know what they profess to know—till they can play, not one or two *show* pieces, but at least any ordinary music at sight; till they can draw, not a few got-up things to exhibit, but light and pretty sketches of any scenery they admire; till they can read, not one or two French, German, or Italian books, but *any* books in these languages that may come in their way, as easily as if they were English; and till they can do this, let them not profess to know any of these things at all. *Shams* are always contemptible.

"And after all this is done, more, far more remains to be done—more than we have time or space to mention now. But as they go on acquiring knowledge, let them at the same time study what good use they can put it to. Knowledge is of very little value unless it can be made use of. The common phrases, 'a finished education,' 'finishing an education,' are most false and foolish. Education for good or for evil lasts as long as life. Life itself is an education for eternity. The young lady who fancies herself 'finished' is most probably *finished* in another sense of the word, as far as concerns any good to be expected from her. We hope none of our young readers have received, or imagine they ever can acquire in this world, a finished education."

"THE CHILDREN'S PAPER" has a peculiarity—for all will not perhaps deem it a recommendation—worthy, at least, of notice. There are articles in it suited respectively to children of every class—from those whose carriages are distinguished by their coronets, to those who *sweep crossings*! Pupils who have the advantage of talented and well-paid private instructors, boarders at first-rate establishments, Sunday scholars and National-school children, will all find in "THE CHILDREN'S PAPER" something specially suited to themselves. We hope that it will meet with the encouragement which its merits demand.

III. "PICTORIAL PAGES," edited by the Rev. Henry Townley, is one of the cheapest works ever submitted to our notice—a *hundred and thirty-six* large quarto pages for one shilling! All that we have said commendatory about "THE CHILDREN'S PAPER," we may say of this, except that the paper—we mean the mere material—is not of so good a quality; but the difference is scarcely worth mentioning when the *price* is considered. From opposite pages (28 and 29) we give two extracts:—

SCHOOL CHARACTER.

"Every schoolboy has a character. Let us go among the groups of them, and all doubts will vanish. There is selfish Harry, lying Tom, slovenly Peter, gluttonous Jem, aly Charley, cowardly Dick, and fighting Jack, as well as generous George, truthful Joseph, and honest Bob. Ask for evidence that these descriptions are truly applied, and we shall find the same rules of judging are adopted here that are adopted among grown men. There is a commanding public sentiment in every playground, and the same principles that secure for a grown man and a great man the respect and confidence of his fellow-citizens will, other things being equal, secure for a boy the love and confidence of other boys. A long face may be put on; a fawning or hypocritical boy may play a game with an easy and credulous teacher, and for awhile retain a false place in his estimation; but the veil is too thin. The true character comes out broadly in the playground or on the ice, and the boy that deserves to be loved is loved. As it is among schoolboys so it is all the world over. An honest and virtuous man may sometimes be unjustly suspected, and the breath of the slanderer may tarnish for a moment an innocent reputation; but the right side comes up sooner or later, and truth triumphs.

FEMALE PIETY.

"The gem of all others which most enriches the coronet of the lady's character is unaffected piety. Nature may lavish much on her person, the enchantment of her countenance, the gracefulness of her mien, or the strength of her intellect; yet the loveliness is uncrowned till piety throws around the whole sweetness and the power of its charms.

She then becomes unearthly in her temper, unearthly in her desires and associations. The spell which bound her affections to things below is broken, and she mounts on the silent wings of hope and fancy to the habitation of God, where it is her delight to hold communion with the spirits that have been ransomed from the thralldom of earth, and wreathed with a garland of glory.

"Her beauty may throw its magical charms over many princes, and conquerors may bow with admiration at the shrine of her riches; the sons of science and poetry may embalm her memory in history and in song; yet piety must be her ornament and her glory.

"With such a treasure every lofty gratification on earth may be purchased, friendship will be doubly sweet, pain and sorrow shall lose their sting, and the character will possess a price above rubies; life will be but a pleasant visit to earth, and death an entrance upon a joyful and perpetual home. Such is piety. Like a tender flower planted in the fertile soil of a woman's heart, it grows, expanding its foliage, and imparting its fragrance to all around, till, transplanted, it is set to bloom in perpetual vigour and beauty in the Paradise of God."

IV. "BESSIE AND JESSIE," published by Messrs. Dean and Son, is, we think, a unique performance. We have never seen so large a book written in *words of three letters*. It is certainly very ingeniously done. The type, too, is so large, that grandma might easily read without her spectacles—no small recommendation this to infant readers. The large coloured wood-cuts are not amongst the least of the attractions of "BESSIE'S AND JESSIE'S FIRST BOOK." They are well and humorously drawn; but we regret to say very badly coloured, or rather *daubed*. This is certainly spoiling a ship for a pennyworth of tar; but the evil can be—and we have no doubt that it will be—remedied. We must reserve our notice of other "Gift-books for the Young."

MNEMOCHRONICS.

ANNIVERSARIES IN MARCH.*

MARCH 1ST. (1856, Saturday.)

Roman Catholic Saints: David (Archbp. 544); Swidbert (or Swibert, 713); Albinus (Bp. 549); Monan (874).

30. M. V. Martialis (poet) b.
1623. Dr. Thos. White (Sion Coll.) d.
1682. Q. Caroline (cons. of Geo. I.) b.
1750. Dr. D. Bogue (Hist. Missions) b.
1757. Sir S. Romilly (law) b.
1790. Fr. Henry XIX., of Reuss (E. B.) b.
1820. Dr. I. Milner (Dean of Carlisle) d.
1855. Czar Nicholas d.

1813. Sixth coalition of Russia and Prussia against France.

1814. Treaty of Chaumont.

1641. Archb. Laud sent to the Tower.
1711. "The Spectator" commenced.

1733. Great flood in the N. of England.

1815. Napoleon landed at Cannes.

1831. Reform Bill introduced.

MARCH 2ND. (1856, Fourth SUNDAY in Lent.)

Roman Catholic Saints: Cæda (or Chad); Martyrs under the Lombards (6th century); Simplicius (Pope, 483); Mar-nan (620); Charles the Good (Earl of Flanders, 1120); Joovan (or Joevin).

1585. Dr. Parry (conspirator) exec.

1618. Bp. R. Abbot (Salisbury) d.

1619. Q. Anne (consort of James I.) d.

1643. Lord Brook killed at Lichfield.

1705. W. Murray, Ld. Mansfield (law) b.

1711. N. Boileau (Fr. poet) d.

1788. S. Gessner (poet and painter) d.

* Contributions, &c., for April must be sent in by the 15th inst.

1791. Rev. J. Wesley (Methodism) d.
 1797. Horace Walpole (literature) d.
 1801. Michael Angelo Parker d.
 1802. Francis, Duke of Bedford, d.
 1805. Duke Alexander, of Hanault-Bernborg, b.
 1835. Francis II. of Austria d.
 1807. Re-passage of the Dardanelles.
 1814. Aire taken by Sir Rowland Hill.
 1142. Empress Matilda acknowledged as "England's lady" by the clergy.
 1342. Edw. III. returned from France.
 1401. Savoy Palace burnt down.
 1461. Duke of York (Edward IV.) claimed the crown.
 1718. Ministers abandoned the Peerage Bill.
 1825. First stone of Thames Tunnel laid.

MARCH 3RD. (1856, Monday.)

- Roman Catholic Saints: Cunegundes (Empress, 1040); Marinus and Asterius (or Astyrus); Emeterus (or Madir) and Chelidonius; Winwaloe (Abbot, 529); Lamalisse (7th Century)
 1605. Edm. Waller (poet) b.
 1606. Sir W. Davenant (poet) b.
 1651. Thos. Otway (poet) b.
 1763. Frank Sayers (poet) b.
 1792. Robt. Adam (Adelphi) d.
 1795. B. of Neoe, Munster.
 1799. Corfu taken by the Russians.
 1813. Russians entered Berlin.
 — Alliance of England with Sweden.
 1718. Richard Burridge, of "The Weekly Journal," tried for using blasphemous words, and convicted.

MARCH 4TH. (1856, Tuesday.)

- Roman Catholic Saints: Casimer; Lucius (Pope, 253); Adrian (Bp. 874).
 1193. Saladin (Sultan) d.
 1583. Bernard Gilpin (Apostle of the North) d.
 1651. Sir Henry Hyde beh.
 1652. John, Lord Somers (Lord Chancellor) b.
 1818. Cuthbert, Lord Collingwood (admiral) d.
 1855. Hen. Althans (Sunday schools) d.
 1674. B. off Tripoli.
 1793. B. of Tongres.
 1461. Access. of Edw. IV.
 — Somerset House called Denmark House.
 1665. War proclaimed against Holland.
 1817. Susp. of Habeas Corpus Act.

MARCH 5TH. (1856, Wednesday.)

- Roman Catholic Saints: Adrian and Eubulus (309); Kieran (or Kenerin); Roger (1236).
 1534. A. Correggio (painter) d.
 1659. Rev. H. Wharton (divinity, &c.) d.
 1693. Queen Mary (consort of William III.) buried.
 1707. Bp. Beveridge (divine) d.
 1778. Dr. Arne (composer) d.
 1827. Volta (Voltaic, or galvanic pile) d.
 1832. Jean Francois, Champollion le Jeune, d.
 1795. B. of Catalonia.
 1811. B. of Barossa.
 1814. B. of Rizzio.
 1824. W. with Birmans.
 1844. Mr. Pritchard imprisoned by M. Bruat.
 1850. Britannia tubular bridge opened.

MARCH 6TH. (1856, Thursday.)

- Roman Catholic Saints: Chrodegang (Bp. 766); B. Colette; Fridolin (538); Baldrade; Kyneburge, Kynewid, and Tibba; Cadroe (975).
 1475. Michael Angelo (fine arts) b.
 1482. F. Guicciardini (Hist. of Italy, &c.) b.
 1557. Ld. Stourton (hanged for murder).
 1725. Card. of York (Henry Stuart) b.
 1818. John Gifford (Life of Pitt) d.
 1825. Dr. Samuel Parr d.
 1827. Pierre Simon (astronomer) d.
 1550. Peace with France and Scotland.
 1799. Siege of Acre by Sir S. Smith.
 1521. Australia island discovered.
 1536. Bp. Juxon made lord treasurer.
 1715. Aurora Borealis first observed.
 1717. One-pound notes issued.
 1718. James Shepherd, aged 18, condemned to death for high treason (Jacobinism).
 1847. New Oxford Street opened for carriages.

MARCH 7TH. (1856, Friday.)

- Roman Catholic Saints: Thomas Aquinas (1274); Perpetua and Felicitas (203); Paul (Anchoret).
 1670. Sir J. F. Aland (law and lit.) b.
 1738. Sarah Malcomb executed.
 1755. Bp. (Thos.) Wilson (Sodor and Man) d.
 1189. Massacre of the Jews at Stamford.
 1649. Monarchy abol. by act of parl.
 1691. First Boyle lecture preached.
 1695. Mr. Guy, M.P., sent to the Tower for taking a bribe.

MARCH 8TH. (1856, Saturday.)

Roman Catholic Saints: John of God (1550); Felix (646); Apollonia, Philémon, &c. (311); Julian (Archbp. of Toledo, 690); Duthak (Bp. of Ross, 1253); Rosa (of Viterbo, 1261); Senan (5th Century); Psalmod (or Saumay, *circ.* 589).

217. Caracalla (assass. Rom. emp.)
1702. William III. d.
1721. Pope Clement XI. d.
1729. Sir W. Chambers (architect) b.
1749. Princess Louisa Anne b.
1753. William Roscoe (literature) d.
1757. Dr. Thos. Blackwell (literature) d.
1803. Duke of Bridgewater (canals) d.
1831. J. T. Batt (barrister) d.
1844. Charles John (Bernadotte) King of Sweden d.

1801. Landing of the Eng. at Aboukir.
1814. B. of Bergen-op-Zoom.

1702. Accession of Queen Anne.
1750. Sh. of earthquake in London.

MARCH 9TH. (1856, Fifth SUNDAY in Lent.)

Roman Catholic Saints: Frances (widow, 1440); Gregory (of Nyssa, Bp., 4th Century); Pacian (Bp. 373); Catherine (of Bologna, 1463).

1451. Amerigo Vespucci (American) b.
1566. David Rizzio (Mary Q. of Scots) d.
1616. F. Beaumont (poet) d.
1649. Duke of Hamilton, Earl of Holland, and Lord Capel beheaded.
1662. Cardinal Mazarine (statesman) d.
1822. Dr. E. D. Clarke (traveller) d.
1825. Mrs. Barbauld (authoress) d.
1747. Lord Lovat's trial began.
1804. Gorce retaken by the English.
1814. B. of Laon.

MARCH 10TH. (1856, Monday.)

Roman Catholic Saints: Forty Martyrs of St. Sebasti (320); Droctovæus (Abbot, 580); Mackessoge.

1573. Sir D. Carleton (statesman) b.
1589. Sir H. Middleton (New River) d.
1650. Rev. J. Kettlewell (divine) b.
1668. Sir J. Denham (poet) d.
1674. Charles Viscount Townsend b.
1749. J. Playfair (philosophy) b.
1792. John, Earl of Bute d.
1804. Lord Camelford (duel) d.
1812. P. J. de Louthembourg (painter) d.
1825. J. Pinkerton (literature) d.
1826. John VI. of Portugal d.
1831. Sir M. Cholmely d.
1811. B. of Palma.
1628. Third parl. of Charles I. dissolved.

MARCH 11TH. (1856, Tuesday.)

Roman Catholic Saints: Eulogius (of Cordova, 859); Sophronius (Patriarch of Jerusalem, 640); Engus (Bp., 824); Constantine (6th century).

1478. Duke of Clarence (malaise) d.
1544. Torquato Tasso (poet) b.
1702. Marcellus Laroon (painter) d.
1751. Miss Jefferies hanged.
1770. W. Huskisson (statesman) b.
1800. Daines Barrington (law) d.
1809. Hannah Cowley d.
1820. Benjamin West (painter) d.
1832. Clementi (composer) d.

1405. B. of Monmouth.
1811. Badajoz taken by the French.

1554. Princess Elizabeth committed to the Tower.

1795. Earl Camden Lord Lieutenant of Ireland.

1800. Royal Institution opened.

MARCH 12TH. (1856, Wednesday.)

Roman Catholic Saints: Gregory the Great; Maximilian (296); Paul (Bp. of Leon, *circ.* 573).

1219. Earl of Pembroke (Regent of England) d.
1684. Bishop Berkeley b.
1766. Dr. Buchanan b.
1767. Baron Humboldt (traveller) b.
1808. Dr. G. Gregory d.

1814. B. of Taro.
1814. Wellington entered Bordeaux.

1644. Trial of Archbp. Laud.
1682. Chelsea Hospital founded.

MARCH 13TH. (1856, Thursday.)

Roman Catholic Saints: Nicephorus (Patriarch of Constantinople, 828); Euphrasia (410); Theophanes (Abbot, 818); Kennocha (1007); Gerald (Bp. 732); Mochoemoe (or Pulcheria, Abbot, 655.)

1271. Prince Henry assassinated.
1613. B. Legart (burnt at Smithfield).
1733. Dr. Priestly b.
1757. Archbp. Herring d.
1854. Justice Talfourd d. in court.

1470. B. of Stamford.
1806. Sir J. B. Warren's naval victory.
1814. B. of Rheims.

1194. Richard landed at Sandwich.
1648. The Welsh rose in favour of Charles I.
1781. The planet URANUS discovered by Herschell.

MARCH 14TH. (1856, Friday.)

Roman Catholic Saints: Maud (or Mathildis, Queen, 968); Acepsimas (Bp.), Joseph, and Aithilahas (380); Boniface (Bp. of Ross, *circa* 630).

1555. Earl of Bedford d.
1739. Edward Augustus, D. of York b.
1757. Adm. Byng shot.
1797. Courtney Melmoth d.
1803. F. G. Klopstock (poet) d.
1811. Duke of Grafton d.
1820. VICTOR EMANUEL II., King of Sardinia, b.
1844. The PRINCE-ROYAL of SARDINIA b.

1803. War with France renewed.
1812. Alliance of France with Austria and Prussia.

1734. Prince of Orange and Princess Royal married.
1787. Capt. Bligh returned to England.

MARCH 15TH. (1856, Saturday.)

Roman Catholic Saints: Abraham (Hermit), and (his niece) Mary (4th century); Zachary (Pope, 752).

B.C. 44. Julius Cæsar assassinated.
1784. Dr. Thos. Franklin d.
1823. John, Earl St. Vincent d.

— Treaty between the I. Company and the Nepaulese.

1713. Duke of Berry and Orleans publicly renounced the crown of Spain.
1818. A reward of 5000*l.* offered for the apprehension of the Duke of Ormond.
1824. First pile of the New London Bridge driven.

MARCH 16TH. (1856, Palm Sunday.)

Roman Catholic Saints: Julian (of Cilicia); Finian (surnamed *Lobhar*, or the Leper).

1484. Q. Anne (Neville, cons. of Rich. III.) d.
1532. Lord Berners ("Froisart's Chronicles") d.
1535. N. Boileau (*see* 2nd) b.
1685. Q. Sophia (of Prussia) d.
1677. Thos. Sadler executed.
1790. Madame Quatremère d.
1792. Charles XII., of Sweden, assass.

1731. Treaty of Vienna.
1797. B. of Tagliamento.
1800. Treaty with Bavaria.
— Penny post introduced by M. and W. Dockwra.

MARCH 17TH. (1856, Monday.)

Roman Catholic Saints: Patriarch; Joseph of Arimathea; Gertrude (Abbess, 626).

1640. P. Massinger (dramatic poet) d.
1715. Bp. Burnet (history, &c.) d.
1722. Counsellor Laver hanged.
1750. Dr. F. Simmons b.
1828. Sir J. E. Smith d.
1831. Lord Darnley found dead.
— Gen. Murillo d.
1849. William II. of Holland d.
1801. Eng. army landed at Alexandria.
1337. Title of Duke first given in Eng.
1776. Boston evacuated.

MARCH 18TH. (1856, Tuesday.)

Roman Catholic Saints: Alexander (Bp. of Jerusalem, 251); Cyril (Archbp. of Jerusalem, 386); Edward (King, 979); Anselm (Bp. of Lucca, 1086); Fridian (or Eridgian, or Frigidian, Bp. of Lucca, 579).

975. King Edward assass.
1745. Sir R. Walpole (prime minister) d.
1768. Laurence Sterne (literature) d.
1804. Duke d'Enghien shot.
1812. J. Horne Tooke (politics, Eng. Lang.) d.
1848. H.R.H. PRINCESS LOUISA b.
1189. Jews massacred at Bury.
1793. B. of Neerunder.
1801. Aboukir surrendered to the Eng.
1766. American stamp act repealed.
1818. An embargo laid on all outward-bound vessels.

MARCH 19TH. (1856, Wednesday.)

Roman Catholic Saints: Joseph; Alcmund (819).

235. Mammæ and Alexander d.
1560. Lady Jane Seymour d.
1604. Archbp. Whitgift d.
1643. Earl of Northampton killed.
1739. C. Le Brun b.
1796. Sir Hugh Palliser d.
1642. B. of Hopton Heath.
1649. Pontefract C. surrendered.
1793. B. of Tiverton.
1794. B. of Bayonne.
1807. Abdic. of Chas. IV. (Sp.)
1822. Foundation stone of St. Martin's-in-the-Fields laid by Dr. Willis, Bp. of Sarum.

MARCH 20TH. (1856, Thursday.)

Roman Catholic Saints: Cuthbert (Bp. of Lindisfarne, 687); Waltraud (Archbp. of Sens, 720).

B.C. 43. Ovid (poet) b.
1413. Henry IV. d.

1549. Lord Seymour (Protector Somerset) beh.

1655. Archbp. Usher (Sac. Chron.) d.

1677. Digby, Earl of Bristol (royalist) d.

1727. Sir Isaac Newton (astron., physics) d.

1751. Frederic Lewis, Prince of Wales d.

1793. Earl of Mansfield d.

1811. Napoleon (son of Nap. Bonaparte) "King of Rome," b.

1799. Florence taken by the French.

1814. B. of Tarbes.

1549. Anabaptists first came to England.

1782. Lord North's ministry dissolved.

1807. Capitulation of Alexandria.

1815. Napoleon landed in Paris.

— Flight of Louis XVIII.

MARCH 21ST. (1856, Good Friday).

Roman Catholic Saints: Benedict (or Benet (Abbot, 543); Serapion (the Sionite, 388); Serapion (Abbot); Serapion (Bp.); Enna (or Eudesa, Abbot, 6th century).

B.C. 323. Alexander the Great (Macedon) d.

1330. Edmd. Earl of Kent beh.

1556. Archbp. Crammer burnt.

1621. Philip III. of Spain d.

1756. Richard Dawes d.

1785. Henry Kirke White b.

1645. B. of Stow in the Wold.

1744. War with France.

1801. B. of Alexandria.

1814. B. of Arcis-sur-Aube.

1140. Total eclipse of the sun in Eng.

1644. Newark rel. by Pr. Rupert.

1787. First settlement for Botany Bay sailed from England.

1832. General fast.

MARCH 22ND. (1856, Saturday).

Roman Catholic Saints: Basil (of Ancyra, 362); Paul (Bp.); Lea (384); Deogratias (Bp. of Carthage, 457); Catherine (of Sweden, Abbess, 1381).

1322. Earl of Lancaster beh.

1421. Duke of Clarence (brother to Henry V.) killed.

1687. John Baptist Lulli (composer) d.

1832. J. W. von Goethe (Germ. literature) d.

1793. B. of Lorraine.

1794. B. of Perle.

1754. Society of Arts formed.

1765. American stamp act passed.

MARCH 23RD. (1856, Easter Sunday.)

Roman Catholic Saints: Alphonsus Turibus (Archbp. of Lima, 1606); Victorian, &c. (484); Edelwald (699).

1675. Ann (Clifford), Countess of Pembroke, &c., d.

1778. Dr. Saml. Ogden d.

1809. Thos. Holcroft (novelist, &c.) d.

1813. Duchess of Brunswick (sister to Geo. III.) d.

1819. Kotzebue (politician, &c.) assass.

1829. A. Weber (composer) d.

1831. Archdeacon Churton d.

1794. Martinico captured.

1807. French entered Madrid.

1814. Lyons taken by the Austrians.

1724. St. George's Ch., Hanover Sq., consecrated.

MARCH 24TH. (Easter Monday.)

Roman Catholic Saints: Irenæus (Bp. of Sirmium, 304); Simon (Infant Martyr); William of Norwich (Infant Martyr).

1199. Richard I. d.

1603. Q. Elizabeth died.

1669. J. Evelyn (gardening, &c.) d.

1696. Madame de Maramion d.

1720. Dr. D. Whitby (Arminianism) d.

1757. Rev. J. Townsend (Missions, &c.) b.

1773. Earl of Chesterfield (letters) d.

1776. John Harrison (longitude) d.

1801. Paul of Russia assass.

1813. Rev. Thos. Robinson d.

1801. I. of St. Martin's taken by the Eng.

1812. Alliance of Russia with Sweden.

— Tuscany seized by the French.

1819. Southwark Bridge opened.

MARCH 25TH. (1856, Tuesday, Lady Day.)

Roman Catholic Saint: Cammin (Abbot, 653).

1634. Bp. Bull (St. David's) b.

1650. Archbp. Williams (York) d.

1661. Rapin de Thoyras (Hist. Eng.) b.

1759. Pr. Edw. Augustus b.

1809. Hannah Seward d.

1644. Latham Ho. (Countess of Derby's) rel. by Pr. Rupert.

1646. Donnington Castle surrendered.

1781. B. of Guildford (Amer.).

1802. Peace of Amiens. (Qy. 27th.)

1814. B. of Fere Champanoise.

1815. Treaty of Vienna.

1202. King John crowned (3rd time) at Canterbury.

1661. Savoy Conferences.

1688. Charity schools f. in England.

1725. Duke of Devonshire Lord President of the Council.

1736. Witchcraft act repealed.
 1807. Slavery abolition act passed.
 1827. Sir Edw. W. Parry sailed (3rd v.).
 1843. Thames Tunnel opened.

MARCH 26TH. (1856, Wednesday.)

Roman Catholic Saints: Ludger (Bp. of Munster, 809); Branlio (Bp. of Saragossa, 646).

1516. Conrad Gessner (naturalist) b.
 1695. David Teniers (painter) d.
 1726. Sir John Vanbrugh d.
 1797. Dr. J. Hutton d.
 1819. H.R.H. Dukes of CAMBRIDGE b.
 1831. Sir M. M. Lopez d.
 1834. The widow of Robert Burns d.
 1799. Archduke Chas. def. French near Stockach.

1643. Surrender of Scarboro' castle to Chas. I. by Sir Hugh Cholmondeley.

1595. Gloucestersh. butter 3d. and 3½d. per lb.

. Every family enjoined by Parlt. to abstain from one meal a week, and to contribute the cost of it to the revenue.

1818. The Pretender entered Madrid in state.

MARCH 27th. (1856, Thursday.)

Roman Catholic Saints: John of Egypt (Hermit, 394); Rupert (or Robert, Bp. of Salzburg).

1625. James I. d.
 1699. Bp. Stillingfleet d.
 1809. Ciudad Real taken by the French.
 1806. Robert Bruce crowned at Scone.
 1771. Lord Mayor sent to the Tower by the House of Commons.
 1782. London Bridge toll ceased.

MARCH 28TH. (1856, Friday.)

Roman Catholic Saints: Priscus, Malchus, and Alexander (Martyrs, 260); Sixtus III. (Pope, 440); Gontran (King and Confessor, 593).

1483. Raffaele (painter) b.
 1515. Theresa of Avila b.
 1677. Wenceslaus Hollar (engraver) d.
 1725. Dr. Andrew Kippis b.
 1801. Sir R. Abercrombie (Egypt) d.
 1794. B. of Cateau.
 1801. Treaty of Florence.
 1809. Medina taken by the French.
 1811. Celerico entered by the English.
 1854. England decl. war against Russia.
 1394. Winchester College completed.
 1785. Wimbledon House burnt down.

MARCH 29TH. (1856, Saturday.)

Roman Catholic Saints: Jonas, Barachisius, &c. (327); Armogastes, Archimimus,

and Saturas (459); Eustasius (or Eustachius (Abbot, 625); Gundleus (a Welsh King, 5th century); Mark (Bp., 4th century).

1315. Raymond Lulle (alchemist) d.
 1602. Dr. John Lightfoot d.
 1644. Lord John Stuart and Sir John Smith killed at Cheryton Down.
 1751. Capt. Thos. Coram (Foundling Hospital) d.
 1772. Emanuel Swedenborg (Swedenborgians) d.
 1788. Rev. C. Wesley (Hymns, &c.) d.
 1792. Gustavus III. shot.
 1831. Sir H. Henley d.
 1832. Rev. C. C. Colton com. suicide.
 — Sir R. Birnie d.
 — Rev. John Evans (tours, &c.) d.
 — Maria, Queen Dowager of Sardinia, d.

1833. Rev. Saml. Drew (metaphysics) d.

1461. B. of Towton.
 1643. B. of Barham Moor.
 1644. B. of Alresford.

1807. The planet VESTA discovered.
 1849. Olympic Theatre burnt down.

MARCH 30TH. (1856, First SUNDAY after Easter.)

Roman Catholic Saints: John Climacus; Zozimus (Bp. of Syracuse, 660); Regulus (or Rieul, Bp. of Senlis).

1556. Bp. Ferrar (St. David's) burnt.
 1587. Sir Ralph Sadler (premier) d.
 1783. Dr. Wm. Hunter (anatomist) d.
 1830. Louis, Grand Duke of Baden d.
 1833. Francis Douce (antiquary) d.
 1282. Sicilian vespers.
 1323. Peace with Scotland.
 1801. Passage of the Sound.
 1808. Treaty of Palermo.
 1814. B. of Fontenoy.
 1405. James (Prince) of Scotl. captured.
 1533. Cranmer consecrated Archbishop of Canterbury.
 1750. London Lying in Hospital instit.

MARCH 31st. (1856, Monday.)

Roman Catholic Saints: Benjamin (Deacon and Martyr, 424); Acacius (or Achates Bp. Antioch, 250 or 251); Guy (1046).

1204. Q. Eleanor d.
 1596. Descartes (philosopher) b.
 1671. Anne, Duchess of York d.
 1732. Joseph Haydn (composer) b.
 1765. Mr. John Howard (philanth.) d.
 1806. Geo., Earl Macartney d.
 1827. Beethoven (composer) d.
 1801. I. of St. Croix taken by the Eng.
 1814. Allies entered Paris.
 1774. Boston Port Act passed.

SCHOOL SUBJECTS HARMONIZED.

TEACHERS who are not educationists often make a great mistake in isolating the various subjects taught, as if the only connexion they had consisted in each one forming an essential item of school-room routine. For instance, with them a geography lesson is a lesson from the geography book ; an arithmetic lesson is a lesson, or rather an almost mechanical puzzle, from "The Tutor's Assistant ;" and so on, *mutatis mutandis*, with every other subject.

Others there are who invariably rush into the opposite extreme ; they cannot question a class on the multiplication table without speaking of table-land and table-linen, dining-tables, dressing-tables, billiard-tables, kitchen-tables, and every wooden table they can think of ; and finally, *thirdly*, or "in conclusion," they hope "to make a few practical remarks," with reference to "the two tables of stone:" this leads to a rambling disquisition on the Decalogue, and if allusion be not made to the most solemn rites of Christianity, it is not because the teacher sees that it were injudicious to do so. This, save the mark ! is called *religious* teaching, making every subject subservient to the one thing needful ! We have generally found that those who hold these strange notions are the very persons likely to degrade scripture subjects (if we may be allowed the expression) by allusions the most absurd and out of place. For instance, we once heard a teacher who was "expounding," as she said, the eighth verse of the fifteenth chapter of the Gospel according to St. Luke. After having alluded to the *ten* tribes, the *ten* commandments, the *ten* lepers, and so on, she proceeded to discuss the *pieces* : of course a multifarious array of pieces were "pictured out," and one little lady was evidently, after all, rather obtuse in perceiving the difference between the peace of Amiens and a piece of slate pencil. The teacher proceeded in this *not novel* but erroneous style till, as a climax, she spoke of "the old woman who was sweeping her room, and found a silver penny ;" and concluded by pointing out the advantages of cleanliness, and the error of readily saying "I cannot find it," instead of carefully looking for anything that is lost ! The reader may smile, but this young lady was but an example of a very large number of really intelligent teachers. We have no doubt that when her course of training was completed, and she had an "establishment" of her own, she proved to be an excellent teacher ; for we remarked that she possessed wonderful aptitude in interesting the children by bringing association of ideas to bear upon the subject which she so unfortunately misunderstood, and therefore misrepresented.

The philosophical educator will avoid these extremes ; he will separate subjects without isolating them ; he will blend them without confusing them, and he will even make them illustrative of scripture principles without doing violence to good taste and sound judgment.

We make these remarks because it appears to us that the subject is

beginning to awaken a more lively interest in teachers than hitherto it was supposed to deserve. The discussions in "THE GOVERNESS" on the subject of religious teaching prove that many persons who agree in the main point, that children should be educated, not merely as useful members of society, but as immortal beings, whose thoughts, words, and actions should be regulated by the eternal law of Him who is of "purer eyes than to behold iniquity," differ on the mode in which the religious and intellectual training should be combined. When we see how injudiciously secular subjects are, on the one hand, separated from those to which they naturally belong, and, on the other hand, when we see subjects not necessarily related to each other *jumbled* together in ludicrous, if not painful, contortions, can we be surprised that difference of religious opinions—that fertile field of discord—so often separates those who, bound in the bonds of Christian charity, should work heart and head and hand together in the cause of education.

It therefore appears to us most desirable that teachers should make it their constant study to harmonize subjects in such a manner as to let the pupil discover for himself the *utility* of the lessons given to him—this we admit cannot invariably be done. "I shall never require arithmetic," said a young lady who was on the point of *coming out*; "I shall never require arithmetic. What need shall I ever have to trouble my head with accounts?" "What's the use of my learning geometry?" said a young hopeful to his tutor. "I am to be a corn-factor."

It is unnecessary to say how utilitarians such as these should be dealt with. Our present object is, to suggest methods of harmonizing school subjects so as to make them so illustrative of each, that the pupil who can perceive the utility of any *one* must at the same time see its connexion with others.

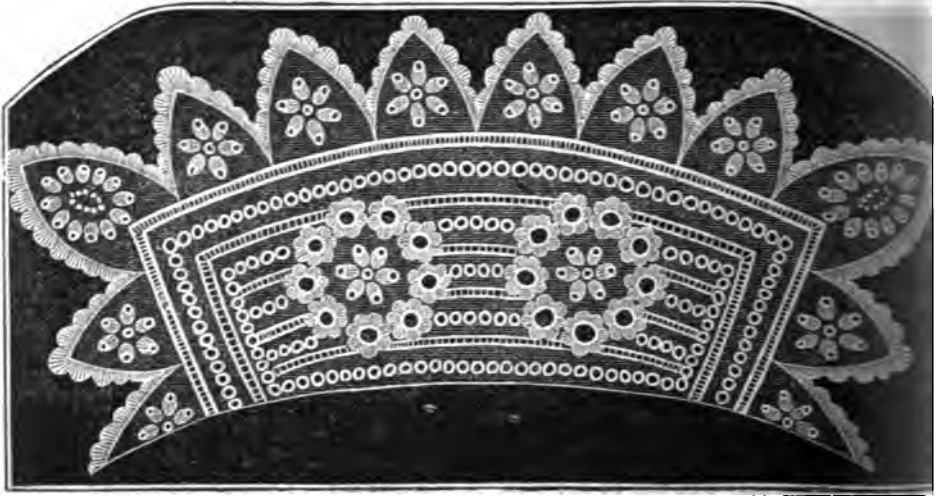
Thus, for instance, the young lady of affluence might not see in the abstract the use of learning arithmetic; but let the governess mention an historical event relative to her pupil's noble ancestors, and then let her ask "How many years since did that take place?" or let her calculate what the rents of a certain estate would produce in a given number of years; or what could be done with a fortune of—say £20,000, and no arguments would be required to show the advantage of learning arithmetic.

"The most important subject," like "the root of all evil," and "the parent of all vices," seems to vary with individual opinions and tastes. Of course, all Christian teachers agree that religion is of primary importance. We allude now to secular subjects, and if we were asked to select from arithmetic, grammar, history, music, drawing, geography, astronomy, botany, and others, the one most beneficial in every respect, we could not do it so as to give general satisfaction.

(To be continued.)

FANCY NEEDLEWORK.

By MRS. PULLAN.



GAUNTLET CUFF—IN EMBROIDERY.

MATERIALS :—Fine nansook muslin, very narrow thread footing, and the royal embroidery cotton, No. 36, of Messrs. Walter Evans and Co., of Derby.

We give this cuff not merely because it is in itself an extremely pretty pattern, but in order to introduce a modern improvement in muslin-work, which our friends, and those especially who have but little time for amusement, will particularly appreciate. The open-hem, which used to form so tedious and difficult a part of the more elaborate muslin embroidery, is now done by a very simple process. An extremely narrow thread insertion is laid on, along the lines where the open-hem ought to be; and being attached to the muslin by a row of button-hole stitch at each angle, the muslin underneath is cut away with very fine scissors, and the lace so left forms the open-hem.

In the design before us, the pattern must be enlarged to the requisite size, and the lace then run on in the proper plans. The work, which is entirely in button-hole stitch, must then be done; and we advise that all the thick parts be considerably raised, to give them a richer appearance. When the outside of each medallion is done, the lace across the centre may be cut away. The edges of the insertion are to be then neatly button-holed, and the lines of eyelit-holes pierced and sewed on.

Many of the most fashionable Parisian muslin collars are now designed with a line of this insertion separating the border and the centre.



D'OYLEY FOR FRUIT-TRAY.

MATERIALS:—The boar's head crochet cotton, No. 14, of Messrs. W. Evans and Co., of Derby, with Button and Son's crotchet hook, No. 17.

To be worked in square crochet, from the design, and finished with a crochet border. Or it may be worked in netting and darned, the edge being trimmed with a fringe. In this case begin with five stitches, and increase by netting two in one, at the end of *every* row, until up one side you have fifty-eight holes. Then cease to increase in one row, but still do so in the alternate one, until there are sixty-nine on that side. Work without any increase, until the new short side corresponds with the foundation, and then on that side net two together at the end of the row, continuing to net the intermediate row without increase, until on that side there are the same number of squares or holes. Finally, net two together at the end of *every* row, until you have the same number of stitches only with which you began.

It should be washed, slightly stiffened, and placed in a frame before darning; the netting should be done with Evans's boar's head crochet cotton, No. 8, and the darning with their royal embroidery cotton of the same number.

POETRY.

REFLECTIONS BEFORE GOING TO THE LORD'S TABLE.

By the Author of "The School-Girl in France."

O THOU the "High and Lofty One,"
By all th' angelic host adored;
Whose name on heaven's eternal throne
Is "Holy, Holy, Holy Lord!"

O Thou, th' incarnate "Lamb of God,"
Whose life for me was freely given,
Whose precious blood in torrents flowed,
To fit my ransomed soul for heaven!

What shall I call Thee? how address
Thy sweet yet awful majesty?
What seraph's language can express
Th' unceasing praise I owe to Thee?

For Thou didst love my guilty soul,
Ere from Thy forming hands I came;
Ere Time's vast wheels began to roll,
Or Earth assumed its beauteous frame.

And when in sin's destructive path
That wayward soul ungrateful trod,
Refused Thy love, provoked Thy wrath,
And trampled on Thy precious blood,

Thy wondrous love was still the same;
Thy tender mercies never failed:
And when th' appointed moment came,
Thy powerful grace at length prevailed.

Waked by Thy Spirit's quickening power,
I bow before Thy sacred feet,
And now that dreadful guilt deplore,
Which caused Thine agonizing sweat.

From sinful nature's constant strife,
 To Thee for pardoning grace I fly ;—
 O thou who gav'st Thy spotless life,
 What gift, what grace canst Thou *deny* ?

BOTANICAL GEOGRAPHY.

As in connexion with the lessons on "BOTANY," we wish to direct attention to the subject of "Botanical Geography," we feel that we cannot do better than present to our readers the following extracts from the Rev. S. Clark's admirable "School Atlas of Physical Geography;" a work which we cannot too highly recommend to those who desire to teach geography as it should be taught:—

"Botanical geography points out the limits of the regions to which particular species are restricted, and investigates the changes occasioned in them by climate and other local circumstances.

"Every one knows that climate has a great effect upon the growth of plants. Some species will only flourish in a hot climate, and others prefer a temperate region. Some, again, require a hot summer to bring them to perfection, but yet will endure a hard winter; while others are destroyed by a moderate degree of cold, but require only a temperate summer to ripen their seeds or fruits. Thus the beech dreads a cold winter, but does not require a hot summer. It is accordingly found on the north of the Cheviot Hills and in the south of Sweden, but will not grow in Astrakhan. The vine, on the contrary, requires a hot summer to bring its fruits to perfection, but is not apt to be cut off by a cold winter. Hence it does not grow to perfection in Great Britain or the north of France; but it produces good wine in the neighbourhood of Astrakhan.

"The state of the atmosphere, as regards moisture, and as affected by the neighbourhood of the sea, also exercises an important influence. Some plants flourish best in a damp climate, others in a dry one. Some prefer the atmosphere of the sea-shore, while others are destroyed, or checked in their growth, when they are exposed to it.

"*Species ; Genus ; Variety.*—The following definitions belong equally to botany and zoology. It is of great importance that they should be steadfastly kept in view in all that relates to the connection of those sciences with geography.

"A *SPECIES* comprises all the individuals which are assumed to come from a single stock or pair.

"A *GENUS* comprises several species having certain properties in common.

"A *VARIETY* comprises individuals of the same species which have in common some distinctive character of their own.

"A *PERMANENT VARIETY* is a family belonging to a species in which a distinctive character is hereditary.

"The most important varieties in the vegetable world are produced by artificial means; that is, by the plant being put by design into circumstances to which it is known it will adapt itself, and in so adapting itself that it will acquire the quality which the cultivator desires. In this way the crab has become the parent of all the numerous varieties of apples which now exist. In this way, also, the seed of wheat and other grains has be-

come fattened, as it were, by cultivation ; so that what is by nature little more than a husk has become the most important of all kinds of food for the human race.

" *The Distribution of Species.*—The limits of the region over which a particular species is spread are not by any means wholly determined by climate. Different parts of the earth are inhabited by plants belonging to themselves. Thus the wild vegetation which grows between certain parallels on the American continent, though it bears a general resemblance to that found within the same parallels in Europe, consists almost entirely of different species.

" The southern temperate zone is inhabited by species different from those of the northern temperate zone. No rose-tree, for example, belongs to the southern hemisphere. Of the family of heaths, which is spread over the whole of Africa, nearly the whole of Europe, and a portion of Asia, not a single species is a native of America. Out of 2891 species of flowering plants which are indigenous in the United States, only 385 are found in Europe. In the mountainous parts of Equinoctial America, only twenty-four species (those being chiefly grasses) are known also to belong to the Old World. Out of 4100 species of plants found in Australia, only 166 are common to Europe, and most of this number are cryptogamous.

" As there is good reason to believe that each species of plants (as well as of animals) sprung originally from a single stock, so it must have been limited to a single spot. From such a station as a centre, each species has become distributed over the region which now forms its habitation. The means by which species become diffused are very various. The following are the most important :—

" 1. *Winds.*—The spores of cryptogamous plants are wafted over vast distances by prevailing winds. Besides these, a great number of seeds of phænogamous plants, like those of the thistle, are provided with organs which serve as wings, and enable them to fly freely before the wind.

" 2. *Rivers and Floods.*—Seeds which find their way into rivers are carried down the stream, sometimes for long distances, till they happen to lodge in the bank, where they frequently take root and grow. In this way a species may become diffused over the whole basin of a river, when the climate, from the source to the mouth, happens to be such as to favour it. Floods will often transfer the seeds from the bank of the river to the overflowed lands, and will there deposit them.

" *Ocean Currents and Tides.*—Many seeds, such as the cocoa-nut, will float for a long time in the sea without losing their vital power. These are often conveyed by currents for hundreds of miles. Chains of islands will assist this mode of diffusion, the seeds germinating in the first island, and their produce passing on to the second, and so on. The plants which are common to the northern parts of Asia and North America are also found in the Aleutian Islands, which have evidently served as a bridge for them to pass over from one continent to the other.

" 4. *Agency of Animals and Plants.*—Some seeds are provided with hooks, like the teasel and the burdock, by which they attach themselves to the coats of quadrupeds and the plumage of birds, and are thus transported for hundreds of miles. But a much larger number of those seeds which are not easily digested are swallowed by birds and other animals, and afterwards ejected in the dung at a long distance from their native spots.

" 5. *Agency of Man.*—But by far the most important, in a geographical point of view, of the agents by which plants are distributed is man. By his means the potato, the coffee-tree, the sugar-cane, and other plants of the greatest utility, have been diffused over the vast regions which they now inhabit.

" But, notwithstanding these means of diffusion, there are a great many remarkable instances of plants continuing to be restricted within very narrow limits, under circum-

stances which would have led one to look for much wider dispersion. In the Canaries, out of 533 species of flowering plants, 310 are peculiar to the islands, only 223 being common to the African continent. In St. Helena there are thirty native species, out of which not more than two are to be found elsewhere. In the Galapagos Islands, there are scarcely any species common to South America; and, what is still more remarkable in this group, certain species are restricted to particular islands, though at a very short distance from the others. The large double cocoa-nut called *Coco de Mer* is restricted to two or three of the group of Seychelles Islands in the Indian Ocean. The Guernsey lily, as far as Europe is concerned, germinates only in the island from whence it takes its name. The tea-plant, notwithstanding its great use, continues to be limited to the south of China and a few tracts of neighbouring country.

"As a general rule, the vegetation of the northern hemisphere, where the continents approach to each other, possesses a considerable number of species in common, and bears a strong general resemblance in the three continents; while towards the south, where the land narrows off to points remote one from the other, each continent has, as might be supposed, a very distinct flora.

"The maps in the present series, with the exception of the first, are drawn to exhibit almost exclusively the habitations of those plants which are of importance to the human race. It is such alone which strictly come under the notice of geography, using the term in its proper sense as the description of the earth *considered as the abode of man*. *Botanical geography* thus becomes strictly a branch of geographical science, and as such is to be distinguished from the *geography of plants*, which notices the habitations of *all* species of the vegetable kingdom, and is a topic of botanical science.

THE PRONUNCIATION AND DERIVATION OF GEOGRAPHICAL NAMES.

THE American lexicographer, Dr. Noah Webster, observes: "The pronunciation of geographical names has ever been a source of perplexity to all those who are desirous of speaking correctly, but to none probably has it occasioned so much embarrassment as to the conscientious teacher. Anxious not to teach error—not to lead his pupils into faulty habits of pronunciation which might afterwards be difficult or impossible entirely to overcome—he looks around for some rule or guide competent to direct him aright, but finds himself involved in a labyrinth of perplexity, from which he can discover no egress." The Doctor might have said just the same with reference to proper names generally, had not his purpose been to speak of geographical names particularly. We need not go so far as *Ozernigow*, *Ljusne*, or *Szagedin* for illustrations of the difficulties to be encountered. The maps of the British Isles would answer the purpose nearly, if not quite, as well. Take, for instance, "Chertsey" in England, "Kirkcudbright" in Scotland, and "Killough" in Ireland. What mere English teacher, who had never heard these names pronounced according to usage, would think of pronouncing them *Chess'y*, *Kirkoo'bry*, and *Kil-loek'*? What lady would, unless she were warned, think of calling St. John Street, *Sinjun* Street? or a young lady of the St. John family, Miss

Sinjun? What reason can be assigned for calling *Mainwaring*, *Manner-ing*? *Majoribanks*, *Marchbanks*? or for depriving Mr. Villiers of one of his "i's" and calling him *Villers*? Then arises the question, Are we to pronounce these names when they occur in history as they are now conventionally pronounced, or are we to pronounce them as orthoepy and analogy warrant? If no rule can be given for the pronunciation of family names, it is not difficult to understand why no rule can be given for the pronunciation of geographical names—for such, although not patronymics, are family names on a large scale. We once heard a very intelligent teacher inform his pupils that "the pronunciation of geographical names is, as a rule, arbitrary." This we considered to be erroneous. The fact is, arbitrary pronunciation, whether of persons or places, are exceptions to general rules. In most cases such pronunciation results from orthoepical and orthographical contraction—in some cases from orthoepical corruption—but in all cases from the natural tendency to abbreviation and elipses observable in all languages, ancient as well as modern. To such an extent has this prevailed in many instances, that the attempts to trace the derivation of geographical names have been unavailing. Conjectures have followed conjectures, until, amidst a variety of etymons, the student—and still worse the teacher—finds himself as uncertain as if such names never had a meaning at all, or whether they may not be traced to any words, however irrelevant, with which they are homophonous.

If such be the case as regards the British Isles, may we not reasonably infer that it is the same with regard to foreign lands? There is, in fact, no inference required; for it is indisputable that such is the case. "We shall often," says Dr. Webster, "find persons who speak French in general exceedingly well, and who yet pronounce *AIX*—*ai*, and *BLAS* (in *Gil Blas*)—*Blâ*, not knowing that these names are among the many exceptions in the general rule of the French language, which requires that the final consonant of a word (not immediately followed by another word beginning with a vowel) should be mute. Many persons, perfectly familiar with the elements of Spanish pronunciation, will yet be unable to pronounce correctly such names as *Queretoro*, *Panama*, *Cordova*, *Merida*, and *Cardenas*, because they are not aware that these names form exceptions to the general rule of Spanish accentuation, which requires that the accent should be placed on the last syllable of a word ending with a consonant, and on the next to the last of a word ending with a vowel." It is clear, therefore, that it is unfair to charge a teacher with ignorance who pronounces a geographical name according to the genius of the language to which it belongs; but at the same time it is equally clear that some attempt should be made to remedy the evil. The derivation of the topographical names of Great Britain and Ireland has been, and still is, the subject of much curious research; and we have often been surprised to find persons who

have diligently sought out the etymon of places interesting to them, pronounce the names not only in a manner different from that established by custom, but also different from that which the derivation, real or supposed, would sanction.

(To be continued.)

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CORRESPONDENCE.

SCRIPTURE QUOTATIONS IN STORY-BOOKS.

To the Editor of "THE GOVERNESS AND EDUCATIONAL REVIEW."

SIR,—As I appear to be misunderstood, if not *misrepresented*, I must trouble you again with a few lines, to state that I do not consider the sentence "Education to be real must be *religious*," an answer to my remarks, inasmuch as a desire after more *reality* and *truthfulness* in religion is not assuming that it is *not* to be the base of education, but the contrary. I as fearlessly answer "No," to the question whether "Education is merely that instruction which children receive in the school-room," as Anna Maria; I would certainly not advocate books that did not inculcate religious principles, but the introduction of Scripture texts into works of fiction is to my mind frequently (I do not say *always*) irreverent, and therefore *irreligious*; in short, I would make a stronger line of

demarcation between the most solemn truths and fiction. The common incidents of life, the varied objects of creation, may afford us opportunities of dwelling on the words of Scripture, either "walking by the way" or "sitting in the house;" any thing that *is true* may be the ground for applying them: but many parents will shrink from thus citing Scripture, who will give books into the hands of their children, where such quotations are mingled with so much that is fictitious, that the children (I fear) have a vague feeling of *unreality* in religion.

To make my meaning more clear, I will state, that I have seen those awful words (so beautiful and suitable when applied to history or biography), "God's ways are not man's ways," used in a tale, to usher in a catastrophe of the author's invention; surely that is a solemn mockery; the series of events narrated *might* have been in accordance with the government of the Supreme Ruler of the world, but who shall dare to say they would certainly be so. In conclusion, I must say that I think we are bound to look to the *results* of our teaching, thereby to judge if we keep to the *spirit* of the commandment or rest in the *form*. The words, "In the morning sow thy seed," &c. *might* be made a plea for indiscriminate almsgiving; but when we consider that the result would be to cause children to be reared up as mendicants, while their parents lived upon their gains in idleness and vice, we must conclude such ill-judged liberality cannot be intended by any exhortation of Scripture to deeds of mercy and charity.

I now quit this subject entirely; but as I attribute the very best motives and feelings to those who differ from me, in the *mode* only in which religion is best inculcated, not (I maintain) in the view I take of the paramount importance of a religious feeling pervading education and the whole life, I must beg that the same justice may be extended to me.

MARA.

Derby, 4th February, 1856.

HINTS ON EDUCATION.

To the Editor of "THE GOVERNESS."

MY DEAR SIR,—Although not an old man (when do we begin to think ourselves old?), I am old enough to have been connected, more or less, with the education of children and adults for more than thirty years. I have lived to see great improvements made in education, in the subjects which are taught to the young and rising generation, and in the method of teaching all subjects. I am vain enough to think they must be improvements, when they comprehend the very plans I so quietly and successfully followed about thirty years since. I have lived to see the mind and judgment called into play, where formerly repeating lessons by rote was designated saying them "*by heart*."

I believe the combination of the memoritor plan and the catechetical constitute the very best method of acquiring and imparting knowledge. But, you will say, this is not EDUCATION. True, dear sir; it is but a branch of education. I dare say your governess readers will forgive my being or appearing prosy; I am sure they would, if they knew how very much my heart is in the matter. I often say, among my own friends, that education consists in the healthy development of all the powers and faculties given to us by our bountiful Creator; and this development, which is in a measure natural, requires guiding, directing, and assisting, even as the branches of the vine or any of those climbing plants, want to be *educated*—led out, led up, and led on, occasionally pruned, or judiciously stayed.

If this be the case, and if we bear in mind the future of our tender plants—the daughters who are to grace our firesides—the wives that must or should be *help-meets* to bear the burden and toil and vexation of actual life, with its losses and crosses and disappointments,—the future mothers of Englishmen and Englishwomen, Christians, ornaments in their day and generation; am I wrong when I say there is a fourfold development to be attended to, and each branch claims its peculiar treatment? I mean the *physical*, the *intellectual*, the *moral*, and the *spiritual*; and the neglect of either of these branches is dangerous, and often proves fatal to the usefulness of the “tender plant.”

To begin with the *physical*, no matter what the rank in which the child is born and to be reared, I would allow both males and females to take plentiful exercise—let their games be such as to tire them—they will rest all the better; and do not pinion and imprison your girls in stays and corsets, attempting to improve the shape our gracious heavenly Father has given them. I do not see how we can laugh at the Chinese toes and fingers, while we labour by compression to make our daughters resemble *vamps* in figure, however unwilling we may be to have them *vampish* in temperament.

In *intellectual* education, I think the homœopathic system is very good—many doses infinitesimal in quantity, but of the very best quality: this plan can only be adopted—whatever be the subject, whether elementary or in the higher branches of science—by a person who is thoroughly master of the subject, and is possessed of a tact for communicating the knowledge intended to be imparted. This fact shows to my mind the desirableness in making a judicious selection in our training schools of those who are “*apt to teach*.” As exercise is necessary to the sound development of the frame, so is study—the mind bent on the pursuit of useful knowledge, kindly assisted in its course—necessary to the healthy development of mind. And, now, you know it is all very well that you and your governesses should subscribe to this sentiment, and lay this down as your rule; but how can you make this plain to the youthful mind? Very few under sixteen years of age have their understanding sufficiently developed to comprehend the truth of your proposition; and, alas! what an host of our rising generation have *finished their education* before they reach that age. This makes me say that two things are necessary. We must find out some method of *alluring* the young to seek to lay deep a foundation for intellectual attainments; and parents must bear in mind that, generally speaking, it is only the foundation which is laid in school, and that it is theirs to assist their children in the complete exhibition and practice of their mental powers, according to their station and their opportunities. And here I must add another conclusion I have come to—that parents, who delegate all matters of education in all these branches to other persons, must not expect to have the same comfort in their children, as they grow up, as those do who are much with their children, and exercise a watchful supervision over the whole.

I fear I shall be deemed a *rambler*, but I will come back to the moral training—that which is to fit the pupil to occupy aright, properly, and profitably the station in which the providence of God has placed her. In this I shall, perhaps, give offence to some of the ladies; but, I think, however good the present position and prospect of any child may be, she should be taught the uncertainty of all things here below; the possibility of reverses, which may not only leave her dependent on her own resources, but may leave us some still more helpless to look to her; and a preparation for such an emergency requires an insight into many things which are not ordinarily taught, and, above all, the inculcation of a due estimate of the value of *truth*, integrity, purity of mind and purpose, and inflexible determination to abide by that which conscience testifies to be the right and proper course. Above all, let your governesses take care that there be no *pretension*,

arising from vanity or foolish pride; but let them teach contentedness with their lot as the most becoming ornament of the female character.

Now, though the *moral* development and the *spiritual* lie very near to and blend with each other, I shall reserve for another time what I have to say on this point, only begging pardon of the ladies, and assuring them these are not the croakings of a moody old bachelor, but the expressions of a warm heart, and one which loves children, and does not forget that it was once young.

I subscribe myself your well-wisher,
CLERICUS.

NOTICES OF MUSIC.

DANCE MUSIC.

AMONGST the gems, the PEARL OF KENT waltzes by Miss L. Williams are conspicuous. We congratulate this young lady on her *brilliant* success.

"SNOW FLAKES AND CHRISTMAS BERRIES," a dance album composed by the Director of the Crystal Palace band, should have had earlier notice; but we assure the publishers that they need not fear "Snow-Flakes and Christmas Berries" will be banished from the ball-room when spring, or even summer, appears. The album consists of (1) "Yule Log March," (2) "Snap-Dragon Polka," (3) "Mistletoe Waltz," (4) "Chimes Redown," (5) "Sleigh-Bell Schottische," and (6) "Snowdrift Galop." Happy ideas well carried out.

THE RHINE POLKA will, we think, add to the established reputation of Mr. T. Browne as a writer of dance music.

TWO DUETS, by J. L. Ellerton, Esq.

Mr. Ellerton is so favourably known that our readers will be prepared for us to speak well of his adaptation to music of two poems from the works of Mrs. Boddington. The first, "MERRY SPRING," is in G major; *voce prima*, D below the stave to G above; *voce seconda*, A below the stave to D on the fourth line.

"Merry, merry Spring, welcome once again!
With thy crown of pearly posies, violets and briar-roses,
Then thyself the sweet perfumer of the ripening fruits of summer.
Stay with us sweet Spring, merry maiden stay,
Were it but a little while, flaunting summer to beguile
Of a corner of her gown, for to work thy daisies on.
Merry, merry Spring, ah, welcome once again."

The second is, "OH! WHERE ARE THE LILIES THAT BLEW IN THE MORNING?" It is in E flat major; *voce prima*, D below the stave to F on the fifth line; *voce seconda*, A natural (or *ad lib.* G) below the stave to C on the third space.

" Oh! where are the lilies that blew in the morning,
Where are the roses so painted and gay?
Where are the cowslips the wild hedge adorning;
Gone! gone with the cold wind of Ev'ning away!

" Where are the small birds whose song rang so cheerily,
From the green bushes at breaking of day?
Where are the voices my heart loved so dearly?
Gone! gone with the cold wind of Ev'ning away!

" Oh! this is the blighting, the young heart's benighting;
Oh! this is the darkness that shadows my day!
O flowers of the morning, so fresh and inviting,
How hard of the cold wind to blow you away!
Oh! where are the lilies, &c."

The composition of these duets is very creditable to Mr. Ellerton.

Amongst the other new pieces, "THE GALLANT MONTROSE" (B. Williams), and the "VOICE I LOVED IN OTHER YEARS" (Duff & Hodgson), deserve commendation.

ANSWERS AND NOTICES TO CORRESPONDENTS.

J. D.—It will give us great pleasure to recommend parents or guardians to apply to you. More than this we dare not do. From the lively interest which you have taken in "THE GOVERNNESS" from its commencement, we are convinced that your honourable profession is your delight, and we should not hesitate for one moment to place a young lady under your care, or to strongly recommend any intimate friend to do so: still we are chary about *absolutely* recommending schools, except we either know the principals, or know others who do. We sincerely hope that the following extract from your letter to us will be of some service to you:—

"I can assure you, my young people have every indulgence, the care of a French and English teacher, as well as every attention from my brother, the kindest friend possible to young people from twelve or fourteen. I should prefer pupils. My last two boarders have finished, and the one now with me is eighteen, whose parents would fully satisfy any inquiry, should you know of any parties seeking a *cheap* and really comfortable home for any young people. You may most safely speak of me, as I can give you every satisfaction."

C. D.—We hope that your advertisement, which appears in our present number, will have the desired effect. We recommend you to keep it before the public until your end is attained. Your remarks are very just, and we transcribe part of your letter in the hope that it may further your wishes:—

"I believe that if parents or guardians knew of the happy home that little girls have here, their freedom from unnecessary restraint, &c., I should soon have the number that I require. It is only now that I have adapted my school-arrangements more especially to young pupils. I have often felt the disadvantage of receiving young ladies for a year or two to 'finish,' who were so utterly unprepared for want of previous good training, that I consider good preparatory schools as necessary for girls as for boys; but there are few ladies who are capable of educating elder girls that will descend to the more humble but not less important task of confining their energies to laying the foundation for others to work upon: this is too often left to junior teachers—a sad mistake."

J. E. A National School Mistress.—We strongly deprecate the practice of taking national schools to church on Sunday evening. We fear that it does more harm than

good. The children do not leave the heated church till perhaps nine o'clock; they then come into the bleak night air; but this is the least part of the mischief. They too frequently ramble together for an hour or more before they think of going home; and in the crowded streets of our large towns they breathe a polluted moral atmosphere. They hear and see what even to hint at would make our paper blush. We cannot imagine how clergymen can be blind to the fact.

A Country Curate.—We thank our kind friend for his suggestions. He will find that they have not been disregarded.

Hon. Lady L.—The idea is excellent, and the observations very just. The subject shall receive immediate attention.

J. H.—A. M. C.—F. W.—M. A. S.—“The Bible Handbook” is incomparably superior to “Nicholl’s Help.” It contains the very marrow of the best of the voluminous and expensive works on the Holy Scriptures.

L. P.—M. W.—Anna C.—“The Scripture Text Book” and the second part of it “The Scripture Treasury.”

E. O. (Hornsey).—We are much obliged to our poetical friend, and we would gladly insert her verses if it would not be unkind to do so. The fact of her pieces having “appeared in the periodicals of the day” does not at all influence us. We should be quite willing to insert a *first attempt*, if suitable. We should be sorry to damp poetic ardour in any way. If E. O. will favour us with her name, we will, if she wish it, point out her failings. She need not be discouraged—her effusions may yet grace our pages.

S. H.—F. H. J.—Lady C.—We sincerely thank these ladies for the kind manner in which they have called our attention to the many typographical errors. The articles are from the pen of the Baroness von Marenholtze, and have already been published in Paris. We did not revise them ourselves, and therefore we must take the blame for allowing such serious errors to pass; and we hope that greater care will be evident in the present and the next article, which will complete the series. If desirable, we will insert the *errata* in our next.

C. H.—“I know better than he,” is elliptical, and *also* ambiguous; and it may mean, “I know (a) better man than he (is),” or “I know better than he (knows).”

Miss W. (Bourne).—We are indeed gratified to find that your friend has been successful. After receipt of your favour, we received from the general post office several applications, which we forwarded to you. They were written upon, “Not known.” This is strange, as we find that our private communications to you have not miscarried before or since.

Dr. C.—We thank you for your invitation, and shall either personally or by deputy visit your establishment.

J. H. D.—One of our coadjutors will gladly visit your school. We are much obliged by your invitation.

Z. Z.—Address either the honorary secretary or the chaplain of the Home and Colonial School Society. It is an excellent society, but we cannot at all agree with you in your remarks about the Whitelands Institution. It is one of the *best*, and, in some respects, second to none. With reference to the Borough-Road Institution, our *only* objection to recommend you to enter it is, that as a member of the Church of England you might experience more difficulty in obtaining a Church of England school. We will not undertake to pronounce in favour of any particular system as a whole.

“Whate’er is best administered is best.”

As regards school systems, we know of none free from objection, and certainly each has its peculiar advantages.

CONTRIBUTIONS DECLINED WITH THANKS.—“Buttercups and Daisies”—“The Evening Walk”—“Common Blunders”—“The Village Scholar”—“Master Vernon’s Party”—“The Young Lady and her Governess.”

. We cannot undertake to return rejected MSS. in all cases.

††† We seldom pay any attention to anonymous communications.

THE GOVERNESS.

FRANCES THORNTON;
OR,
PASSAGES IN THE LIFE OF A GOVERNESS.

BY THE AUTHOR OF
"LECTURES ON METHOD IN LEARNING AND TEACHING,"
AT QUEEN'S COLLEGE, LONDON.
(Continued from page 100.)

CHAPTER IV.

THE WILDERNESS.

THE note which the curate read was as follows :—

"Dear Sir,

"You promised to help us with your kind advice whenever we needed it. We need it now. My brother has been here, and we have together settled—as far as may be—our plans for the future ; but are still somewhat puzzled how to carry them into effect. The interest you have always taken in our welfare encourages me to hope that you will not fail us now, but use your influence to persuade my sister that it really is her duty to take a situation as governess as soon as one can be had. She seems, poor girl, to regard it merely as a question of liking or disliking, with which duty has nothing to do. Deeply thankful should I be if it were in my power to keep her here, though but for a time, and in my own quiet path in life to make her happy and contented. But it seems to be otherwise appointed by the gracious Being who has hitherto watched over us ; and to His will we shall, I hope, submit without murmuring.

"My poor thanks and prayers are all I can offer in return for your past kindness.

"Gratefully and respectfully yours,

"Mary Thornton."

This note Harvey read with care, and then dropped it into the fire. "Just as I imagined," thought he; "the wheel beginning to turn round, and the drag put on by one who ought to be whipping the horses. I must call there to-morrow, and see what can be done; the elder sister is clearly wearing herself out with fag and anxiety, while Miss Petulance is hunting about for stray patches of sunshine and annoyed if she can't find them." With this determination he closed his labours for the night, and, after a quiet stroll in the moonlight along the cliffs, went to bed and slept soundly after a hard day's work.

On his way home he passed the grave and solid-looking mansion which overlooked the sea, and which Mrs. McSwinder had most appropriately named *The Wilderness*. It was a strange title to give to a large substantial red-brick house, standing in the midst of about half an acre of ground, laid out in gay flower-beds, and adorned with myrtles, honeysuckles, roses, and fuchsias. Nevertheless, *The Wilderness* it is, strange or not strange as the appellation may be; as you may see, dear reader, by glancing at the broad brass-plate which adorns the lofty iron gates:—" *The Wilderness. Mrs. McSwinder's Seminary for Young Ladies.*" It is not easy to make this out very plainly by moonlight, though the moon is full and the night cloudless; but by day, when all the fashion of Bilberry are taking an airing on the cliffs, and the eighteen young ladies come trooping through those gates in double file, with Diana McS. herself—and the excellent French Governess to bring up the rear—the effect of that inscription, in old English capitals, is most startling.

As we shall have occasion to see much more of Diana in the course of the following pages, and as she is not the heroine, it will perhaps be as well to introduce her more fully to the reader's notice. She was tall and masculine in appearance, with a broad, honest, Saxon face; large grey eyes fortified by spectacles, and a high forehead, above which flourished a perfect grove of little frizzly black ringlets. She wore few ornaments, and these of a severe and antique fashion; while, in-doors, her usual head-dress was a Pamela cap of a most precise and rigid style. She generally sat very upright on her chair, as if to convey to the beholder a strong impression of the dignity of her station and office. But, though her appearance and manner were thus of a severely imposing kind, she possessed a large and kind heart, which ever prompted her to words and deeds of pure kindness. She had her own old-fashioned ways,

but her benevolence was beyond dispute ; and her hospitality, which included red-currant wine of her own making, unfailing. "*She was*"—so said her advertisement in the Bilberry Record—"the sister of three Clergymen," of whom one was still a dignitary in one of the northern cathedrals. She was, therefore, justly entitled to the respect and regard of the inhabitants of Bilberry ; who indeed, as they ought, looked on her as a perfect paragon of didactic propriety and excellence. The Wilderness, therefore, was soon filled with eighteen daughters of the neighbouring small gentry and tradespeople as boarders, and a vast number as day-scholars from the town itself ; while poor Mary Thornton's scholars gradually dwindled to a smaller and smaller circle during each successive half year, up to the time of the opening of our story, when they scarcely numbered a dozen.

If one were to judge of Diana's real character only by her majestic appearance as her fleet of maidens sails along the edge of the cliff on a summer morning, and mark her mingled look of severity and dignified virtue as she surveys the whole scene, and its spectators, a wrong estimate would be formed. There is a fund of benevolence and a kindness of heart within the bristling *chevaux de frise* of outside propriety, which only *they* know who have experienced its generous fruit. Many a kind word and many a generous action is set down to Diana's account in that secret record, which the sharpest mortal eyes cannot see now, but which shall one day be opened, when all eyes behold it.

But, while we are thus gossiping outside the gates of The Wilderness, the harvest-moon is setting in the sea ; the milky-way is growing more and more brilliant as the night wanes, and now stretches like a sea of spangled glory across the heavens. The little town in the hollow is at last still. Few and scattered are the lights which still twinkle through the soft summer night. The whole scene is one of peaceful, quiet beauty ; and, as the mellow chimes of the Old Church tower float lazily on the breeze, let us wish The Wilderness good-night.

CHAPTER V.

UNEXPECTED HELP.

It is eleven o'clock of a dull cloudy morning as Mr. Harvey walks with hasty step towards the cottage on West Hill. He has a funeral at the church at twelve, and must therefore despatch his

business as fast as he can. Let us enter the cottage with him. The two sisters are in the little parlour—one at work with her pencil (for she is a clever artist), and the younger teasing her old friend the kitten with a knitting-needle, as she lies asleep in the sun on the window-seat. A few flower-pots gladden the window, and an exquisitely arranged bouquet of wild flowers stands on the side-board. The sisters had seen Mr. Harvey pass the window, and were therefore quite prepared to receive him when he entered. "I thought," he said, after shaking hands heartily with both of them, "that it would be better to answer your note in person: so many things may be said which cannot be written, and so many more are misunderstood when written that are understood and welcomed when said. And so," he added—after a moment's pause—to Frances, "you are resolved, I find, to go out as a governess; and the news gives me, as it must all your friends, great pleasure."

Now this style of address was not the least what Frances had expected. She knew not what to say. She quite thought that Mr. Harvey would have begun by advising her as to the desirableness of leaving home—of taking a governess's situation; and, perhaps, telling her that he had heard of one likely to suit her. But instead of this, to be congratulated on her determination to leave home, and undertake an office which she disliked, was most puzzling. She knew not what to say.

But all these thoughts flashed through her mind in a moment, and she replied rather confusedly, "I don't know yet, Mr. Harvey, whether I am going out as a governess or not. There is no situation ready for me, to begin with; and I am sure I do not feel able or competent to undertake such a situation."

"As to a situation," said the curate, "there will be little or no difficulty about that: work is always to be found for people who will do it. And as to your stopping here, and being perhaps a burden to your sister, who has, I am sorry to say, no scholars for you to teach, I cannot for a moment suppose it possible that you can contemplate such a plan. When, therefore, your sister wrote to me, asking for my advice, I was rejoiced to find that your brother had been here, and that you had all agreed on some definite course of action."

"I think, Mr. Harvey," said Mary's quiet voice, "that our real difficulty now is to procure for Frances a situation which she could really undertake, and in which she will be happy: she will be a

sad loss to us here, as you may suppose, and for a time I shall feel as if all my spirit were taken away from me. She is the life of the house now ; and as for poor Chowder, what will become of him with no one to ——”

“ Oh,” interrupted Frances, “ if no one misses me more than Chowder does, my absence won’t cause any great unhappiness.” This she said in rather a sharp tone, as if she had found out a grievance at last.

“ We can’t be unhappy while we know that you are happy in doing your duty elsewhere,” replied Mr. Harvey. “ I have a large connection among people likely to hear of vacant situations, and will keep a good look-out for you. And I am sure I shall hear of your success and happiness before six months are over.”

This cool way of taking things for granted annoyed Frances at first very much ; but as the conversation proceeded she allowed her better self to speak within, became much more genial, left off teasing Pussy, and really began to like the curate’s talk. But, just as he was in the middle of a most interesting account of the discovery of a vast cave under the West Cliff, the door was suddenly opened, and Mrs. McSwinder announced as a visitor.

The Curate at once rose and took his leave : an interview with Diana was rather too formidable an affair to be undertaken at a minute’s notice. So at least he in his ignorance fancied, and therefore he wished the ladies good morning.

As he closed the door a short pause ensued, but of the shortest duration. Diana knew how to talk to young people, and began at once by praising Frances’s complexion, which reminded her, she said, of a very beautiful woman she had once seen in London, “ many years ago, my dears ; when I was younger than I am now.” Her next point of attack was to praise the beauty of the geraniums in the window, and the elegance of the bouquet on the sideboard. The compliment pleased Frances, and the notice of her flowers delighted the elder sister.

“ I have called,” said the lady president of The Wilderness, “ to ask if Miss Thornton will kindly undertake the tuition of a class of young ladies at my establishment in ” (here she naturally glided into the prospectus style) “ water-colour drawing, sketching from nature, perspective, and crayons ? ”

If a thunderbolt had at that moment fallen on the floor of that little parlour, it would have created no greater astonishment than

this simple and kind announcement did in the minds of the two sisters. Here was the great Diana herself—the presiding genius of The Wilderness, whom the younger sister had hated (for coming to Bilberry, where she had no business, and breaking up their school), and whom Mary herself feared—here she was, in that little quiet parlour, asking them to accept as a favour what Mary Thornton would most thankfully have made any sacrifice to attain. The very thing which they had looked on as most disastrous, was after all to turn out to be the very cause of future success and happiness.

“I cannot afford,” continued the good genius, “to offer you such remuneration as I should wish, and your talents deserve; for I saw your beautiful drawings at the Bilberry Polytechnic Exhibition: but the class may increase in number as you get more known; and who knows, Miss Thornton—we may do great things yet.”

All this was said in so hearty and genuine a tone that it was impossible to resist its kindly spirit and good will. Both the sisters thanked her heartily, as she rose and bid them good-bye with all the stately courtesy of a duchess of the old school.

That evening was a happy one at West Hill Cottage: Diana had left a glow of charity and sunshine behind her which no mere temper or whim could resist. Frances thought of her complexion, the numerous accomplishments which Mr. Harvey said she possessed, and the bright picture he had drawn of her success and happiness as a teacher. Altogether, if a situation had offered on the very next morning she would have accepted it. There was no doubt, after all, that she had talent, and would become famous as a teacher, and raise the whole tone and character of the office from the low estimate to which it had sunk; so she thought as she lay down to sleep that night.

But no situation offered on the next morning, or on the one succeeding that—for many succeeding days or even *weeks*—of a kind that was at all eligible. Her brother and Mr. Harvey worked, and read newspapers in all directions. Her sister wrote letters with untiring patience, wherever there seemed a possible chance of success; but in vain. None of the *vacant* situations would suit Frances. Some advertisers required accomplishments which she did not possess; others appeared to want a sort of hybrid animal, something between a lady and a menial—one who could be snubbed without risk as a servant, and who nevertheless had the education of a lady. One woman (in one of the great squares of

London) required the services, she said, of a young *female* (as if governesses were to be had of the opposite gender) who understood the getting up of children's fine things, as well as being able to teach French, the pianoforte, vocal music, and the usual branches of an English education; for the exertion of which accomplishments, and taking the entire charge of four children, she was to receive the enormous sum of £20 per annum.

It seemed almost impossible that any Christian lady could possibly so far degrade herself as to make such an offer in the public prints; but there it was, unmistakeably plain, in "The Times," with name and all the loathsome particulars in full, "Apply to Mrs. Lacy Smith, Becclesbury Square." Another woman, in another part of London, wanted a governess of precisely the same description as Mrs. Lacy Smith, demanding the same services and accomplishments; adding that she must belong to the Church of England, and be accustomed to the management of little boys. These and a score of other such advertisements were extracted from the London papers, and duly sent to West Hill, where they underwent rigid examination, and often became the subjects of long and tedious correspondence.

But long months passed away; summer faded into misty autumn; the red leaves on the West Hill beeches shone more and more brightly in the evening sun, until they grew scanty in number; the husks of the beech-nut covered every pathway; and Symons the milkman, when he called at seven in the morning, talked of the "smartish frost the night before"—then and there blowing his fingers as a sign of its intensity; and still no situation was heard of which Frances could undertake, or her friends suffer her to attempt. This was doubly unfortunate: first, because it forced her to be in a great measure idle when she should have been at work; and secondly, because it deprived her of much of the resolution and spirit which was hers a few months before. She again grew moody and discontented—one day wishing to undertake any appointment that was within reach, and on the next unwilling to make the slightest exertion in the matter.

But in the meantime the drawing class at The Wilderness grew in number, and made rapid progress. Both pupils and mistress were mutually pleased. There was a quiet modesty, good taste, and skill about Mary Thornton, that was sure to succeed. The dullest

and laziest scholar never outwearied her patience, nor the most careless her temper. No one had ever seen her angry; no one had heard a sharp word from her lips, though, if *sharp words* were really wanted, hers would have been found to be sharp enough—but of this no ordinary observer could discover the least trace. Mary's was the quiet, patient, persevering, evenness of temper that defied every breeze—blow from what quarter it might: not a ripple was ever visible; and her industry was of the same kind—steady, inflexible, and patient—which is always crowned with success at last, and, above all, is the sign of that meek and quiet spirit which betokens peace within.

She had that true Christian faith which does not show itself so much in quoting of texts from Scripture, and indulging in what is called religious conversation, as in quiet and loving diligence in her daily toil. Always cheerful, always trusting and hopeful for the future, she knew and felt in her heart that God was ordering, and would order, all for the best; though it was rarely that any chance conversation drew this from her. Her faith was of too real and living a kind to be exhibited in small samples of edification—in the idle gossip of the day.

Thus it chanced, one wintry afternoon, that the two sisters walked across the cliff to The Wilderness, where the usual class waited Mary's arrival. Frances went with her merely as a companion—having no skill with the pencil—and partly to escape being left alone.

“What shall we do, Mary, if Diana asks us to take cake and wine to-day? I am sure I never shall survive another glass of that red-currant wine; I thought last Wednesday that I never should have been able to swallow it, and it stung my throat like sulphuric acid.”

“My dear Frances, you *must* take it this time,” said Mary, with a merry laugh. “Remember, I have had to do it twice since then; and we agreed to take it in turns. It won't be so bad to-day, after this cold wind—especially if you hold your breath while drinking it. Besides the cake is very good; and poor Mrs. McSwinder is so very hospitable. Do try, Frances.”

To this Frances agreed; and, as the two sisters entered the gates of The Wilderness, they saw the tall and erect form of Diana at the drawing-room watching for their arrival. It would have been far

too undignified for her to show any sign of her consciousness that they were approaching, but she instantly left the window, and they felt that the cupboard was being unlocked, the cake produced, and the fatal draught prepared.

(To be continued.)

MNEMOCHRONICS.

ANNIVERSARIES IN APRIL.

APRIL 1ST. (1856, Tuesday.)

Roman Catholic Saints: Hugh (Bp. 1132); Melito (Bp. 175); Gilbert (Bp. of Cathness, 1240).

1234. Earl of Pembroke killed.

1446. Expir. of truce betw. Eng. and Fr. (See June 27, 1444.)

1596. Descartes (philosopher) b.

1679 Col. Sackville expelled from H. of Commons.

1729. Jubilee at Rome commenced.

1765. L. Schiavonetti (painter) b.

1791. Vancouver sailed from Eng.

1806. Fred. Wm. III. of Prussia decl. himself K. of Hanover.

1809. Thanks of Lond. and West. voted to Col. Wardel.

1810. Nap. Bonap. married to Archd. Maria Louisa.

1814. The Fr. Senate under Talleyrand vote against Napol.

1818. Rothschild lent Prus. £5,000,000

1820. Walter Scott created a baronet.

1824. A juryman at Wexford Assizes could not agree with his brethren in their verdict, he therefore wrote "Guilty," and retired, the others prefixed the word "*not*."

1832. Riot at Paris.

APRIL 2ND. (1856, Wednesday.)

R. C. Saints: Francis of Paula; Apian (306); Theodosia (308); Nicetius (Abp. of Lyons, 577); Ebba (Abbess) and her companions (970 or 874); B. Constantine II. (K. of Scotl. 874); Bronacha (or *Bronanna*, Abbess).

1502. Arthur Pr. of Wales d. (Cath. of Arr.)

1508. Francis of Paula d. (Order of "*Minims*.")

1559. Peace of Cateau-Cambresis.

1587. Sir F. Drake sailed from Plymouth. (See 21st.)

1684. Lord Dartmouth returned from Tangier, which he destroyed.

1692. Trainbands of London and West. (10,000) reviewed in Hyde Park.

1715. Peace betw. Sp. and Portugal ratified.

1754. Thos. Carte d. (See 23rd, 1686.)

1758. Dr. Wm. Harvey b. (Circ. of the blood.)

1783. "Coalition" Ministry formed.

1791. Mirabeau (Fr. statesman) d.

1792. Pitt introd. his Land Tax Redemption Bill.

1801. B. of Copenhagen.

1802. Ld. Kenyon d. (Ld. Ch. Justice of K. B.)

1807. Bristol Mail robbed.

1809. Ld. Sharp shot Miss Shuckburgh and himself.

1820. Dr. Thos. Brown d.

1832. Plurality of Benefices Bill passed.

— "Coercion Act" (Irel.) passed.

APRIL 3RD. (1856, Thursday.)

R. C. Saints: Agape, Chionia, and Irene (Sisters) and their Companions (304); Richard de Wiche (Bp. of Chichester); Ulpian; Nicetas (Abbot, 824).

1617. Napier (logarithms) d.

1661. New Charter granted to E. I. Co.

1696. Sir John Friend and Sir H. Parkins executed.

1717. Geo. I. asked Parlt. for extra supplies on account of the threatened Swedish invasion.

1729. D. of Wharton procl. a traitor.

1746. Blair Castle surrd. after a brave defence by Sir Andrew Agnew.

1751. Captain Thomas Coram buried. (Foundling Hosp.)

1751. Prince of Wales buried.

1769. Hyder-Ali marched to Madras, and compelled the Governor to make peace with him.

1781. Capt. Donellan exec.

1801. B. of the Baltic.

— Hamburg seized by the Prince of Hesse.

1806. Windham introd. his Limited Service Bill.

1826. Bp. Heber (See 21st, 1783) d.

1833. Riot at Frankfurt.

APRIL 4TH. (1856, Friday.)

R. C. Saints : Isidore (Bp. of Seville, 636); Plato (Abbot, 813).

1581. F. Drake knighted by Queen Eliz. on board his ship at Deptford.

1649. Sir Abraham Reynardson, ld.-may. comm. to the Tower, and Thos. Andrew, leather-seller, made ld.-may. in his room.

1719. Earls of Mareschal and Seaforth and the Marquis of Tallibardine, with 400 men, landed in Scotland.

— Mrs. Bowles d.—aged 124.

1774. Oliver Goldsmith d.

1786. Burke presented articles of charge against Warren Hastings. (See May 10th.)

1789. Capt. Wm. Bligh left Otaheite for Jamaica. (See 28th.)

1794. St. Lucia taken from the French.

1798. Mesars. Mellish, Bosanquet and Pole robbed by three men on Hounslow-heath; Mr. M. mortally wounded.

— D. of York appointed Commander-in-Chief of all the Forces.

1800. Gorce taken by the British.

1801. Occupn. of Hanover by Prussia.

— A female named Robinson taken into custody: she had obtained £20,000 worth of goods by swindling.

1807. J. J. de Lalande (astronomer) d.

— Mutiny at Malta.

1812. The Am. Pres. authorized by Congress to capture British cruisers.

1814. Bonaparte abdic. in favour of his son. (See 11th.)

1815. Bonaparte announced to the European Governments his accession to the French throne.

1824. Luke White's will proved.

1834. Sir R. Keats (Gov. of Greenw. Hosp.) d.

APRIL 5TH. (1856, Saturday.)

R. C. Saints : Vincent Ferrar (1419); Gerald (1095); Tigernach (Bp. in Ireland, 550); Becan (Abbot).

1588. Thos. Hobbes (literature) b.

1603. James I. left Scotl. for Eng.

1605. John Stow (antiquary) d.

1665. A Fast for success of the war against the Dutch.

1671. Dr. Edmd. Calamy (nonc. div.) d.

1702. Marl. returned from Holland, having arranged for the war with France.

1705. Parlt. dissolved by proclamation.

1710. Parlt. prorogued by Queen Anne.

1735. Dr. W. Derham (phil. & div.) d.

1742. Rotunda at Ranelagh opened for public breakfasts.

1750. Charles Felix, King of Sardinia, b.

1762. Grenada taken by the British.

1776. Rev. — Granger ("Biog. Hist. Eng.") d. whilst administering the Lord's Supper.

1795. Treaty of Basle.

1799. B. of Magnan.

1800. Genoa blockaded by Ld. Keith.

1804. Rev. Wm. Gilpin (literature) d.

1806. Embargo laid on Prussian vessels by Gt. Brit.

— Miranda sailed from New York with 360 adventurers for the Spanish main.

1811. Rob. Raikes (Sunday schools) d.

1814. Pr. of Orange made King of the Netherlands.

1820. Insurrection of Bonnymuir. (S. W. of Scotl.)

APRIL 6TH. (1856, Second Sunday after Easter.)

R. C. Saints : Sixtus I. (Pope), 120 Persian Martyrs (345); Celestine (Pope, 432); William (Abbot of Eskill, 1203); Prudentius (Bp. 861); Celsus (*fr. Caelach*, Abp. 1129).

B.C. 468. Socrates (Athen. philos.) b.

1199. Richard I. d.

1582. Albt. Durer (engraver) d.

1590. Sir Francis Walsingham d.

1651. And. Dacier (*fr. author*) b.

1703. Rome besieged by Marlborough.

1711. Parlt. resolve that fifty new churches are required in London and Westminster. (See 9th.)

1722. £500 offered for the apprehension of Mr. Weston for publishing a treasonable libel.

1759. Masulipatam taken by the Brit.

1762. Dr. G. Benson (bibl. lit. &c.) d.

1773. Polish Diet opened.

1803. Col. Montgomery killed in a duel.

1805. Ld. Melville impeached.

1807. The Stamford coach travelled at the rate of 12 miles an hour, exclusive of stoppages.

1810. Sir Fr. Burdett sent to the Tower. Riots in London in consequence.

1812. Badajoz stormed and taken.

1814. First abdication of Bonaparte.

1815. Riots at Dartmoor.

1825. Voltaire's works purchased at Hythe by the Wesleyans. (See 7th.)

1828. 1st stone laid of a monument to Albt. Durer at Nuremberg.

1847. Covent Garden Theatre opened as an Italian Opera.

APRIL 7TH. (1856, Monday.)

R. C. Saints : Aphraates (4th cent.); Hecgeippus (180); Aibert (1140); B.

Herman Joseph (1226); Finan (of Keann-Ethich).

1483. Raffaele b. 1520. Raffaele d.

1671. Proclamation against new build-
ings in the fields commonly called the
Windmill Fields, Dog Fields, and fields
adjoining to *So-Hoe*.

1684. Dublin Castle burnt.

1710. Thos. Bellerton (tragedian) d.

1718. Dr. Hugh Blair b.

1720. South Sea Com. empowered by
Act of Parlt. to increase their stock.

1726. South Sea Co. sent 24 Whalers to
Greenland.

1742. Ranelagh Gardens first opened.

1762. Peace between Russia and Prussia.

1767. Bell (engineer) b.

1773. Canal from Skipton to Bingley
opened.

1779. Miss Keay shot by Hackman.
(See 19th.)

1789. Peter Camper (physiologist) d.

— Achmet IV. d.

1797. Wm. Mason (poet) d.

1799. Congress of Radstadt dissolved.

1821. The Austrians march into Pied-
mont. (See 10th.)

1822. St. Pancras new church conse-
crated.

1823. The French army enter Spain.
(See May 23rd.)

1825. Voltaire's works burnt by the
Wesleyans at Hythe. (See 6th.)

1831. Revolution in Brazil.

— Miss Foote (actress) married to
the E. of Harrington.

1836. Wm. Godwin ("*St. Leon*," &c.) d.

1853. PRINCE LEOPOLD b.

APRIL 8TH. (1856, Tuesday.)

R. C. Saints: Dionysius (Bp. of Corinth,
2nd cent.); Edeaius (306); Perpetuus
(941); Walter (Abbot, 1099); B. Albert
(Patr. of Jerusalem, 1214).

1364. John, King of France died in the
Savoy Palace, Strand.

1492. Lorenzo de Medicis d.

1663. Drury Lane Theatre first opened.

1730. Mrs. Eliz. Cromwell (daug. of
Richard Cromwell) d.

1734. Geo. II. requested Parliament to
enable him to make a grant for the Princess
Royal.

1756. The Toulon fleet put to sea.

1763. Lord Bute resigned.

1783. Loudon (botanist) b.

1795. Prince of Wales married.

1814. Passage of the Garonne.

1835. The Peel ministry dissolved.

1836. Equestrian statue of Wm. III.,
at Dublin, blown up with gunpowder.

1854. War against Russia procl. at the
Royal Exchange.

APRIL 9TH. (1856, Wednesday.)

R. C. Saints: Mary (of Egypt, 421); the
Massylian martyrs in Africa; Eupay-
chius; the Roman captives (Mart. in
Persia, 562); Waltrude or Vautrude
(commonly called Vaudru, Widow, 686);
Gaucher or Gautier (Abbot, 1130);
Dotto (Abbot).

1413. Henry V. crowned.

1483. Edward IV. d.

— Edward V. proclaimed.

1564. Peace between Eng. and France.

1626. Ld. Bacon ("*Essays*," &c.) d.

1648. A great insurrection in London.

1654. Peace between England and the
Dutch.

1691. Whitehall greatly damaged by
fire.

1711. Parliament address Queen Anne
respecting 50 new churches. (See 6th.)

1713. Parlt. met. Peace announced by
Queen Anne.

1745. D. of Cumberland, Generalissimo
of all the forces in Flanders.

1747. Simon, Lord Lovat, executed on
Tower Hill. The last execution on this
famous place, and the last person beheaded
in this country.

1790. First stone of Novosielki's Opera
House laid.

1793. Russia and Prussia announce
their intention to incorporate the Polish
borders with their dominions.

1801. Truce for six weeks signed.

1802. Bank Restriction Act continued.

1804. General Pichegru assassinated.

1807. John Opie (painter) d.

— Siege of Bosselta commenced.
(See 23rd.)

1809. Austria declared war against
France.

1834. Riots in France.

1838. National Gallery opened.

APRIL 10TH. (1856, Thursday.)

R. C. Saints: Bademus (Abbot, 376); B.
Mechtildes (Virgin and Abbess).

1549. The Dance of Death in the Great
cloister of St. Paul's destroyed by order of
the D. of Somerset.

1552. St. Thomas's Hospital founded.

— Bridewell given to the City as a
house of correction.

1583. Hugo Grotius (theology) b.

1678. A Fast kept in London.

1691. Mons surrendered to the French.

1705. Queen Anne and Prince George
set out for Newmarket.

— Isaac Newton knighted by Queen
Anne.

1710. Sir John Pringle (physician) b.

1725. First stone of the present church of St. Bololph, Bishopsgate, laid.

1736. Pr. Eugene d.

1741. B. of Molwitz.

1752. W. Chiseldon (anatomy, &c.) d.

1798. Bernadotte abruptly quitted Vienna, in consequence of the Emperor refusing satisfaction for the populace tearing down the tricolor flag.

1808. Ferdinand left Madrid to meet Napoleon.

1814. French defeated at Toulouse. (See 11th.)

1821. The Austrians enter Turin. (See 7th.)

1827. Mr. Canning First Ld. of the Treasury.

1834. York Column completed.

1835. Alex. Baring, Esq. created Lord Ashburton.

1837. Trial of Greenacre and Sarah Gale for the murder of H. Brown began.

1840. First stone of Pentonville model prison laid.

1848. Great Chartist meeting on Kennington Common.

APRIL 11TH. (1856, Friday.)

R. C. Saints: Leo the Great (Pope, 461); Antipas; Guthlake (714); Maccai (Abbot); Aid (of Echaraidh, Abbot).

1447. Card. Beaufort d.

1471. Edw. IV. regained possess. of London, and imprisoned Henry.

1554. Sir T. Wyatt beh.

1609. New Exchange in the Strand opened.

1689. William III. and Mary crowned.

1713. Peace of Utrecht.

1719. Dutch auxiliaries under General Keppel landed in England.

1733. Several Peers who opposed the Excise Bill dismissed from office.

1758. Conv. between Great Britain and Prussia.

1770. G. Canning (statesman) b.

1796. Nap. Bon. vict. at Montenolle.

1805. Treaty of Petersburg concluded.

— Bhurtapore surrendered to Lord Lake.

1809. Ld. Cochrane's attack in Basque Road.

1810. £500 offered for the apprehension of any who fired at the military. (See 6th.)

1814. Unconditional abdication of Nap. Bonaparte. (See 4th.)

— The British enter Toulouse. (See 10th.)

— Treaty (at Paris) of Nap. Bon. with Austria, Russia and Prussia. (See 27th.)

1822. Newman Knowles app. Recorder of London.

1826. Royalty Theatre burnt.

1833. Rev. Rowland Hill d.

1837. Greenacre and Gale found guilty. (See 10th.)

APRIL 12TH. (1856, Saturday.)

R. C. Saints: Sabas (372); Zeno (Bp., 380); Julius (Pope, 352); Victor (of Braga).

65. Seneca (moralist) b.

1534. Henry VIII. publicly married to Anne Boleyn.

1702. William III. buried.

1704. J. B. Bossuet (history and polemics) d.

1715. Marquis of Wharton (Ld. Privy Seal) d.

1748. W. Kent (painter and archit.) d.

1765. Dr. Edward Young ("Night Thoughts," &c.) d.

1772. Edward Bird (painter) b.

— David Ricardo (polit. econ.) d.

1782. Pietra Metastasio (Ital. poet) d.

— Adml. Rodney's victory over the French.

1793. £5 notes first issued.

1830. Geo. IV. rode in Windsor Park for the last time.

1835. Wreck of the "Geo. the III." convict ship.

1837. Hume's County Rate Bill rejected.

APRIL 13TH. (1856, Third SUNDAY after Easter.)

R. C. Saints: Hermenegild (Martyr, 586); Guinoch (Ab. 832); Caradoc (1124).

1517. Cairo taken by Selim.

1576. The ground at Holywell, on which the first regular Theatre was erected, let by Giles Allcin to James Burbidge.

1593. Thos. Wentworth, E. of Straf-
ford, b.

1689. William III. returned to England.

1719. Port Passages in Sp. taken by the French.

1748. Rev. C. Pitt (transl. Virgil) d.

1759. G. F. Handel (composer) d.

1796. Nap. vict. at Millesemo.

1813. Sir John Murray def. Suchet.

1814. Dr. Chas. Burney (Hist. of Music) d.

1827. Hugh Clapperton (traveller) d.

1829. R. C. Relief Bill received the royal assent.

1837. Mr. Roebuck's motion for the repeal of the Penny-stamp on Newspapers rejected by 81 to 42.

APRIL 14TH. (1856, Monday.)

R. C. Saints: Tibertius, Valerian, Maximus (229); Carpus (Bp.), Pappylus, and Agathododoria (251); Anthony, John, and Eustachius (1342); Benezet (or Little Bennet, 1184); B. Lidwina (or Lydwid, 1433).

1202. King John crowned a fourth time.

1386. New Coll., Oxford, opened.

1417. Henry V. ordered Holborn to be paved.

1471. B. of Barnet.

1536. Parliament dissolved, having lasted six years.

1629. Peace with France.

1661. Maypole in the Strand erected.

1685. T. Otway (dramatic poet) d.

1693. Proclamation for a fast on the second Wednesday in every month.

1707. D. of Berwick def. Eng. at Almanza.

1710. Mortaign captured by the English. (See 15th.)

1711. Louis, Dauphin of France, died of small pox.

1727. Treaty of Copenhagen.

1734. Church of St. Giles's-in-the-Fields preached in for the first time.

1736. Andrew Wilson executed for robbery.

1747. London Merchants pray the Lds. of the Admiralty for better protection.

1793. Tobago taken by the English.

1796. Nap. Bonaparte's second victory at Milessimo. (See 13th.)

— Vaccination introduced.

1799. Suvarof took command of the Austro-Russian armies in Italy.

1807. First meeting of the African Soc.

1809. Bp. Porteus (London) d.

1810. The sword, &c., fell from the stat. of Chas. I. at Charing Cross.

1813. Dr. A. Murray d.

1814. Sortie of the Garrison of Bayonne.

1819. Court of Honour established in Bavaria.

1832. Ref. Bill read a 2nd time in the H. of Lds., and carried by a majority of 9.

1833. Thanksgiving for cessation of cholera.

APRIL 15TH. (1856, Tuesday.)

R. C. Saints: Peter Gonzales (or Teln, or Elm, 1246); Basilissa and Anastasia (1st cent.); Paternus or *Patier*, *Pair*, or *Pois*, (Bp. 6th cent.); Munde (Abbot, 962); Ruadhan (584).

1644. The Globe Theatre pulled down by Sir M. Brand.

1710. Mortaign regained by the French.

1767. E. of Danby committed to the Tower.

1776. Duchess of Kingston tried for bigamy in Westm. Hall.

1788. Treaty of def.-alliance between Great Britain and Holland.

1793. Forster Powell (pedestrian) d.

1796. Nap. Bonaparte's victory at Dega (or Magtiani).

1797. Mutiny at Spithead. (See May 22.)

1799. The 5th or Royal Irish Reg. of Dragoons disbanded for insubordination.

— Trial of Sackville, E. of Thanet, Dennis O'Brien, R. Ferguson, T. Thompson, and T. G. Brown, for riot.

1808. Jas. Paul committed suicide.

1813. Bon. left Paris to open the camp. in Saxony.

1818. Remains of a Roman villa discovered at Stonesfield.

1820. J. Bell (surgeon, &c.) d.

1830. Illness of Geo. IV. first announced

1832. Wreck of "The Experiment."

1834. Riot at Oldham.

1847. New House of Lords opened.

APRIL 16TH. (1856, Wednesday.)

R. C. Saints: Eighteen Martyrs of Saragossa, and Encratis (or Engratia, 304); Turibius (Bp. 420); Fructuosus (Abp., 665); Druon (or Drugo, 1186); Joachim (of Sienna, 1305); Mans (or Magnus, 1104).

1040. Harold I. d.

1416. The Dauphin poisoned at Campagne.

1547. Evening prayers first read in Eng. at the King's Chapel.

1660. Sir Hans Sloane b.

1685. James II. claimed the arrears of the Fr. pension due to Chas. II.

1689. A gold medal, value £3, given to each member of the H. of C.

1705. Q. Anne and Pr. Geo. splendidly entertained at Trin. Coll., Cam.

1716. Dr. John Edwards (calvinist) d.

1720. Sir John Norrie's squadron sailed for the Baltic.

1746. B. of Culloden.

1753. Dr. Cameron brought to the Tower.

1777. Capt. H. Kater b. (See 26th, 1835.)

1783. B. J. Sabre (Rom. Cath. ascetic) d.

1788. Buffon (naturalist) d.

1799. Napoleon def. the Turks at Acre.

1804. Pitt's motion for a vote of censure on the Naval Administration negated by 201 to 130.

1814. Convention at Turin.

1820. Arthur Young (agriculture) d.

1825. Fuseli (painter) d.

1838. Mexican ports blockaded by the French.

APRIL 17TH. (1856, Thursday.)

- R. C. Saints: Anicetus (Pope, 2nd century); Stephen (Abbot, 1134); Simeon (Bp.) and other martyrs (341).
 1521. Luther at the Diet of Worms.
 1570. Q. Eliz. dined with Sir T. Gresham in the Roy. Exch.
 1635. Bp. Stillingfleet (Worcester) b.
 1683. Rye House Plot.
 1702. Pr. Geo. of Denm. generalissimo of army and navy.
 1711. Joseph, Emperor of Germany, died of small pox.
 1713. Pragmatic sanction published by Charles VI.
 1722. Princesses Amelia and Carolina inoculated.
 1756. French landed at Minorca. (Qy. 18th.)
 1761. Bp. Hoadley (Winchester) d.
 1783. Earthquake at Calabria.
 1786. West Tower of Worcester Cathedral fell.
 1790. Dr. B. Franklin d.
 1802. Dr. E. Darwin ("Botanical Garden") d.
 1814. Genoa surrendered to the British.
 1827. Duke of Clarence (aft. Will. IV.) Lord High Adml.

APRIL 18TH. (1856, Friday.)

- R. C. Saints: Apollonius (186); Galdin (Abp., 1176); Lascarian, or Molaiare (Bp. of Leighlin, 638).
 1552. J. Leland (antiquarian) d.
 1589. E. of Arundel tried for, and conv. of, treason.
 1689. Judge Jefferies d.
 1710. Mortaign recaptured by the Eng.
 — Four Indian kings arrived in England.
 1794. Charles Pratt, Earl Camden (Ch. Justice of C. P.) d.
 1801. Habeas Corp. Act susp. till six weeks after commencement of the parliamentary session.
 1804. Requiem in the French Chapel, Portman Sq., for the late Duke d'Enghein.
 1806. American Congress passed the Non-importation Act against British manufactures.
 1818. Capt. D. Buchan sailed in search of a N.-W. passage. Reached lat. 8° 30'.
 — Capt. John Ross sailed. (See Oct. 30th.)
 1835. Vict. Melbourne First Ld. of the Treasury.
 1845. Hungerford Suspension Bridge opened.

APRIL 19TH. (1856, Saturday.)

- R. C. Saints: Leo IX. (Pope, 1054); Elphege (1012); Ursmar (Bp., 713).
 1529. The "Protest" at Spiers ("Protestants").
 1533. Eliz. Barton, "The Holy Maid of Kent," and five others executed.
 1560. P. Melancthon (reformer) d.
 1584. John Hales (divine and critic) b.
 1662. Oakley, Berkstead, and Corbet exec. at Tyburn.
 1689. Toleration Act passed.
 1697. E. of Sunderland Lord Chamberlain.
 1718. Lord Cowper reigned the great seal.
 1739. Dr. N. Saunderson (mathematics) d.
 1763. General warrant issued for arrest of Wilks, &c. (See Dec. 6.)
 1775. American war commenced at Lexington.
 1779. Hackman executed at Tyburn. (See 7th.)
 1791. Dr. Richard Price (miscellaneous works).
 1796. Sir S. Smith taken prisoner by the French.
 1802. Sir Ed. Law created Ld. Ellenborough and appointed Ld. Ch. Justice of K. B.
 1810. Rev. in Span. S. America began.
 1812. First stone of Bethl. Hosp., St. George's-in-the Fields, laid.
 1824. Lord Byron (poet) d.
 1833. Adml. Lord Gambier d.
 1847. New portico and hall of British Museum opened.

APRIL 20TH. (1856, Fourth SUNDAY after Easter.)

- R. C. Saints: Agnes (of Monte Pulciano, 1317); Serf, or Servanus (Bp., 5th century); James (of Sclavonia, or Illyricum, 1485).
 1653. Long Parliament dissolved by O. Cromwell.
 1659. Spanish Fleet destroyed by Blake at Santa Cruz.
 1689. Londonderry invested by army of James II.
 1708. Lady Masham (Dr. Cudworth's daughter) d. (literature).
 1718. David Brainerd (missionary) b.
 1740. Advice of the taking of Fort St. George by the French.
 1792. France declared war against Gt. Britain.
 1798. Bp. of Derry (E. of Bristol) arrested as a spy in Italy.

1798. "Corresponding Society" arrested, with their books and papers, in Newcastle Street, Strand.

— Jenkins (bank clerk) d. His coffin was 8ft. long. By permission of the directors he was buried inside the bank, on the site formerly the burial-ground of St. Christopher's Church.

1800. Treaty of Great Britain with the duchy of Wurtemberg.

1809. Nap. Bonaparte defeated Archd. Louis at Abensberg.

1814. Nap. Bonaparte left Fontainebleau for Elba.

— Louis XVIII. entered London in great state.

1820. Roman Catholic Chapel, Moorfields, consecrated.

1822. Alderman Walthman obtained £500 damages against the "John Bull," for a libel.

1831. Dr. J. Abernethy (physician) d.

APRIL 21ST. (1856, Monday.)

R. C. Saints: Anselm; Anastasius (the Sinite, 678); Anastasius I. (Patr., 598); Anastasius the younger (610); Beuno, or Beunor (Abbot of Clynnog, 616); Eingan (or Eneon, 590); Malrubius (721).

a.c. 753. Remus killed (brother of Romulus).

b.c. 323. Alexander the Great d. (Qy. March.)

1142. P. Abelard (literature—"Eloise") d.

1509. Henry VII. d.

1587. Drake left Cadiz, having burnt thirty-three vessels in the port.

1665. The Duke of York took command of the Fleet, which was divided into three squadrons—the red, the white, and the blue.

1689. Rockwood, Lowick, and Cranburn conv. (assass. plot). (See 29th.)

1709. Parliament prorogued.

1711. The French sent proposals for peace to the British Ministry.

1730. Loans to foreign states prohibited.

1730. The Goodmans Fields playhouse suppressed.

1760. First exhib. of pictures, by English artists, opened in the exhibition room of the Society of Arts in the Strand, opposite to Beaufort Buildings.

1783. Reg. Heber (Bp. of Calcutta) d. (See 3rd, 1826).

1724. Guadaloupe tak. from the French.

1798. Habeas Corpus Act susp. till Feb. 1st, 1799.

1809. Capt. Manby's successful experiment.

1819. London Institution, Finsbury Circus, opened.

1843. D. of Sussex d. (s. of Geo. III.)

APRIL 22ND. (1856, Tuesday.)

R. C. Saints: Sotor and Caius (Popes, 2nd century); Caius (Pope, 296); Azades, Tharba, &c. (Martyrs in Persia, 341); Epipodius and Alexander (2nd century); Theodorus (of Siceon, Bp. 613); Opportuna (Abbess, 770); Leonides (202); Rufus (or Rufin, of Glendaloch).

1116. K. Ethelred d.

1445. Henry VI. m. to Margaret of Anjou.

1509. Accession of Henry VIII.

1659. R. Cromwell deposed.

1662. Charles II. went in great state on horseback from the Tower to Westminster.

1663. Royal Society incorp. by charter.

1697. Sir J. Somers made Lord Chancellor. (See 26th, 1716.)

1707. Henry Fielding (dramatist) b.

1709. Steele published No. 1 of the "Tatler." (Qy. 12th.)

1715. Total eclipse of the sun at nine o'clock in the morning.

1724. Kant (metaphysician) b.

1734. Prince and Princess of Orange set out for Holland.

1758. A. de Jussieu (bot. & phys.) d.

1761. Aldersgate taken down and sold for £91.

1796. Demerara taken by the English.

— Napoleon Bonaparte's victory at Mondori.

1805. First exhib. of Society of Painters in Water Colours.

1806. Mr. Paul endeavoured to impeach Marquis Wellesley.

1809. Sir A. Wellesley landed at Lisbon.

— Nap. Bonaparte def. Archduke Charles at Eckmuhl.

1831. Parliament prorogued. (See 23rd.)

1834. Exclusive trade of E. I. Company to China ceased.

— Quadruple Alliance signed in London.

APRIL 23RD. (1856, Wednesday.)

R. C. Saints: George the Martyr (of Eng.); Adalbert (Bp., 997); Gerard (Bp., 994); Ibar, or Ivor (Bp. in Ireland about 500).

1344. The Madeira Islands discov. by Macham, an Englishman.

1349. Order of the Garter instituted.

1550. Southwark constituted one of the city wards.

1654. Shakspeare b. (See 1616.)

1616. Shakspeare d. (See 1564.)

1616. Cervantes ("Don Quixote") d.
 1661. Charles II. crowned.
 1686. Thos. Carte (historian) b.
 1696. James II. and his queen crowned.
 1697. Ld. Anson b.
 1702. Q. Anne crowned.
 1720. Geo. I. reconciled to his son the Prince of Wales.
 1728. Geo. II. set out for Newmarket.
 1740. Thos. Tickell (poet) d.
 1763. No. 45 of the "North Briton" published. (See 30th.)
 1789. Public thanksgiving for the King's recovery.
 1793. Warren Hastings acquitted.
 1805. Grey, editor of "The Oracle," reprimanded by the Speaker of the House of Commons.
 1807. Siege of Rosetta raised. (See 9th.)
 1808. The Frome overflowed at Bristol.
 1821. The Greek Patriarch at Constantinople put to death.
 1823. J. Nollekens (sculptor) d.
 1831. Parliament dissolved by Wm. IV.
 1832. Staines Bridge opened.
 1850. W. Wordsworth (poet laureat) d.
 1854. Odessa bombarded.

APRIL 24TH. (1856, Thursday.)

- R. C. Saints: Fidelis; Mellitus (Abp. of Canterbury, 624); Bona (or Beuve, 673), and Doda (Abbeesses); B. Robert (Abbot, 1067).
 1483. Edw. V. and his protectors left Ludlow Castle for London.
 1500. Brazil disc. by Alvarez de Cabral.
 1594. Hampden b.
 1645. A brigade of the King's horse def. by Cromwell at Islip Bridge.
 1728. Geo. II. dined at Trin. Coll., Cam., and gave the Univ. £2000.
 — Stephen Poyntz and W. Stanhope dep. for the Congress of Soissons.
 1731. D. Defoe died. "Plague of Lon."
 1743. Rev. Edm. Cartwright (power-loom weaving) b.
 1773. P. Dormer, E. of Chesterfield, d.
 1799. P. A. C. de Beaumarchais d.
 1814. Louis XVIII. emb. for Calais.
 1826. Riots in Lancashire.

APRIL 25TH. (1856, Friday.)

- R. C. Saints: Mark (Evangelist); Macull (or *Macullius*, or *Maughold*, 5th cent.); Anianus; Phœbadius (or *Fiari*, Bp. 392); Ivia (or *Ivo*, Bp., 7th cent.); Kebius (Bp., 4th cent.).
 1284. Edw. II. (first Pr. of Wales) b.
 1595. Tasso ("Jerus. Delivered") d.
 1599. O. Cromwell b.
 1660. Dr. John Hammond (divine) d.

1697. Wm. III. embarked at Margate for Holland.
 1727. John Howard (philanthropist) b.
 1749. General Thankgiving for the Peace.
 1776. Duchess of Gloucester b. (d. of Geo. III.)
 1781. Americans, under Gen. Greem, def. the Brit. in S. Carolina.
 1793. Alliance of Gt. Brit. with Sardinia.
 1800. W. Cowper ("The Task," &c.) d.
 1800. Moreau crossed the Rhine.
 1818. Foundation Stone of Edinb. Observatory laid.
 1836. Ld. Morpeth's Irish Tithes Bill introduced.
 1843. PRINCESS ALICE b.

APRIL 26TH. (1856, Saturday.)

- R. C. Saints: Cletus (Pope and Mart., 89); Marcellinus (Pope and Mart., 304); Richarius (or Riquier, Abbot, abt. 645); Paschasius Radbert (Abbot, abt. 865).
 1521. Magellan (Straits of M.) d.
 1564. W. Shakspeare baptized.
 1697. William III. landed in Holland.
 1708. Procl. for electing the Scottish Representative peers.
 1716. Ld. Chancellor Somers d.
 1717. D. Hume (Hist. of Eng.) b.
 1726. Jeremy Collier d.
 1769. First exhib. of Royal Academy.
 1801. Riot in Wych St. on the discovery of human bodies intended for dissection.
 1823. Cabriolets for two persons first used in London.
 1828. War declared by Russia against Turkey.
 1835. Capt. H. Kater d. (See 17th, 1777.)

APRIL 27TH. (1856, Rogation SUNDAY.)

- R. C. Saints: Anthimus (Bp.) and many other martyrs at Nicomedia (303); Anas-tasius (Pope, 401); Zita (1272).
 1688. D. of Buckingham d.
 1710. Dr. Thomas Reed (metaphysician) b.
 1732. Interregnum Diet in Poland opened.
 1736. Pr. of Wales m. to the Pss. of Saxe-Gotha.
 1737. Edw. Gibbon ("Decline and Fall of Roman Empire") b.
 1739. Ld. Santry tried by his peers in Dublin for murder, found guilty, but re-rieved on account of his being young and the last of his family.
 1741. Geo. II. emb. for Germany.
 1742. N. Amhurst (miscell. works) d.
 1762. Irish "Levellers" suppressed by Ld. Halifax.

1782. Dr. Edw. Chamberlayne d.
 1785. Prince Leopold of Brunswick drowned.
 1791. The present Paddington Church consecrated.
 1794. Sir W. Jones d.
 — Jas. Bruce (Abyssinia) d.
 1811. Ld. Nelson's statue in Guildhall opened to the public.
 1813. Toronto (then "York") captured by the Americans.
 1814. Partial accession of Gt. Brit. to the treaty of Paris. (See 11th.)
 1820. New parlt. opened by Geo. IV.
 1834. Thos. Stodhard (painter) d.
 1840. First stone of New Houses of Parliament laid.

APRIL 28TH. (1856, Monday.)

R. C. Saints: Vitalis (Martyr, abt. 62); Didymus and Theodora (304); Patricius (Bp. of Prusia in Bithynia, Martyr).
 1494. Joan Boughton (first female martyr in Christian Engl.) burnt for heresy.
 1535. Albert Rio, ex-Prince of Carpi (became a Cordelier) d.
 1539. Statute of the Six Articles passed.
 1709. An Order of Council prohib. all neutral vessels going to France with grain during the scarcity there.
 — May Fair abolished by proclamation.
 — Marlborough and Lord Townshend app. to treat for peace at the Hague.
 1727. Sir J. Norris sailed with a squadron for the Baltic.
 1760. Quebec bes. by the French. (See May 17th.)
 1772. Counts Struensee and Brandt exec. at Copenhagen for an alleged intrigue with the Q. of Denmark, sister to Geo. III. of England.
 — The Pantheon opened.
 1787. Capt. Bligh turned adrift. (See March 14th.)
 1792. Austrians def. the Fr. at Lisle.
 1796. Charette exec. at Nantes.
 1799. Three thousand Fr. surrendered at Bortoro.
 — The Fr. plenipotentiaries assass. near Radstadt.
 — Austrians entered Milan.
 1813. Body of Charles I. discovered.
 — Pr. Kutusoff (Russian general) d.
 1814. N. Bonap. emb. at Frejus for Elba.
 1821. Monum. to the late Viact. Melville erected at Edinburgh.
 1825. First stone of the new hall in Christ's Hospital laid by the Duke of York.
 — Baron Denon d.
 1832. Rev. C. Caleb Colton ("Lacon," &c.) d. (Qy. 29th.)

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1834. Strike of London journeymen tailors.

1843. Professor Wallace d.

APRIL 29TH. (1856, Tuesday.)

R. C. Saints: Peter (Martyr, 1252); Robert (Abbot of Molesme, 1110); Hugh (Abbot of Cluni, 1109); Fiachna (630).
 1513. Edm. De la Pole, E. of Suffolk, beh.
 1666. Col. Rathbone exec.
 1689. Jas. II. met the first Irish parliament at Dublin.
 1696. Rockwood, &c., exec. (See 21st.)
 1697. Ryswick conference opened.
 1705. Bp. Bull consecrated.
 1743. C. de St. Pierre d.
 1762. "Corn. Nepos" publ. at Moscow.
 1776. Edw. W. Montagu (literature) d.
 1779. Rev. Dr. John Ash (Dictionary, &c.) d.
 1802. Peace proclaimed in London.
 1804. Massacre by the blacks in Hayti.
 1806. Ld. Melville's trial began in Westminster Hall.
 1807. Parlt. dissolved. It lasted only four months and fifteen days.
 1822. Dr. Isaac Heard (Garter King-at-arms) d.
 1826. Constit. Charter for Portugal enacted by Don Pedro IV.
 1831. Chas. Felix, K. of Sardinia, d. (See 6th, 1750.)
 1832. Dr. Geo. Isaac Huntingford (Bp. of Winchester) d.
 — Sir R. Birnie (Ch. Magis. of Bow Street Police Court) d.

APRIL 30TH. (1856, Wednesday.)

R. C. Saints: Catherine of Sienna (1380); Maximus (250); James, Marian, &c. (Martyrs in Numidia, 259); Erkonwald (Bp. of London, 7th cent.); Ajutro (or Adjutor, 1131).
 1483. Ld. Rivers, Ld. R. Grey, and Sir T. Vaughan arrested.
 1524. The Chevalier Bayard slain.
 1527. Further treaty between Engl. and France.
 1695. New theatre in Lincoln's Inn opened.
 1707. G. Farquhar (comic writer) d.
 — Interv. of Marlborough with Chas. XII. of Sweden.
 1725. Peace betw. Germany and Spain.
 1745. B. of Fontenoy.
 1748. Preliminary articles of peace of Aix-la-Chapelle signed by plenip. of Gt. Britain, France and Holland.
 1760. D. of Albemarle buried.

M

understanding, which may be denominated the spiritual stomach. The eyes see, and the ears hear, by virtue of the capacity which is inherent in them. No mortal can impart that capacity ; what he can do is to direct, nurture, and develope it. But the child in an ill-contrived corset will be like a bird moped in a cage—wanting in vigour, life, and activity, and consequently power.

Next to the corset and under-clothing the frock claims our attention. Two things are to be noticed in this : first, that it should fit well over the shoulder ; and, secondly, that the material should not be thick and heavy enough for a grandmother and have an additional load of flounces. It is not uncommon to see a child with the frock so low in the neck that it falls over the shoulder, and rests upon the arms just below. We defy any doctor in England to give a better prescription for producing a contracted chest and round shoulders than this, and yet—with the dear little creature shuffling and rising the shoulders towards the ears—this practice, either from stupidity or fashion, is persisted in. The poking of the head, the bending of the body, and the protrusion of the scapula may, in the majority of cases, be attributed to this abominable practice.

Precisely in accordance with this dress is the gait and habit that is imposed with it. Children, when free in their dress and motions, like to run, skip, and jump along the streets and lanes like other young animals ; but this would be vulgar in Miss Patent-leather, and hence she is expected to walk through the streets with her hands on her waist, and her head and shoulders bent, as soberly as a maiden aunt of forty, who has turned serious since her last disappointment. When she comes out it is with her waist nearly cut in two ; and, if she gets married and has a family, her children will be as weak and wizened as herself. Feeble in mind, because they are feeble in body ; unfit to be wives, and unworthy to be mothers of healthy, noble, and vigorous children.

Of all the evils to which women are subject—and they are many—there is none more serious than a deformity of the spine. This complaint may, we know, arise from various causes ; but the reason why we meet with it so much more frequently in women than in men is, that their dress and habits are such as to make us wonder that the malady is not more general amongst them. A dress such as we have been describing possesses every qualification for insuring a curvature of the spine. During much of the time that they are in school, and more especially whilst drawing and writing, children must bend the shoulders in order to perform their work ; but when they rise out of that position they should be perfectly free, for to tie their arms down by an ill-contrived frock is to keep them bent—is to cause a permanent deformity. We wish to impress it upon the teacher that, in this matter, it is not simply the form and beauty of the child that

are interfered with; health and even life itself are at stake; and, as you value its future happiness, do not subject it to a course of treatment so inimical to its proper growth.

The only remaining observation that our space allows us to make is, that the weight of the clothing should be properly distributed over every part of the body. The clothing of a child should be light; but even a weight of a few ounces may be quite enough to cause a yielding if the pressure be permanent upon some particular part, besides it has a tendency to induce a shuffling and uneasy habit, which it is well always to avoid.

It requires an artist to dress a child well so far as beauty is concerned, because it needs an appreciation of form, colour, temperament, and a number of other niceties to adapt the dress to the wearer; but ease, comfort, utility are within the reach of all who are not either too vain or too stupid to approve of them. The child must always be upright, free, and able to move its limbs in any direction, and if the clothing will not permit this cut it to pieces, or give it away; but pray do not punish your child by compelling it to wear a badly-fitting garment. For bear in mind that, to those little innocents who are entrusted to your care, health is the fabric and education only the ornament which is to adorn it.

METHODE D'INSTRUCTION ET D'EDUCATION,
PAR FREDERIC FRÖBEL.

(Continued from p. 109.)

VI.

L'EDUCATION du peuple est manquée, est faussée, si elle n'est donnée *pour le travail, par le travail*. Et cette éducation est impossible *sans le Jardin d'Enfants*, où tout l'être est préparé à la vie réelle par le développement de ses forces physiques et intellectuelles, directement appliquées au travail par la dextérité et le goût qu'il acquiert, par l'habitude qu'il prend des occupations utiles; et elle est impossible si les écoles et les ateliers ne continuent et ne prolongent, si l'on peut ainsi dire, le *Jardin d'Enfants*, et ne se développent en colonies ses écoles.

Hors de ce plan, il est impossible de donner au peuple, et même à l'humanité, une éducation qui rende l'homme capable de se procurer le *bien-être*. Et nous ne parlons pas seulement du bien-être matériel auquel on parvient en sachant gagner d'assez bonne heure et suffisamment pour les nécessités de la vie, mais aussi de ce bien-être d'un ordre supérieur, auquel il est donné à l'homme d'atteindre, quand il se développe pour les jouissances morales et vraies, quand il devient capable d'admirer la nature créée et les chefs-d'œuvre de l'art; quand il sait jouir de la beauté et de la perfection des œuvres de Dieu et de ses propres ouvrages; ce bien-être, en un mot, qui ne correspond pas simplement en nous à l'être sensuel et passager, mais à l'être raisonnable, aimant et immortel.

Il faut que l'éducation, dès le commencement, offre aux individus de toutes les classes la possibilité de développer en eux-mêmes toutes les facultés et tous les dons de Dieu ; mais il faut aussi qu'elle donne à chaque classe l'occasion de se préparer dès l'enfance pour sa position particulière ; qu'elle fournisse à la masse de chaque classe son apprentissage, avant que la profession ait été embrassée, de manière à ce que chaque individu puisse choisir d'après sa vocation. Ainsi s'établit l'accord et l'unité entre la fonction et l'aptitude, entre la *vocation extérieure* et la *vocation intérieure*, condition indispensable du bien-être et de la paix.

Ces résultats ne sauraient nullement être atteints par l'institution actuelle de nos écoles, et par notre système général d'éducation. La méthode de Frœbel donne tout ce qu'il faut pour le commencement d'une régénération de l'éducation, et procure à toutes les classes une bonne préparation au travail de leur vie, au travail manuel comme au travail intellectuel.

On peut décréter tant qu'on voudra l'éducation du peuple, jamais elle ne sera réalisée, si l'on n'a pas la vraie méthode du travail et de la vie pratique, appliquée dès le commencement, et si l'on ne transforme les écoles d'instruction pure en écoles du travail, où l'homme apprendra à devenir travailleur, ouvrier, artiste.

Dans ce système l'intelligence se développera naturellement et sainement ; tandis que dans l'état présent des choses, l'enfant est d'abord forcé à un travail purement intellectuel, avant le développement de son cerveau même, pour être ensuite renvoyé à des ouvrages purement manuels, précisément à l'heure où l'intelligence demande plus d'alimens et une nourriture plus forte.

Le travail manuel doit précéder le travail intellectuel, et le premier doit conduire au second et lui fournir son élément. Ainsi opère la méthode de Frœbel, selon le vœu de la nature qui donne à l'enfant le besoin de faire presque continuellement usage de ses membres et de ses sens et surtout d'employer ses mains.

Cette méthode seule peut préserver la santé du corps et celle de l'ame, parce qu'elle se conforme au vœu de la nature. Seule elle peut réaliser l'éducation du peuple, de la masse, de la majorité des hommes ; une éducation propre à vaincre la pauvreté, parce qu'elle utilise et féconde en chacun le capital de ses forces et de ses facultés normalement développées ; une éducation capable de retirer l'homme de la poussière où il rampe, pour le redresser dans sa haute destinée, et le mettre en état de jouir en être spirituel de la vie qui vient de Dieu.

Les Jardins d'Enfants seront les vrais régénérateurs du peuple, car ils l'élèveront pour le devoir de chaque homme, *le travail*, et ils développeront la conscience de l'individu dans le sentiment de son devoir envers la communauté.

Cette communauté de vie avec ses semblables est ce qui manque généralement à l'éducation première. Cependant, ce n'est que dans ce régime de communauté que l'on peut former de bons citoyens. Il est nécessaire d'être, de vivre en société pour s'élever dans les vertus sociales.

Il faut donc à la vie de famille, qui est le point de départ et le centre de toute éducation, ajouter la vie de communauté dans le *Jardin d'Enfans*. Ici, le petit enfant apprend aussitôt à se soumettre à un ordre établi, à des lois générales ; ici, dans la grande famille, il trouve à remplir bien des devoirs, dont la famille simple n'offre pas l'occasion. Les liens fraternels des enfans entre eux complètent ainsi et perfectionnent les liens des enfans avec leur famille, et l'ame enfantine s'initie à la fois à tous les sentimens et à tous les devoirs.

Les instituts actuels d'éducation publique séparent l'enfant de sa famille, qui doit être et rester sa première source de vie. Les écoles, en général, ne donnent que l'instruction à l'esprit, ne faisant presque rien pour l'éducation du cœur. Il est donc nécessaire de fonder des institutions nouvelles qui complètent l'éducation de famille sans l'interrompre.

Tels sont les *Jardins d'Enfans*, les *Ateliers d'Enfans*, où les heures de loisir des écoliers se passent dans une communauté qui développe et le caractère individuel et l'homme social. Jardins et ateliers appropriés à chaque âge, et qui, se constituant en colonies agricoles, conduisent l'enfance et la jeunesse à l'étude complète de la nature et à tous les travaux des exploitations rurales et industrielles.

VII.

Développer l'intelligence en mettant le cœur et la volonté en jeu, voilà un des principes fondamentaux de la méthode de Frœbel.

Un autre de ses principes essentiels est celui-ci :

Ne point donner de définition et de formule avant que le sujet soit à peu près connu de l'enfant.

Ainsi, par exemple, l'écolier, dans le *Jardin d'Enfans*, connaît les vérités élémentaires de la *mathématique* par les *architectures*, par *évidence*, avant d'entendre leurs formules scientifiques.

Faire *chercher* et *trouver* la vérité en *excitant* et *guidant*, tel est le principe. Mettre toujours l'*activité*, et une activité *spontanée*, en jeu, pour que le fardeau d'une quantité de choses *non comprises* n'empêche pas les mouvemens libres de l'ame ; agir avant de penser, et agir avec la conscience du cœur.

Voilà ce qu'il faut à l'homme, et surtout l'homme de nos jours, qui s'est trop perdu dans les régions de la réflexion froide et spéculative, et s'est mis, par cet excès, dans l'incapacité d'aimer et d'agir.

Et tel est le résultat que doit donner la pratique des *Jardins d'Enfans* de Frœbel, quand cette humble et féconde institution aura reçu tous ses développemens.

BARONNE DE MARENHÖLZ.

FANCY NEEDLEWORK.

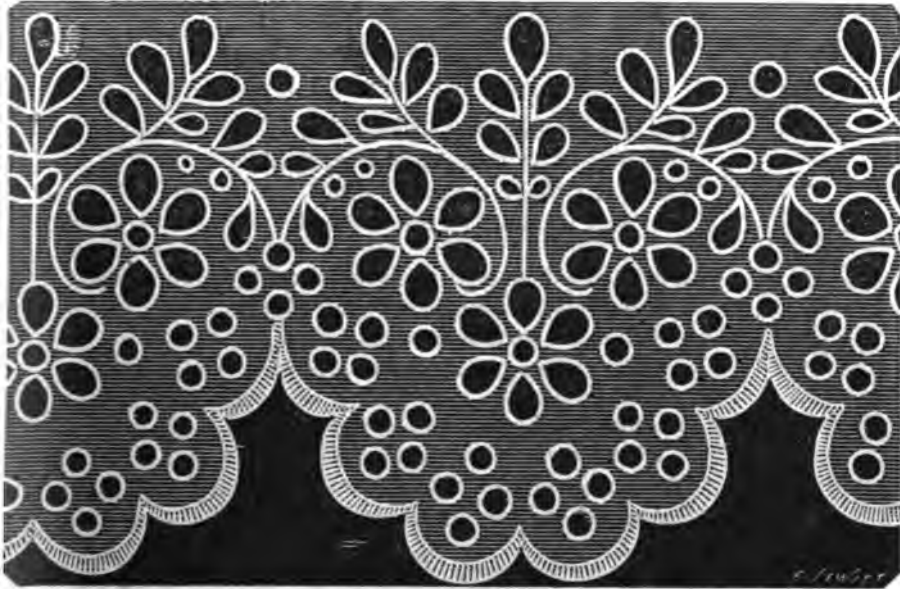
By MRS. PULLAN.



BRAIDED DINNER MAT.

MATERIALS:—Rich dark cloth and braid of two different widths of any colour that will contrast well with it.

The design must be enlarged to the various sizes required for the mats, and then neatly braided; or the entire set, marked ready for working, may be purchased. When finished, they are to be lined with mill-board and black silk, and the edges finished with a fancy cord, combining the colours of the cloth and braid.



EDGING IN BRODERIE ANGLAISE, FOR TRIMMING CHILDREN'S DRAWERS, ETC.

MATERIALS:—Fine longcloth, and the Royal Embroidery Cotton, No. 16, of Messrs. W. Evans & Co., Derby.

The stems to be sewed over; the other parts are also to be pierced and sewed over, holding in a thread all the time to strengthen the work. The edging should be considerably raised and overcast.

POETRY.

REFLECTIONS BEFORE GOING TO THE LORD'S TABLE.

By the Author of "The School Girl in France."

(Continued from page 129.)

SAVIOUR! I hear Thy gracious voice,
Which bids the heavy-laden "Come;"
Which makes the mourning heart rejoice,
And calls the weary wanderer home.

Oh! how can language e'er afford
 A strain to make Thy glories known?
 "What shall I render to Thee, Lord?"
 Or how Thy wondrous goodness own?

On that dread night, when sin prevailed,—
 When Judas' hands Thy life betrayed;
 That night whose morrow's gloom beheld
 Th' atoning ransom fully paid;—

The broken bread, the hallowed wine,
 That night by Thee were first ordained;
 The mystic pledge, the sacred sign,
 Of what thy death for man obtained.

How should those gracious accents move!
 How should we love th' endearing plea!
 "With *this* commemorate *my* love;"—
 "When *this* ye do, remember Me!"

And was this, Lord! Thy *last request*,
 When for *my* sins condemned to die?
 Oh! let me to Thine altar haste,
 And with the sacred call comply!

Oh! let me there those blessings prove,
 Which Thou hast purchased with Thy blood;
 And thus receive, in faith and love,
 "That sacred stream—that heavenly food!"

My God! I come to do Thy will:
 Prepare me by Thy grace divine!
 Now, now, thy gracious word fulfil,
 And seal my heart for ever Thine!

LECTURES TO LADIES ON PRACTICAL SUBJECTS.*

SUCH is the title of a most admirable and instructive volume, recently published under the able editorship of Mr. Maurice, on the title-page of which we are glad already to see the words *Second Edition*. "It is at least some proof," says a very quiet preface, "of the interest which the public takes in the question of the employment of women."

* Macmillan: Cambridge. Second edition. 1836.

"Those who have proposed to raise the 'Nightingale Fund' will probably be enabled to effect, on a large scale, one of the objects which it was hoped that a college for the rich and poor might attempt on a small scale. So far as nursing and the provision for nurses is concerned, the writer of these lectures may wait, on a good hope that their brightest dreams will be realized; and this, not because they put their trust in large donations and great names, but because a pledge has been given that the committee which collects the donations and contains the names will do nothing except under the advice and direction of the person who has proved, and is proving, that she has been called by a higher than they to her Divine ministry."—*Preface*, p. vi.

These simple and earnest words may suffice to tell us the spirit in which the writers of the volume have set to work, and in part explain the nature of the good work to which they intended to devote themselves. They may, too, be justly taken as a fair sample and type of the spirit which pervades all its pages, but more especially those filled by Mr. Maurice, whose greatness of mind and depth of thought are nowhere more conspicuous than in his unvarying and humble modesty. Judging by what he says of himself, the reader would suppose him one of the last and weakest labourers in the goodly field of teaching the women of England, instead of one of the noblest, bravest, and first. There is a manly simplicity, a humbleness of mind, and a living faith in all he writes, which are even more attractive than his wisdom or his eloquence. And this is the very highest praise we can give, though it may not be all he deserves. But our readers shall judge for themselves. The volume contains twelve lectures, delivered by different clergymen, physicians, and other gentlemen interested in so good a work, at the Working Men's College, 31, Red Lion Square, in May, June, and July, 1855; and though all are excellent in spirit and intention, and well worthy the attention of all readers, Mr. Maurice's assert and secure for themselves by far the first rank as the product of profound genius and more than ordinary wisdom. Many of the others we shall characterize as *clever*, instructive, and practical; but, having said this, we find no ground for further commendation.

Our present object is to make our readers acquainted with the Introductory Lecture by Mr. Maurice, entitled, "*Plan of a Female College for the help of the Rich and the Poor*," returning to the volume in future numbers of "THE GOVERNESS," and examining in due course all the succeeding lectures.

The origin of the Lectures was as follows:—The body of gentlemen who had instituted a College for Working Men, having found their plan a most successful one, determined, after some deliberation, to see if somewhat might not be done for the education of the wives and daughters. They therefore wisely called together the members, and invited them to express their opinions freely on the subject; and the result was a distinct and positive call not to withhold from the one what they were trying to give to the other.

After further deliberation, however, it was found advisable to associate with the professors of a College for Working Men's Wives, &c., a body of ladies who should themselves learn to teach.

"It seems to me," says Mr. Maurice, "that all men and all women should feel themselves born to be teachers, wherever and under whatever condition their teaching is to be exercised. If they do not need to earn a living by it, they may thank God for giving them the privilege of teaching freely. If they must make it the means of gaining a livelihood, they may thank God for giving them a means which is so high and honourable. But, be their lessons paid or gratuitous, they exist under this law—that they must be communicating their wisdom to others or losing it themselves. All the discipline and preparation of their lives has been to fit them for this. They have not been learning French, or Italian, or drawing, or singing, that they may exhibit their gifts and get admiration for them. These ends are low, vulgar, and mercenary; just such as those who have gentle blood in them should scorn themselves and teach us to scorn. They have been acquiring thought, information, accomplishments, only that they may spread them abroad—only that they may make all who are placed under or in relation to them, all the society in which they move, better, purer, nobler." (P. 16.)

Truer, and therefore more Christian, wisdom than this it would be difficult to find. Such sentiments are indeed worthy of the noble cause which they advocate; and happy would it be for the ladies of England, engaged in the work of tuition or not, if they were so deeply imbued with their truth as to make them the ruling principle of their lives.

But Mr. Maurice would not have a college for training *ladies* in the art of teaching, because *they* had more need of this learning than *men*. On the contrary, he feels (with his usual humility wherever self is concerned) that the opposite assertion is rather the truer one. He finds in women a far greater aptitude for teaching than in men. And with what wisdom and eloquence he continues this train of thought:—

"If the great majority of us have to depend in all our early years, for our physical intellectual, moral life, upon the care and influence of mothers, it would be very strange if powers were not awaked in them which enable them to fulfil the mighty task. There is no such terrible contradiction in the ways of Providence. The gifts are bestowed, the powers are awakened. The woman receives—not from her husband, not from her physician, not from her spiritual adviser, not from the books which she consults; all these may help somewhat, if they do not hinder, but from the Spirit of God himself; the intuitions into her child's character—the capacity for appreciating its strength and its weakness—the faculty of calling forth the one and sustaining the other—in which lies the mystery of education, apart from which all its rules and measures are utterly vain and ineffectual. God forbid that I should not acknowledge this, or that I should ever urge any Christian mother or Christian woman to expect any substitute for this in schools or colleges. If we can awaken the most simple, ignorant woman to feel that she has need of this highest aid, and that it will be given to her according to her need; that there are in her capacities for doing the highest work—which we cannot share—but which a Mightier than we can and will, we are helping her more, because we are speaking a deeper and more practical truth than if we could give her the wisdom which has been gathered up in all the doctors of the world, even than if we could give her all the ex-

perience which has been earned by the struggles and mistakes of all the mothers in the world." (P. 9.)

Or, what again can exceed the beauty and force with which he points out the causes which may—nay, continually do—invalidate or destroy this aptitude for teaching—woman's noblest and truest gift.

"That very aptitude for teaching which God has bestowed upon a woman may perish through want of exercise; it may be called forth by exercise; it may be turned into vanity and display; it may be applied to the highest and lowliest uses; it may be overlaid with mere formal instruction; it may be quickened and directed by honest, practical education; it may be regarded as a special gift, which exalts individuals of the sex; it may be cultivated as a common gift, of which all have some measure, and of which no one is to boast; it may be left to the accidents and impulses of the world; it may be carefully watched over and cherished as something exceedingly precious, which neither its possessors nor society can afford to waste. The mode of fostering it may be in some hotbed, where the winds of heaven are not permitted to visit it; or it may be treated as if it were meant for all services and occasions, and therefore as having need to be tried in various circumstances and temperatures, amidst the daily vexations of domestic life—amidst people who have no other attraction than that they are ignorant, and require to be instructed." (P. 10.)

Such reflections naturally led the committee of the Working Men's College to think, that any institution for the teaching of women of the poorer class must be vitally connected with a college in which ladies might obtain hints respecting principles and methods of teaching. Thus indeed, and thus only, could a way be opened for *real* living communion between the upper and lower classes—the lady and the working woman.

And the right carrying out of such a plan would, he asserts, be no departure from the maxims of our ancestors, but—to meet the circumstances of this time—a going back to them.

"For the lady of the old time was the Lady Bountiful; and she would be the Lady Bountiful still without the least of the airs of one, naturally and unaffectedly distributing what she had received, as an honest stewardess, not as a great saint. She would not claim to be more cultivated than the ladies in Queen Elizabeth's day thought it graceful and comely to be; but she would be saving herself and saving others from any cant and nonsense about the march of intellect and the progress of the species, by acting as if all ought to learn and all ought to teach without talking or making the least fuss about it, simply because they are living in God's kingdom upon earth, and are inheritors of His kingdom in heaven; and because both are the more glorious for being common. It was a good and comfortable thing to hear that people were even dreaming of such a college—were even thinking it possible. To turn the dream into a reality, to make it actual, seemed worth any labour. It did not signify on how small a scale it was begun—the smaller the better. A living seed cast into the ground, though it be the smallest of all seeds, will become a tree—though it die, it will bear much fruit."

The lecture closes with a manly and truthful answer to the suspicion that such a college would in any way tend to educate ladies for the kind of tasks belonging to *men's* professions. A craving for any such unnatural, unwomanly destiny is strongly and justly condemned. Such things may

suit the people of New York or Boston ; but, thank God, neither the men nor women of England have as yet so far forgotten their mutual relations as to wish for any such preposterous innovation. With some admirable remarks on Miss Nightingale and Mrs. Jameson's interesting work on Sisterhoods the introductory lecture concludes.

And here, for the present, we pause in our notice of this most valuable volume.

(*To be continued.*)

SELECTIONS FROM OUR SCRAP BOOK.

HOW TO BE BEAUTIFUL.

IF man, or woman either, wish to realize the full power of personal beauty, it must be by cherishing noble actions and purposes—by having something to do, and something to live for which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body which contains it.—*Professor Upham.*

ADVICE TO YOUNG WIVES.

LET me especially recommend to a young wife a considerate attention to whatever her husband will require *when* he comes home, *before* he comes home ; in order that, on his return, she may have nothing to do but to share in the comfort and enjoyment for which she has provided, and may not be running about after his usual and reasonable requirements, exposed to his reproaches for her negligence, and to those of her own conscience, if she has any.—*Home Truths for Home Peace.*

THE BENEFIT OF AFFLICTION.

MAN, before his heart is broken, counts his time his own, and therefore he spends it lavishly upon every idle thing. His soul is far from fear, because the rod of God is not upon him ; but, when he sees himself under the wounding hand of God, or when God, like a lion, is breaking all his bones, then he humbleth himself before him, and falleth at his feet. Now he has learned to count every moment a mercy, and every small morsel a mercy.—*Bunyan.*

ACTIVITY OF CONSCIENCE.

HE who would keep his conscience awake must be careful to keep it stirring, for long disuse of anything made for action will, in time, take away the very use of it ; as I have read of one who, for a disguise, kept one of his eyes for a long time covered ; when he took off the covering he found his eye indeed where it was, but his sight was gone.—*Dr. South.*

CORRESPONDENCE.

THE ART OF SPEAKING AND READING WITH PROPRIETY.

To the Editor of "THE GOVERNESS."

DEAR SIR,—As I find your excellent little serial is open to any suggestions from those interested in the work of education, I hope you will not think me intrusive if I offer a few remarks on an accomplishment which does not, I think, hold the position it ought to do in the estimation of either teachers or pupils. I allude to that most charming art, THE ART OF READING AND SPEAKING WELL—one generally if not universally neglected; whilst other accomplishments far less useful, far more difficult of attainment, have an immense amount of labour, time, and expense, lavished on them.

Having been during many years engaged in educational pursuits, I have always wondered at the very slight esteem in which the art of reading is held, as a branch of instruction for the young. It has astonished me all the more that I have invariably found the accomplishment, when known to be possessed, valued and appreciated at its full worth. In truth, what adds more to the domestic pleasure of a family than the power of one of its members to read with clearness, grace, and effect? It has an universal, a never-varying charm. It influences the language in even the shortest sentence; it binds together the members of the family; it allays the suffering and lightens the tedium of illness: there is no end to the benefit it confers, especially to women; the future mothers and earliest instructors of the clergy, barristers, legislators, of the next generation, since we all know that the habits acquired in childhood, especially that of imperfect utterance, are almost ineradicable in after life.

It is the more extraordinary that this charming accomplishment should be so much neglected, because it is within the power of all to acquire it. Were a tenth part of the pains bestowed on teaching a girl to read well that we give to her acquisition of a knowledge of singing, the result would be that she would possess in perfection one of the most delightful and universally pleasing accomplishments with which a woman can be graced; for it is certain, that while anything short of perfection in singing is frequently felt, if not declared to be "a bore," there are few days in a woman's life in which she may not gratify some one if she have the power of reading well.

That this accomplishment will in due time hold its legitimate position in every course of education, public or private, I entertain most sanguine hopes; and the fact that, even at Eton, a prize has recently been given for it, shows that attention is now directed in the highest quarters to the general deficiency, as well as a resolution made to remedy it.

In no accomplishment, however, have I found it more difficult to conquer a bad habit. The most effectual means, as far as my experience goes, has been to induce attention to good models, while forbidding all exercise of the power in the pupil until the bad habit was likely to be entirely lost from the pure want of exercise. In more than one instance to read to a pupil daily, instead of allowing her to read to me, making the works selected such as would rivet the attention, has proved the effectual cure for habits of gabbling, indistinctness, and monotony, that for a time (having been long indulged) threatened to be ineradicable.

To do this effectually, however, involves the careful choice of works likely to *please*. The reading lesson must be a *lesson in reading*, and not, as it too generally is, one merely in history, biography, or science—something that *interests* as well as instructs. Still more important it is to place good models for imitation before the pupil; and, in doing so, attendance on the public readings of genuine professors of the art must be held

as among the most advantageous, beneficial alike to teachers and pupils—affording the latter a most harmless recreation, and, at the same time, giving them an excellent lesson.

I could not help thinking of all this when attending, the other night, one of the Dramatic Readings of Mr. ADOLPHUS FRANCIS, at his rooms in the QUADRANT. The play was the “Lady of Lyons,” a piece so admirable that criticism on it would be a mere impertinence, and which the author himself could hardly desire to have more excellently interpreted. I could not help thinking how much the more advanced pupils in families might learn—how much subject for after discussion they might obtain—from an attendance on the readings of this gentleman, already so well known as one of the most correct and enlightened of public readers.

I was glad to find that these readings are to take place every Saturday evening—the evening most convenient for all engaged in tuition; and for myself, and the young people under my care, I anticipate both pleasure and profit in attending them.

I fear, dear Sir, I have trespassed on your valuable space, but I think the importance of the subject will plead my excuse; and wishing “THE GOVERNESS” and its subscribers every success,

I am, very truly yours,

M. M. P.

DR. FISCHEL'S GERMAN READING BOOK.*

ANY teacher of languages has but to give Dr. Fischel's German Reading Book a cursory perusal to be convinced that the Doctor understands two very important arts—the art of translating his own language into English, and the art of teaching. Having said thus much, we might perhaps lay down our pen, content with having said all that need be said in favour of the new work, which we regret want of space compelled us to omit noticing in February and March. Justice demands of us that, when a practical teacher or educationist submits a work to our notice, we should not only give our own opinion, but also, to the best of our ability, give our readers an opportunity of forming theirs. We have ere now had occasion to point out the frequently deceptive nature of prefaces, and in candour we must remark, that, although authors too frequently mislead the public, they are generally more self-deceived themselves than wilful deceivers of others. Dr. Fischel is amongst the happy and honourable exceptions. We therefore gladly indorse the remarks contained in the following extracts from his preface:—

“While giving in the translation, which is placed side by side with the original, the exact signification of each word, as it is there used, I have endeavoured to give a more complete notion of the various ideas which are involved in the word, by adding in the notes (as far as space allowed) all its other meanings, both figurative and proper; and have further illustrated them by such examples as would be most useful in common conversation.

“In order the more closely to connect theory with practice, and to make a deeper impression on the mind of the learner, I have given the principal rules of the German Grammar in the foot notes, as they were suggested by the text, but with attention to

* See Advertisement.

that order, which I have found most useful in teaching. For the same reasons, the examples in the Appendix have mostly been selected from this tale.

"The separable compound verbs, offering so much difficulty to the student, have been treated with special attention, and have been so fully illustrated by examples, that the pupil can hardly fail to acquire such a knowledge of them in the course of his reading, as will enable him to use them correctly in writing and speaking.

"My long experience in tuition has taught me that, while the attention of the student may be distracted by his attempting too much at once, he may yet with perfect safety employ his mind on several distinct portions of the grammar at the same time. On this ground, I always commence with the substantives and verbs simultaneously, and unite the study of the adjectives and irregular verbs with that of the construction of sentences. I mention this to explain the succession of the rules in the foot notes and in the appendix.

"The feminine substantives have been entirely separated from the others on account of their simplicity, and when the student has mastered them by the aid of two simple and easy rules, being thus relieved of a great part of the burden, he will pass on with greater freedom to the consideration of the masculines and neuters. For the classification of these four rules are given, which will be found sufficient in most cases. Where they are not, the substantives are, and must remain (whatever the arrangement or number of declensions may be) exceptions, and must be learned as such; or practically, by diligent reading.

"The irregular verbs are to be regarded as a matter of memory, and have therefore, to assist the learner, been arranged under three separate heads, namely, those irregular in two, in three and in four parts.

"One of my chief purposes in bringing forward this little book, has been to facilitate the re-translating from English into German, an exercise from which the student will derive great benefit with comparatively little exertion, and by means of which he will most easily attain the power of writing and speaking with correctness and fluency.

"In conclusion, I have only to observe that the publication of this book is the result not only of my own sincere desire to aid my pupils in their arduous study, but partly also the consequence of their own request, expressed frequently to me both in conversation and by letter; and that I have for several months, while the book was in the press, used the first sheets for my pupils, and found, I am happy to say, not only that they have made great progress in the language, but that they liked the tale and plan of the book. I now submit it therefore to the public with greater confidence, and trust that it will facilitate and accelerate their study of German, and that it may lead them on to an acquaintance with the great works of those distinguished authors who are the glory of my native country."

The following "Instructions how to use the Book" will enable our readers to see the plan of the work:—

"1. The English line on the opposite page, having the same numeral at the side as the German, is the literal translation of the German line; and each English line contains the translation of the corresponding German one.

"2. When two English words are required for translating one German word, they are connected by a hyphen —.

"3. When a German word is not required in the English, it is translated, but placed between brackets []; words which are necessary in English but are wanting in the German, are placed within parentheses ().

"4. When the German separable compound verb is translated by *one* word, that word is given in the place of the verb, and to call attention to the prefix, a (p.) has been inserted, signifying particle, the translation of which is already contained in the verb.

"5 Where the cases are different in German from the English, they are indicated in the German text by the letters *s*, *d*, or *a*, which mean respectively genitive, dative, accusative."

The story by Franz Hoffmann appears to be very interesting.

BOTANY.

(Continued from p. 56.)

WE must again remind the teacher that these notes are intended chiefly as suggestive hints. (See "Introduction.") Of the carefulness with which they have been compiled it would ill become us to speak; the practical teacher will at once appreciate the labour and care necessary to connote, condense, and simplify the leading facts of the science. But there is a point to which we would call particular attention: it is this—the answers of the pupils are anticipated; that is, it is presumed that the teacher will lead the pupils to *think*, and, instead of *telling* them when an answer is incorrect, will *lead* them to find out its inaccuracy. The experienced teacher who adopts such a method can *anticipate* the answers of his pupils, in many cases with more certainty than if they had committed to memory a stereotyped form of answer, so grateful to the ears of dogmatical-catechism teachers.

By allowing the pupils to express their thoughts in their own language, instead of committing to memory a form of words, the teacher can readily ascertain whether they really understand the subject.

NOTES OF LESSON I.

The Characteristics of Plants.

Difference between a dog and a tree—trees "*live*;" difference between an "*animal*" and a "*vegetable*"—animals "*grow*;" some *animals* (e. g. worms) "*grow in the earth*;" some *animals* (e. g., oysters) "*cannot move about*." Many animals are "*incapable of utterance*"

Obs.—It is not easy to say what is *the* difference between vegetable and animal life, as many of the inferior animals resemble plants, and many plants resemble inferior animals. (Instance sponges, infusorise, &c.)

Point out and exemplify—

The points of difference and the points of resemblance between plants and animals.

I. The points of difference between plants and animals.

1. Plants have no feeling (*sensibility*). Describe *sensitive* plants, &c.; mention insensibility (apparent) of many inferior animals to pain; sensibility displayed *chiefly* in *selecting* food. This plants cannot do.

2. Plants suffer less by mutilation than animals do. Animals do not regain members once cut off; plants do. Describe *polypi*, &c., lobsters, &c., with reference to mutilation.

3. Plants *absorb* food; animals *eat* food. An animal has a *mouth*; plants receive their food through all parts of their surface.

4. Plants feed upon inorganic substances; animals upon organic substances. Familiar illustration of difference between "organic" and "inorganic." *Fish* feed on *organic* substances.

5. *No* plant can go from place to place—(is *capable of locomotion*); whilst *nearly all* animals *can*.

6. *No* plant can utter a sound; *many* animals *can*.

7. *No* plant has instinct; *nearly all* animals *have*. Give familiar illustrations.

II. *Plants resemble animals.*

1. Animals have *life*; so have plants. Live animals *breathe*; live plants *vegetate*.

2. Animals have *organs*; so have plants. Everything that does not possess the *vital* principle (life), is *unorganised*.

3. Animals require *all* the inorganic substances that plants require to support life.

Nearly all the names of sciences and arts are derived from the Greek language.

The Greek word for life is *Bios*. The science which relates to *life* is called *BIOLOGY* (*bios*, life, and *logos*, discourse). Instance "*Biography*," &c.

The two *great* divisions of the science of Biology are Zoology and Botany. Zoology relates to *animal* life: from *Zoon*, an animal, and *logos*.

Botany relates to *vegetable* life: from *botané*, a herb.

Both Zoology and Botany have many subdivisions. We intend to study Descriptive Botany.

NOTES OF LESSON II.

Organography.

Explain that just as animals have *external* organs, such as eyes, mouth, limbs, &c.; and *internal* organs, such as the heart, &c.; so plants have both external and internal organs.

The external organs of plants are: the root; the stem (the branches, &c.); the leaves; the flowers (the fruit); the seed, &c.

1. THE ROOT usually grows downwards, and is hidden in the ground.

"Roots sometimes grow in other situations besides the ground: in the air, as part of the roots of the ivy; in water, as the roots of the duckweed; in the bark of trees, as those of the mistletoe."—*Tegetmeier's "First Lines of Botany."*



"There are others, called 'air-plants' (some of the *orchideæ*), whose roots cling closely to the branches of trees, and derive their nutriment from the moist atmosphere perpetually hanging over a tropical forest, and these plants could not live long if they were planted in the ground."—*Prof. Henslow*.

Roots underground branch in all directions (filamentous branches). They usually extend beyond the boughs. Each underground branch is covered with (an epidermis) a skin (cuticle) that is waterproof and elastic (like Indian rubber); but the ends of the (fibrils) little branches, which are called rootlets or radicles (little roots), are covered with a number of little soft fibres which absorb the moisture from the earth: they are called (*spongeoles* or) spongelets (little sponges).

The principal kinds of roots, besides *fibrous* roots, are *tuberous* roots (potatoes, dahlias), and *bulbous* roots, which are of three kinds, (*turnicated* or) *coated* (e. g. onions), *solid* (e. g. croci), and *scaly* (e. g. lilies).

Obs.—Here it may be well to speak of the different shapes of roots: turnips are *globular*; carrots, *conical*, &c.

Before proceeding further, the teacher should lead the pupils to observe that nothing is created in vain. Everything inorganic, as well as organic, has its *use*; but every *organ*, whether of animal or vegetable *life*, has also its *FUNCTIONS*. (Explain the term familiarly. What is the function of the eye, the ear? &c.)

The functions of the root, that is the (*caudex* or tap-root) main part of it, are (principally) to secure the plant, and to act as a kind of stomach to the plant. The (*radicles*) rootlets not only keep the (*tap-root*) main root in a firm position, but they also convey the (*spongeoles*) spongelets to various parts around the plant (which in number are always in proportion to the size of the plant) and serve as *mouths* to it.

The *uses* of roots to mankind may here be spoken of. Many are edible; potatoes, carrots, turnips, parsnips, radishes, &c. &c. Others are medicinal; assafoetida, liquorice, &c. Some are used in dyeing; madder, turmeric, &c.

[We specially recommend the teacher to lose no opportunity of drawing the pupil's attention to the *design* manifest in all the works of the Creator. It is well to endeavour, in teaching such a subject as this, to lead the youthful mind "from Nature up to Nature's God." But we would also warn those teachers who, with more zeal than prudence, often preach a homily instead of giving a lesson, that it is unwise to speak of the various phenomena of Nature as though they were the result of a direct and special interposition of Divine Providence. If from observing the immutability of the laws of Nature, and the beautiful adaptation of even the apparently most trivial circumstance to some infinitely wise purpose, the mind is not led to veneration, it is useless to ply it with religious truths by mere *abstractions*, however scripturally-worded they may be.]

(To be continued.)

EDUCATIONAL AND LITERARY INTELLIGENCE.

AUTOGRAPHS OF NAPOLEON BONAPARTE.—A great number of autograph letters of Napoleon the First, to his mother and to his great-uncle Archdeacon Lucian, have been found in Corsica. They were written in 1785, at the time when young Bonaparte had left Brienne, and entered the Ecole Militaire at Paris: they are all signed "Napoleone di Bonaparte."

ENGLISH LITERATURE IN AMERICA.—Macaulay's History of England is reprinted by piratical publishers in America, and sold at 1s. 8d. per volume. The price in England is 18s.

A FELLOW-FEELING OF THE RIGHT SORT.—Walter Savage Landor has dedicated his recently published dramatic poem, entitled "Antony and Octavius," to "Edward Capern, poet and day labourer," at Bideford, Devon. Besides his recognition of the abilities of a brother poet, Mr. Landor has sent to Capern, who is a postman, a gift of £5.

LADY PALMERSTON'S SCHOOL OF INDUSTRY AT ROMSEY.—The funeral of Miss Oliphant, who for more than 50 years was mistress of this School, took place on the 19th ult. The children of the National School preceded and those of Lady Palmerston's School followed the coffin to the grave. Thomas Kendle, Esq., Steward to Lord Palmerston, was also present, at the request, we believe, of his lordship.

A RARE FOSSIL DISCOVERED.—As the workmen were raising pavement in the stone quarry belonging to Mr. J. Cress, of Street, they discovered the remains of an ichthyosaurus embedded in the blue lias, at a considerable depth from the surface. It is said to be one of the most perfect of the Palæozoic species ever yet found. It measures upwards of seven feet in length and two feet across the largest part of the body. It lies at full length in the stone; every bone can be seen and numbered;

the sockets of the eyes and the nostrils can be distinguished, and a row of formidable teeth in each jaw.—*Bristol Mercury*.

THE OLDEST DUTCH NEWSPAPER.—The oldest of the Dutch journals has just completed its 200th anniversary, and the publisher has issued to his subscribers copies of the first number of that journal as it appeared on January 8, 1656. The earlier copies of this paper were carefully consulted by Mr. Macaulay in preparing his History. The "*Haarlem Courant*" of this time was then called "*De Weeckelycke Courante van Europa*."

REPORTS OF THE FACTORY INSPECTORS.—The reports of the Factory Inspectors for the year 1855 have just been published. The Inspectors especially call the attention of the Secretary of State to the provisions for the school attendance of children employed in print works, the attendance having been found to be not only practically a farce, but a mischievous delusion—"a semblance of education without any reality." An amendment of this part of the Print Works Act is much wanted.

REPEAL OF OBSOLETE OATHS.—A bill, lately introduced, enacts that henceforward the oath of abjuration and the assurance set forth in the act 6th Geo. II., cap. 53, or in any previous act, and the affirmation in lieu thereof prescribed for Quakers and Moravians, shall not be required to be taken or subscribed on any occasion or for any purpose whatsoever.

LITERATURE FOR THE POOREST.—The parochial authorities of Islington, London, have introduced into the Workhouse a library of about 500 volumes of works on general literature for the use of the inmates. The books are placed in the chapel, and can be had at certain times on application to one of the paupers, who has been appointed librarian.

MUSIC AT OXFORD.—A doctor's degree in music has been recently taken in Oxford, with distinguished success, by Mr. E. G. Monk, precentor of St. Peter's College, Radley. The exercise—which consisted of a musical section (for vocal solos, chorus, and orchestra) of Gray's well-known poem, *The Bard*—was publicly performed in the great Sheldonian Theatre, before an audience of upwards of 3000 persons, among whom were the Vice-Chancellor and the chief dignitaries of the University (in state), and a large number of students. The reception of the Ode was highly flattering to the new Doctor. Three pieces were encored—viz., the "Incantation chorus;" an air, "Girt with many a baron bold" (sung by Thomas, from London); and the fine chorus, an elaborate fugue in eight-voice parts throughout, in which the air of "God save the Queen" is allotted to the brass instruments as a *canto fermo*.

GEORGE CRUIKSHANK.—A mezzotint engraving, from a rare production, an oil painting by George Cruikshank, has lately been published by Mr. M'Lean, of the Haymarket. The subject is a boy dropping his top in church, to the disturbance of the congregation, and the pious indigna-

tion of the beadle. The scale of the engraving is too large to show the designer to the best advantage, but there is no abatement in the drollery which has delighted young and old for nearly half of the present century.

EDUCATION IN SCIENCE AND ART.—On the 11th appeared a copy of an Order in Council, passed on the 25th ult., approving a report of the Privy Council, recommending—1, that in future the Education Department (so to be called) be placed under the Lord President of the Council, assisted by a member of the Privy Council, who shall be Vice-President of the Committee of the said Privy Council on Education; and, 2, that the Education Department include (a) the education establishment of the Privy Council Office, and (b) the establishment for the encouragement of science and art, now under the direction of the Board of Trade, and called “The Department of Science and Art.” But these establishments are to be under the orders of the Lord President. The new Education Department is to report on such questions concerning Education as may be referred to it by the Charity Commissioners, to inspect the naval and regimental schools, and to examine into the instruction in nautical science given in the navigation schools connected with this Department of Science and Art.

THE ROYAL LITERARY FUND.—On the 12th ult. the annual general meeting of the Corporation of the Royal Literary Fund, established in 1790, the object of which is to administer assistance to authors of genius and learning—who may be reduced to distress by unavoidable calamities, or deprived, by enfeebled faculties or declining life, of the power of literary exertion—was held at the house of the society, Great Russell Street, Bloomsbury, Mr. B. B. Cabbell, M.P., in the chair. There was an unusually large attendance of members, including, among many others, the Rev. Dr. Whewell, Master of Trinity College, Cambridge; Dr. Croly, *Mr. Charles Dickens*, *Mr. John Foster*, *Mr. C. W. Dilke*, Mr. Albert Smith, the Rev. Thomas Hartwell Horn, Mr. Robert Bell, *Mr. M. Milnes*, M.P.; Mr. Oliveira, M.P.; Mr. B. Webster, Mr. Mark Lemon, Mr. Charles Baldwin, *Mr. W. B. Procter*, Barry Cornwall; Dr. Forbes Winslow, Mr. Tooke, Mr. Thornton, Mr. Webster, Q.C., the Rev. W. Cureton, the Rev. J. Hampton Gurney, *Messrs. R. Bell*, *R. Blackmore*, and *John Murray*. [The gentlemen whose names are italicised were the principal speakers.] The receipts during 1855, including a balance in hand at the beginning of the year, of £178 3s. 2d., amounted to £2583 4s. 10d., and the disbursements to £2388 16s. 6d., leaving a balance in hand of £194 8s. 4d. Of the £2388 16s. 6d., £1665 had been expended in 53 grants of relief.

NATIONAL LIBRARIAN.—Mr. Panizzi has succeeded Sir Henry Ellis in the office of chief librarian to the British Museum.

BOTANY.—The late case of poisoning with monkshood has attracted the attention of Sir William Hooker, and there has been recently placed in a conspicuous situation in the Kew Museum a specimen of the root of the monkshood by the side of one of horseradish, together with a short description of the points in which they differ. This is really using a great public institution for great popular advantage.

THE DISTANCE OF THE SUN FROM THE EARTH INCREASING.—The German journals give some tables which prove that the distance between the earth and the sun is increasing annually, and argue from it that the increasing humidity of our summers and the loss of fertility by the earth are to be attributed solely to this circumstance. No credit heretofore has been given to traditions of ancient Egyptians and Chinese, according to which these people formerly said the sun's disc was almost four times as large as they now see it, for they estimated the apparent diameter of the sun as double of what it is seen in our day. If, however, we pay attention to the continued diminution of the apparent diameter of the sun, according to the best observation of several centuries, we must suppose that the ancients were not mistaken in the estimates they have transmitted to us. In the course of six thousand years from the present time, they assume that the distance will be so great that only an eighth part of the warmth we now enjoy from the sun will be communicated to the earth, and it will then be covered with eternal ice, in the same manner as we now see the plains of the North, where the elephant formerly lived, and have neither spring nor autumn.—*Portland Transcript.*

A BILL FOR MARRIED LADIES.—A bill brought in enacts, that henceforth it shall be lawful for a married woman in England or Wales to dispose of future reversionary interests in any personal estate whatever, as fully and effectually as she could do if she were *femme sole*, and to release her rights to a settlement out of any personal estate in possession.

PROFESSOR UNGER A HERETIC.—Professor Unger, of the Vienna University, whose name is well known to all European students of botany and geology, and some of whose botanical works have been translated and published in London, has been denounced by the Vienna "Church Gazette" as a man who brings forward doctrines which do not agree with the Holy Scriptures. The charge has been brought under the notice of the Minister of Instruction.

THE VIRTUES OF OATMEAL.—Professor Haldeman seriously attributes the intellectual acuteness and activity of the Scotch to the amount of phosphorus in their oatmeal.

DR. DUFF.—We are sorry to hear from the "Bombay Gazette" that Mr. Duff, the great Free Church missionary, met with an accident whilst in company with Dr. Wilson, when travelling from Poona to Sattara. The

bullocks got off the road, and with the vehicle and passengers fell down a steep bank. Dr. Duff suffered some slight injury, which however did not prevent his continuing his journey. Dr. Wilson escaped with a slight bruise.—*Calcutta Citizen*.

REFORMATORY SCHOOL FOR FEMALES.—At the Devon County Sessions, Mr. M. B. Bere, the chairman, in his charge to the grand jury, stated that a reformatory institution for females was about to be established for the county of Devon.

MACAULAY BURNT IN EFFIGY.—The Highlanders of Glenmore, in Inverness-shire, feeling aggrieved and indignant at the slanderous charges brought by Mr. Macaulay against their predecessors, in his last volume of the "History of England," assembled together, and, headed by a piper playing the "Rogue's March," proceeded to the Black Rock, near Glenmore House, and there burnt in effigy the distinguished historian! The assembled crowd gave three shouts of execration as the effigy was consuming. Mr. Macaulay, when in the Highlands, resided for a considerable time at Glenmore House.—*North British Daily Mail*.

FASHIONS IN RUSSIA.—A letter from St. Petersburg, of date Feb. 21st, says:—"While our plenipotentiaries are deliberating on peace at Paris, a new war is being preached here—a war against foreign manufactures and fashions. The ladies of Tambow have originated this revolution. They have exchanged their foreign clothes for Russian dresses, and have declared their resolution to wear nothing but Russian-made fabrics. The "Court Gazette" praises this patriotic resolution to the skies, and strongly recommends the ladies of Russia to follow the example of their sisters of Tambow."

JOSEPH HAYDN'S WIDOW.—The pension of £25 per annum, which was granted to the late Joseph Haydn, previously to his death, has been bestowed upon his unfortunate widow.

PROFESSOR OF MUSIC AT CAMBRIDGE.—Mr. William Sterndale Bennett has been elected, in the room of the late Professor Walmesley.

LORD RECTORSHIP OF THE ABERDEEN UNIVERSITY.—On Saturday, the 1st ult., the students of Marischal College and University, Aberdeen, elected Mr. Layard Lord Rector for the current year.

LADIES' READING ROOM.—A reading room, for the exclusive use of ladies, has been added to the Leeds Library. The ladies entitled to the privileges are the wives of the proprietors, and such ladies of their families as subscribe 5s. per annum.

THE FIRST DISCOVERER OF GUTTA PERCHA.—The President of the India Board, Mr. Vernon Smith, has placed on his list of military nominations for November next the son of the discoverer of this inspissated sap of an Indian tree, without the help of which we should not be able, as we

now are, to know in five minutes' time what transpires in Crim Tartary, 3000 miles off. The discoverer was Dr. William Montgomerie, of the Indian medical service, and this only in the year 1845, although many of the countries producing the article have been in European occupation for above 300 years. The mode in which the discovery was made is worth mentioning. Dr. Montgomerie, observing certain Malay knife and kris handles, inquired the nature of the material from which they were made, and from the crude native manufacture inferred at once the extensive uses to which the gutta percha might be put in the arts of Europe. He purchased a quantity of the raw material, sending from Singapore part of it to Bengal and part to Europe, and suggesting some of the uses to which he fancied it might be applied. The quantity sent to England secured to him at once, as the discoverer, the gold medal of the Society of Arts, his sole reward, until the President of the Indian Board, on no other ground whatever than his discovery, liberally bestowed his patronage on his son.

RUSSIAN PUBLICATIONS.—During the year 1854, 861 works in the Russian language, and 451 in foreign languages, were printed in Russia; besides 2940 scientific and literary treatises in the different periodicals. The number of authors was 1239, that of printing offices (for works in the Russian language) 85, of which 45 were at work in St. Petersburg, 16 in Moscow, and the remainder in various other towns of the empire.

A NEW TRANSLATION OF THE BIBLE.—The list of petitions to Parliament, just published, includes one from a respectable congregation of Christians at Newington Green, praying for an improved version of the Bible, on account of the inaccuracies and errors with which the authorized version abounds. The petition was presented by Mr. Heywood, M.P.

EDUCATION IN SCOTLAND.—On the 13th ult. the Lord Advocate said he proposed to ask for leave, on the 31st inst., to bring in a bill to regulate the parochial schools of Scotland, and also to bring in a bill to promote education in the burghs of Scotland.

THE CELEBRATED BOWYER BIBLE.—On the seventh day's sale of the extensive and valuable library of the late Mr. Albinson, of Bolton, by Mr. James Lomax, of the firm of Lomax and Sons, auctioneers, Lot 1253 in the catalogue was the celebrated Bowyer Bible, folio, morocco, illustrated with many thousands of engravings, contained in a richly-carved antique oak cabinet. Mr. Lomax, in offering it, stated that Mr. Bowyer, whose name was familiar to literary men, was the publisher of many important works which were to be found in most valuable libraries. In the year 1800, Mr. Bowyer determined to publish a copy of the Bible which for cost and magnificence should stand unrivalled in the annals of literature. He produced two folio copies; one of these was in the British Museum, in seven volumes; the other he resolved to illustrate in a manner

far surpassing anything of the kind ever attempted. This task he undertook and performed, though at the commencement he could have had but a faint idea of the enormous labour and expense of such an undertaking. The number of years in which Mr. Bowyer was occupied in collecting the engravings which illustrated almost every chapter of this sacred book exceeded 24; and the whole, when completed, extended to 45 volumes, which were elegantly bound under his own superintendence. The work was illustrated by at least 6000 engravings, executed by about 600 of the most celebrated engravers, and from the works of eminent artists from the year 1450 to the time of its completion. The book, therefore, was the work of a life. The cost of the engravings was £3300; to which there was to be added the printing and binding, and £150 for the oak cabinet, making a total cost of 4000 guineas. At the death of Mr. Bowyer this splendid work became the property of his family, and a few years ago it was disposed of, on behalf of Mr. Bowyer's daughter, by Mr. Parkes of London, in a lottery of 4000 subscribers, at £1 1s. each. The late Mr. Albinson, having heard of it, was anxious to possess it, and ultimately purchased it through the agency of a gentleman of Manchester. After the purchase it was removed to the premises of Mr. Moreland of Manchester, where the public were admitted to a private inspection of it. The gentleman who was now the owner had been advised to offer it for competition in the metropolis, but he was anxious that the gentlemen of this district should have an opportunity of entering the list of competitors, in the hope that one of our opulent residents might be enabled to place it within the walls of his mansion. Mr. Moreland, of Manchester, commenced the bidding with £400. The next offer was £450, by Mr. Robert Heywood, of the Pike, Bolton. This was followed by £500 from, Messrs. Upham and Beet, of London. Mr. James Catterall, of Bolton, next offered 500 guineas, and ultimately the work was knocked down to Mr. Robert Heywood for £550.—*Manchester Guardian*.

THE FRENCH LANGUAGE.

THE article under this title must, for want of space, stand over till next month. It includes descriptions of and remarks on the following works:—"Mottelle's French Language simplified." "How to teach and how to learn French," by D. M. Aird. "Conversational French Phrases." "French in a Fortnight." "The Right Way of learning, pronouncing, speaking, translating and writing French." "Les Jeunes Narrateurs, ou Petit Contes moreaux à l'usage et à la portée des Enfants."

The following articles are kept back for the same reason.

ART EDUCATION.

Including notices of the art of painting and drawing in coloured crayons, Mrs. William Duffield's "Art of Flower Painting," and the Pictures exhibited at the National Institution of Fine Arts.

POPULAR EDUCATION.

A long article, including remarks on Lord John Russell's proposed scheme, and notices of a variety of magazines and works on the subject.

GEOGRAPHY.

Noticing Stanley's "Sinai and Palestine," "The New Biblical Atlas," "Bildlake's."
—See "Notices to Correspondents," p. 190.

NEW WORKS AND NEW EDITIONS.

* * WE select such only as appear suitable for teachers or pupils. Those marked thus * are advertised in "THE GOVERNESS ADVERTISER." Those marked thus † have been noticed in our pages. Those marked thus ‡ are noticed in the present number.

N.B. Many of our readers having suggested that the publishing of the *price* of each work would be an additional attraction; we shall for the future do so. In cases in which our readers cannot readily obtain the books they want, our publishers, Messrs. Darton and Co., will supply on the usual school-terms.

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NOTICES OF MUSIC.

"TRUST IN PROVIDENCE; YIELD NO MORE THY HEART TO SORROW."

THIS is a song such as we always feel a pleasure in recommending teachers to introduce to their pupils. It is, in our opinion, not sufficient that songs for young ladies to practise should be unobjectionable, but that they should tend to the cultivation of the holiest impulses. We have constantly to regret the taste-vitiating tendency of the lyrical literature of the day; and it is, therefore, satisfactory to be able occasionally to meet with a new piece with words which a pupil may remember with profit to the end of her life. Both music and words of "Trust in Providence" are published anonymously; yet both appear to be the work of master-minds. It is composed in the scale of *F* major; but it partakes more of its relative minor. Voice compass, *E* on the first line to *F* on the fifth.

"Yield no more thy heart to sorrow,
Grief a ray of Hope may borrow:
Hath not oft a smiling morrow
Dawned at last upon the darkest night of
care?
Tho' not one be left to love thee,
Let not Fortune's changes move thee,
There is still a world above thee,
And the keenest pang may find a solace
there.
Let no thought of thine be aimless,
Each desire, O be it blameless,
Joys unnumber'd, riches nameless,
Then shall chase away the clouds of thy
despair.

Is not life a mingled measure,
Now of pain, and now of pleasure;
That which to-day we most treasure
May take wing, and with the morrow pass
away?
Hopeless grief is kin to madness;
Then remember, in thy sadness,
That the morrow may bring gladness
To the eye that weeps, the heart that
mourns to-day.
Though the tongue of Scorn deride thee,
Let the voice of Wisdom guide thee;
And, whatever may betide thee,
Trust in Providence, and yield not to
dismay."

*NOBODY PASSES THAT WAY.

WE say quite enough to commend this song, to those for whom it would not be unsuitable, when we say that Miss Isabella Warne has cleverly adapted the following words to music:—

"There's a bow'r in the vale by the side of a rill,
 Down yonder, not far from the old ruin'd mill;
 I sit there alone sometimes half thro' the day,
 'Tis so quiet, for nobody passes that way;
 Sweet flow'rs spring around and I've made a turf seat,
 The birds seem to know me and come to my feet,
 Oh no 'tis not *lonely*, I love there to stay,
 'Tis so pleasant, and nobody passes that way!
 "No you *cannot* go with me, *indeed* you must not;
 Though I'm sure you would think it a beautiful spot;
 For my mother would chide, I don't know what she'd say,
 If she heard that by chance you were passing that way;
 I think I'll go *now* just to sketch the old mill,
 I shall stay till the moon rises over the hill:
 The path is quite straight, you can't go astray;
 That is, if by chance you are passing that way,
 If by chance, *quite* by *chance*, you are passing that way!"

There is a quiet vein of humour in these words which renders them welcome, as presenting something like variety in ballads written for ladies. It is perhaps as comic, if not as saucy, a song as any young lady of sweet sixteen would venture to sing; but we see nothing in it to shock prudent mammas. The music is in *A* flat, major; voice compass, *D* below the stave to *F* on the fifth line (or, *ad lib.*, *A* flat on the leger line).

THE HEART CLINGS TO HOME.

THIS is a posthumous ballad, by one whose effusions recommend themselves to all who delight in chaste and harmonious songs of the affections—Thomas Haynes Bayly. As we subjoin the words, all we need say about the music is, that it is admirably adapted to them. It is in *E* flat, major; voice compass, *D* below the stave to *F* on the fifth line.

"Oh! the Heart clings to Home, though that home may be lost,
 Though the haunts that were dearest a stranger may boast;
 A treasure is never so dear to the heart
 As when we remember it soon may depart.
 Tho' the sunshine of friendship our birthplace endears,
 It is never so loved as when hallowed by tears.
 Thus, in joy or in sorrow, where'er we may roam,
 With unchanging affection the Heart clings to Home.
 "Oh! the Heart clings to Home. We may wander away,
 But how oft comes the dream of a happier day;
 And we people the desert, the ocean, the grove
 With the absent who wakened our earliest love.
 How blest is his sleep when the wanderer hears
 The sweet voice that bless'd him in infantine years:
 Tho' around him the elements thunder and foam,
 His visions are happy—his Heart clings to Home."

MAY GUARDIAN ANGELS HOVER NEAR THEE.

A beautiful benedictory ballad by Frank Romer, who, being composer as well as writer, has admirably adapted the music to the words. Composed in *A* flat major; voice compass, *C* below the stave to *F* flat on the fourth space.

"As thy wav'ring footsteps wander
O'er the rugged path of life,
Often by the way to ponder,
Compass'd round by storm and strife;
Or, when buds and blooming flowers
Wreath with joy the fleeting hours,
May guardian angels hover near thee,
Ever with a watchful care;
O may their influence nerve and cheer
thee,
Ev'ry earthly trial to bear.

"When the hopes of youth's bright
morning,
And its radiant promise bright,
With a sad and mournful warning,
Changes to the darkest night;
When the early flow'rs of May
Wither one by one away,
May guardian angels hover near thee,
Ever with a watchful care;
O may their influence nerve and cheer
thee,
Ev'ry earthly trial to bear."

THE WHISPER ROCK.

Written and composed by Mr. J. Caulfield. We confess that we prefer his music to his *poetry*. Of young Nora he says, "Her spirit was sad and her heart *it* was weary," and he makes her apostrophize the absent but returning "Demot," in the following unmeaning words: "And these eyes that, now tearful, again will beam brightly." Trite ballad phrases are lavishly used by Mr. Caulfield, and there is nothing to be admired in this song except the melody, which is simple, but very pleasing, and worthy of better words. It is in *F* major; voice compass, *C* below the stave to *F* on the fifth line.

THE OLIVE BRANCH is another effort of Mr. Caulfield, and we regret to say that it is not a more successful one. The solecisms are very glaring. For instance—

"The wife who weeping left him,
When his country's sacred call
Of child and home bereft him,
Kind Heav'n restore them all."

But, as in the case of the "Whisper Rock," the music, which is by Mr. J. Harroway, R.A., is *the* redeeming quality. It is in *A* major; voice compass, *C* sharp below the stave to *C* on the fourth space.

VARIETIES.

ELEGANT MUSICAL CRITICISM.—The present Sultan, Abdul Medjid, is said, after listening to an enegetic French pianist, to have said to him, "I have heard Thalberg, I have heard Lizst, but of all the men I ever heard, I have never seen one perspire so much as you!"

LAWYERS SAVING SYLLABLES.—In a carriage case before the Queen's Bench Mr. Hawkins had frequently to advert to that description of vehicle called a "brougham," which he pronounced in proper dissyllabic form. Lord Campbell suggested that the word was as frequently contracted to "broom," which was just as well known, and the use of which would save a syllable. Henceforward Mr. Hawkins called it "broom." Presently the argument turned upon omnibuses, and Lord Campbell frequently used the word "omnibus," to which he gave its due length. "I beg your lordship's pardon," retorted Mr. Hawkins, "but if your lordship will call it 'bus' you will save two syllables, and make it much more intelligible to the witnesses." The learned lord assented to the proposed abbreviation.

ANSWERS AND NOTICES TO CORRESPONDENTS.

*. ANONYMOUS COMMUNICATIONS are noticed, except when they are of a personal nature, or contain unsubstantiated assertions, but in all cases it is advisable that correspondents favour the editor with their names and addresses. Confidence may be relied upon.

Life Assurance. (Geo. J.)

Prices of new books. (A. M.)—The suggestion has been made to us very frequently during the last few months. We thank you, and shall act upon it.

"A Legend of Limerick Cathedral." (M. A. R. St. Albans.)—Received with thanks.

"The Invitation" declined with thanks.

General History. (A Recent Subscriber.)—We think that the "Compendium of Chronology" by Miss Jaquemet will prove just the work to suit you, if the price is not too high; we consider it a *cheap* book, although there are many *larger* at its price, *seven shillings*. It is published by Messrs. Longman and Co., and may be obtained through your bookseller.

Needle-work. (P. J.)—The majority of our subscribers would not agree with you on the subject; indeed, several have suggested that we should not give any needle-work. With reference to the *change* mentioned in "The Englishwoman's Domestic Magazine," it will suffice to observe that more than a third of our subscribers are GENTLEMEN.

Lady Principal. (M. C. B.)—Our correspondent wishes to know the qualifications deemed essential to the post of Lady Principal to one of the new colleges; she also wishes for information with regard to the staff of female teachers and to the general arrangements.

Amongst other articles not inserted this month for want of space are:

THE DERIVATION AND PRONUNCIATION OF GEOGRAPHICAL NAMES.

ORTHOGRAPHY, including notices of "Origin of Alphabetical Characters;" "Orthographic Aids;" "Pinnock's New London Expositor;" "English Reading Teacher;" "Advanced Reading Teacher;" "The Practical Stenographer."

A large number of songs, dance-music, and works on music have been received; the notice of the majority of them shall appear next month.

TO ADVERTISERS.—We have this month about *seven or eight* pages of advertisements in type, but we are compelled to omit them. We have inserted few, except those for which contracts have been made. We might, perhaps, have found spaces for several pages by leaving out other matter; but we could not do so without the risk of giving offence to some by an *apparent* partiality.

*. As want of space compels us to omit the answers for a large number of correspondents, we shall send those of importance by post.

THE GOVERNESS.

FRANCES THORNTON;
OR,
PASSAGES IN THE LIFE OF A GOVERNESS.
BY THE AUTHOR OF
"LECTURES ON METHOD IN LEARNING AND TEACHING,"
AT QUEEN'S COLLEGE, LONDON.
(Continued from page 149.)

CHAPTER VI.

WORK AT LAST.

THE frost, which affected the fingers of Symons the milkman in the remote village of Bilberry, soon began to be felt more and more sharply, until winter fairly set in, and Frances and her sister had to fight through many a cold and wintry walk on their way to the Wilderness. To both, but especially to Frances, the season seemed to be of unusual and dreary length; and when at last Spring did come, it was received with a double welcome. Every primrose seemed to have more than usual beauty, and every violet a value unknown for many a year. The cold was still intense, even on to windy March, on one day at the latter end of which the two girls were once more making their way to the Wilderness.

"Well, now, Mary," said the younger sister, "I have waited long enough for work, I am sure; and no work has come. You said that work *would* come—always does come—when people are ready for it. Here have I been waiting and anxious for it, ever since last year; and no work is to be had."

"Still, Frances, it *will* come when people are ready for it. Before any important work can be well undertaken, the worker must have learned patience—must have left off counting the days and hours of its approach. Impatience and fretfulness would tie the

hands of the cleverest teacher. Besides, work has come to you already ; are you doing *that* ?”

“ No, no, Mary ; the work I have here with you in teaching these children of the Wilderness is not my proper work ; I cannot bear it. I don’t understand drawing thoroughly. It may be all very well for you who understand and like it ; but I should prefer having my pupils wholly under my care. Whether I am doing my work *now*, therefore, is not the question.”

“ Yes, I think it is indeed the very question of all questions. If you are not doing the work given you to do now, how will you set about that which will be yours in your *new* situation ? All our work is set for us by the same one hand—what we have now, or shall have next week.”

“ Yes, yes, I know that. But what is the *new* situation ? Have you really heard any news from Mr. Harvey ? Do tell me. I thought that you must have, when you looked so mysterious at breakfast.”

“ Well, Francie, I have had a letter from Mr. Harvey, containing, I hope, good news. It came while you were on the Cliff this morning, and I intended to have kept it until I heard from him again. But you have guessed my secret—so that now you may judge for yourself. There is the letter. It is from a Mrs. Spoonbill, residing in Edgington Square, London, in answer to an advertisement which Mr. Harvey put in the *Times* last week ; and from all I can judge of her by the note, she appears to be a very pleasant lady-like woman.”

“ O thank you, Mary. Why didn’t you tell me before ? Here we are at the gates of the Wilderness, and Diana herself pottering about in snow-boots and spectacles—so that I shall not have a chance of looking at Mrs. Spoonbill for the next two hours.”

Meanwhile, as the sisters disappear among the shrubs of the Wilderness, we must transport our readers to 95, Edgington Square, London, the residence of John Spoonbill, Esq., stock-broker. As it is at breakfast time that this worthy gentleman generally discusses home affairs with his wife, we will take the liberty of looking in upon him at that hour.

The clock has just struck nine—in a very grave and serious tone ; the two servants have just left the room very quietly, after family prayer in the parlour ; all three of the children have been quietly inducted into their respective places ; Mr. S. is as quietly cutting

slices from a pleasant-looking ham, and Sarah his wife, as soberly making the tea. Order, quiet, and regularity, seem to be the three watchwords of the house. Even in the Christian names of his children Mr. Spoonbill has endeavoured to symbolise this truth—the two girls being *Norma*, and *Prudentia*, while the son bears the name of *Cato*.

As far as mere appearances, nothing can be more sober and correct than the aspect of the whole party. Let us listen awhile to the conversation going on. "My dear John," remarks Mrs. S., "My dear John, are you listening to what I am saying—because if you are not——"

"But my dear Sarah, I *am* listening, and all attention."

"I have answered that advertisement in the *Times* from some little out of the way place in Devonshire, and the curate of the parish has written to me a very nice and proper letter. The young person for whom he is interesting himself is, I find, the daughter of a lieutenant in the Navy, and only eighteen years of age; but he speaks well of her in other respects, and of course she can't help being so young——"

"Besides," interrupts Mr. Spoonbill, "every day will help to cure that fault."

"Of that, Mr. S., I am perfectly aware; though I should have preferred its being cured before she came, that's all, if I might say so—but you are so dreadfully sharp. However, if you have no objection, I should like to make a trial of this Miss Thornton for a month or two."

"Certainly, my dear,—if you think proper; try her by all means. Cato is now about to reach an age which demands steady and careful cultivation; and the two girls really require more time than you can give them."

Cato himself, be it observed, at this sudden mention of his name, gave a great start, being at that very moment in the very act of trying to reach a plate of marmalade, which he had just before been solemnly warned not to touch. The start upset the milk-jug in front of the depôt of marmalade, and in one moment Cato's fingers were in a sea of milk, while his ears were tingling under three or four sharp slaps from the delicate hands of mamma. He was removed from the table in a violent fit of sobbing and indignation. When he was gone, the lady of the house attempted to renew the conversation, but Mr. Spoonbill's time was all spent.

He must be off, he said ; as the omnibus was very punctual, and he had to be on 'Change exactly at 10.15. And go he did.

Mrs. Spoonbill in the course of the day indited to Mr. Harvey the following note, which we present to the reader's notice, because the lady's character was apparent even in her epistolary style. It was written with a fine, wiry, steel pen, on scented paper, and looked the very picture of neatness and regularity. Thus it ran :—

"My dear Sir,

"It was with feelings of the greatest pleasure and the deepest sympathy with the misfortunes of the young lady in whose case you have so disinterestedly exerted yourself, that I perused your peculiarly kind letter. I hasten, in reply to it, to express to you my willingness to undertake charge of the poor orphan girl ; and if she can devote herself to the care of my three amiable children, I hope that I shall find her worthy of a mother's confidence, while she rejoices in the family '*réunion*' in which she now has the opportunity of taking root. I trust that you will be able to expedite the date of her departure from the country, as here we are sadly in need of her services ; while she herself is doubtless equally desirous of ceasing to be any longer a burden to her friends.

"Believe me, my dear Sir,

"Very truly yours,

"95, Edgington Square."

"Sarah Spoonbill.

This was the letter which Mr. Harvey had forwarded to the girls on the morning in March already referred to, and which Frances read with no very great amount of satisfaction, as they again passed The Wilderness gates.

"I did not know before," she said at length, "that I was a poor destitute orphan girl, or a burden to my friends ; and I think that Mr. Harvey need not have been in such a hurry to say so."

"But we don't know that he has done so yet," replied her sister quietly. "Don't let us condemn him until we know. He may have only said that you were an orphan, and now obliged by circumstances to go out as a governess."

"And what does she mean by my taking root in a family *réunion* ? She is clearly a very grand person indeed, with her roundabout phrases and sugary words."

"But, Francie, she writes kindly, and I dare say means well.

Let us forget the steel pen and the straight lines, and think that after waiting so long for work it has come at last."

"Are you ready for it?" she added very softly.

This remark quieted the murmuring, and as they walked homewards the sisters talked over the whole matter, which soon seemed of a more promising and cheering tone.

Within a week from this time other notes passed between Bilberry and 95, Edgington Square; the result of which was that Frances accepted the situation, and agreed to start for London in a few days, one of which she promised to spend with her mother's father, an old man of nearly ninety years, who lived in the neighbouring village of St. Cavan.

The stage coach passed through the village and would set her down at her grandfather's door, within the second stage from Bilberry; and by this, therefore, she started, early one bright spring morning, to make her first journey from home. Her brother Henry had spent the previous evening with the sisters, and all together they had talked over the past and plans for the future with cheerfulness and in good spirits. They all felt the parting deeply; perhaps none more than Frances herself, in spite of her apparent levity and want of earnestness. The brother concealed his feelings as well as he could by continual snatches of fun and laughter, merry words and chatter of all kinds; while Mary was as quiet and kind as usual, showing no sign of being occupied with more than ordinary business, save by an occasional tremor in her voice as she read aloud their usual evening chapter in the Bible, and a deeper earnestness as they joined in the well-known words of evening prayer to their Father.

None of the party slept much that night, and the morning soon came and awoke them all to be in readiness for the first stage, which was also to take Henry back to Bradford. But they made a good breakfast, according to Mary's most careful injunction; and at length, after numberless directions about favourite plants, Chowder, and one or two books which Mr. Harvey had promised to lend, but had not sent, the parting was over. The luggage was soon strapped to the roof of the coach; the guard's cheery words of "Now then, ma'am, time's up," were uttered for the last time; his well-known bangle summoned all the idlers to the doors and windows of High Street; one more smart crack of the whip, and they were gone. The last glimpse of Mary that Frances could catch showed her

standing in the cottage-door shading her eyes with her hand, as she watched the retreating wheels. A moment more, and they were clear of the village, and rattling along through Ivy Lane with bright sunny meadows on either hand.

There were two other passengers besides Frances and her brother—a farmer and his son, going to Bradford cattle fair; but their conversation was chiefly with the coachman about “the old gray and Squire Harris’ last run with the harriers down to Bradford Mill,” in which there was little to interest them. As for themselves, they were too full of thought to speak much, and consequently were silent nearly the whole way. At length, however, the tower of St. Cavan appeared above the hill, and then, when but a few moments were left, they found hosts of things to be said, for which no time remained. They were to change horses at Cavan, and there, while this operation was being conducted and the luggage removed, the brother and sister exchanged a last good-bye, with many earnest promises on both sides to write very often, and tell all the news, whether good, bad, or indifferent.

Her grandfather’s name was George Bone, and he lived at a small cottage just out of the village. There he had lived ever since his marriage, when a young man, nearly sixty years before; and there, as he said, he hoped to die. There all his children had grown up, and from thence they had all gone out into the world and settled. He was a tall, upright, and venerable old man; still hale and hearty and active in his old age. His face shone with good nature and benevolence, and wherever he went throughout the neighbourhood he was everywhere welcomed with respect and love. Children were especially fond of him; he made toys for them, and for them gathered many a bunch of flowers, and many a handful of rosy apples. The young all loved him, and the old honoured him; and if any feared him it was only the idle and dissolute, who dreaded his words of quiet rebuke far more than the better words of “Justice Harris” or “Parson Winter.”

His little cottage was the admiration of the whole country. He had named it *Bonithan*, in remembrance, he said, of all God’s goodness to him there, and tried in every simple way to make it as beautiful as a happy home should be. The walls were covered with creeping roses, jasmine, and woodbine, which all seemed to flourish here with unusual luxuriance. The roses were of all colours, white, crimson, and the most delicate pink; and these, mingling with the

white and yellow blossoms of the jasmine and honeysuckle, presented as gay and beautiful a bouquet as could be found for many a mile. Myrtles grew along at the foot of the trellis-work, and filled the garden with sweet odour, while they adorned it with their shining green leaves ; and the rest of the small plot of ground was neatly and quaintly cut into curved and sloping beds filled with violets, jonquils, auriculas, and fuchsias of the old-fashioned drooping kind. These were his favourites, and on them and his little orchard at the back of the house he bestowed most of his care and time.

A village lad was quickly found to carry her box to Mr. Bone's, and Frances was soon in sight of the well-known cottage. The old man was not at home—so said his faithful servant Charlotte ;—but “she knew that master had been expecting Miss Francie all day, and that he couldn't be far off.”

The lad, therefore, was paid for his trouble and dismissed, while Frances, after a few minutes' rest, wandered down into the orchard in search of her grandfather. It was a lovely spring morning, and the noonday sun shining brightly on the trees, crowned with rosy apple blossoms of red and white. The bees were all abroad, and the still air was filled with fragrance and that peculiar humming sound as of thousand wings, which often marks the summer noon. After all the turmoil and bustle of the previous day, this quiet scene of beauty and happiness was a great relief to the young girl. She became more subdued, but more happy, as her spirits grew less ; and so, wandering on among the trees, soon forgot the time, while listening to the songs of birds, drinking in the fragrance of spring flowers, and calling to mind other happy days of the past. She was however roused at length from this reverie by the sound, as she fancied, of her own name, and that too by a well-known voice. She was at the moment passing behind a thick clump of lauristinus, and, stopping for an instant before she stepped into the open sunny space beyond, saw that her fancy was correct. Close before her, at the foot of an old apple-tree, itself covered with snowy blossom, was the old man whom she loved so well. He was kneeling on the grass, in the broad sunlight, with his head bare, and his silvery hair loose in the wind, while his lips moved in half-uttered prayer. As she listened, she again heard her own name—“*Bless, O Lord, Frances my child, and be thou her guide, and teach her to remember her Creator now in the days of her youth ;*” and then the words

became indistinct as they mingled with the summer breeze, and rose up like incense to the heaven above.

The sight touched her very deeply, and she stood as if rooted to the spot. He looked like one of the old patriarchs, thus kneeling before God in secret in the midst of the temple not made with hands; and she dared not intrude on his presence, or stir a foot lest she should disturb him.

His prayer was soon over, and the old man rose from his knees, and so passed on into the further part of the orchard; while Frances, with lightest step and tearful eyes, at length ventured to follow. She followed for some time in silence; but at last, taking courage, ran quickly on, and caught the old man's hand.

It was worth a long journey to catch a glimpse of the kind and loving eyes which turned to look on her, so full were they of affection and good-will. His welcome was short and hearty. "God bless thee, my child Francie; as full of life and joy as ever, I see, by your face. And so you are going away from home, are you, out into the wide, wide world? It's a long voyage, my child, and full of peril. But put your trust in Him who rules both the winds and the waves; obey orders, and be true to your Captain, and then all will end well. He can save you even on a lee shore."

That day was indeed a happy one to Frances—full of quiet thoughts and happy memories of the past, as well as of bright hopes for the future. And many a time in after years she thought of those solemn words: "He can save you even on a lee-shore." But, like all other days, sad or happy, it soon came to an end; and her sleep was so sweet and unbroken that the night passed away like an hour, and once more she had to say good-by, and now leave behind her the last well-known face to set out for the great and distant city, to settle in a strange home, among strange faces.

But she went away in good spirits, encouraged and cheered by her grandfather's kind words, and resolving manfully for the future.

The journey to London in those days was a long and dreary one—in spite of roadside dinners, teas, and suppers—in spite of the guard's merry horn, and his cheerful talk. But it did come to an end at last; and, at the close of the second day, Frances saw, far off in the horizon, the smoky cloud enwrapping the great city: and her heart beat high with the thought of all its wonders, her own future toil, its sorrows, hopes, and joys. Of her utter bewilderment when she at last reached it, the mistakes and impositions of hackney

carriage drivers, the rudeness of porters, and her dread of being lost, we have no need to tell. Edgington Square was reached at last; the door opened; Mrs. Spoonbill herself soon after appeared, and in a faint voice hoped that Miss Thornton was not fatigued with her journey: would she take any refreshment after her fatigues:—supper was just ready; she trusted Miss Thornton would join the family circle."

But Francie was too weary and too excited to eat or drink. She therefore, with many thanks, declined all refreshment; only begging permission to be allowed to retire to her room.

This was granted at once; though Mrs. F. *would* insist on showing her to it in person, and seeing that all was in right order. And so at last the "poor orphan" found herself alone once more, in the heart of the great city.

"My dear John," said Mrs. Spoonbill, "Miss Thornton refuses to show herself to-night; and I must say, I hope she won't prove too fine a lady for me. I observed she looked very suspiciously at Cato's little bed. She is not too good for him, I hope."

"My dear Sarah, she is a lady; her own room is her only refuge; and she must not be bothered with Cato by night as well as day. His bed must therefore be removed before he returns from his Aunt's on Saturday."

GIRLS' ELEMENTARY SCHOOLS.*

THE grand aim of education is, in a word, the happiness of mankind. Every advance in science or art has, or should have, this tendency. In proportion as education progresses, so the comforts, embellishments, and refinements of life increase; and when it is remembered how inseparably woman is identified with these, it appears passing strange that so little has hitherto been done to give her educational qualifications commensurate with her proper social position.

That praiseworthy, and in many instances successful efforts, have from time to time been made to improve the condition of the labouring classes, by the early and judicious training of their girls, is undeniable; but it is equally true that they have been too circumscribed in operation, and therefore comparatively insignificant in result. It is not our intention to speak now about the unsatisfactory state of female education in general. It is

* In this article we reiterate several arguments which we have already brought before our readers.

impossible to enumerate the advantages which would in all probability accrue to the world if the mothers of the masses were properly educated. The fact that the absence from school of many thousands of children is attributable more to the ignorance of the mothers than to the indigence, indifference, or ignorance of the fathers, is evident to all who have much to do with elementary schools; and it is an argument sufficient to set aside a host of objections to popular female education. If it be said that every education scheme which has been brought before the public has had reference to girls' schools as well as to those for boys, we admit it; but we maintain, in the first place, that as every woman—and especially every mother—is, from her natural influence and social position, more or less an *educator*, the education of girls demands the special and serious consideration of legislators, political economists, philanthropists, and educationists. Secondly, we maintain that in elementary schools the education of girls is in a much more unsatisfactory state than that of boys; and thirdly, that under existing regulations, as well as under any regulations which may at a future time be made, a plan might be adopted by which girls in schools would receive a much better education, and also *conduce directly* and materially to the comfort and improvement of the classes to which they belong.

Elementary schools for girls are at present insufficient in number, deficient in appliances, and inefficient in operation. The teachers are incompetent and ill-paid; the pupils are irregular in attendance and unruly in conduct; the parents either too poor to avail themselves of schools, or too ignorant and callous to care about them. There are undoubtedly many honourable exceptions, but it is ridiculous to attempt to balance them against the educational state of the country generally.

The evils to which we have briefly alluded, as well as the disadvantages arising from denominational differences, clerical squabbings, whimsical and officious committee members, deficient funds, and so on, are common to girls' and boys' elementary schools. They have been and still are the subject of so many sensible remarks, as well as of so much discussion, that we need not enlarge upon them; but there are disadvantages peculiar to girls' schools which have not, we think, received sufficient consideration.

Foremost amongst the distinctive disadvantages to which we refer is the practice of devoting a considerable portion of school-time to one branch of *industrial training*, teaching needlework.

There can be no question as to the desirableness of every girl learning needlework. We incline to Dr. Johnson's opinion that boys should also be taught plain needlework. Many an emigrant and many a poor fellow in the Crimea would have found it advantageous to be able to ply the needle as well as the pickaxe or the bayonet. But this by the way. We do not question the desirableness of teaching girls needlework; but we

question very much whether the school-room is the place, the school-hours the time, and the schoolmistress the person, to teach it.

It is foreign to our purpose to discuss the questions as to how far, and in what respects, the popular education of girls should differ from that of boys. The Government Examination Papers for Female Teachers in Normal Schools, and the "Broad Sheets" and Minutes of the Committee of Council on Education with reference to Female Pupil Teachers, manifest on these points the opinion of the managers of parliamentary grants for educational purposes; and we do not apprehend that in any system of national education that shall be hereafter adopted, the intellectual standard for girls will be placed so much lower than that for boys as to warrant the managers of girls' schools in devoting half, or at least a third, of school-time to the development of mere industrial capabilities. The time allotted for instruction in elementary schools varies from thirty to thirty-six hours per week, out of which, in girls' schools, from six to eighteen hours are devoted to needlework, which, in large schools especially, is seldom well taught except to a few elder or particularly apt pupils. The reason is obvious: there are not sufficient teachers. In many townschools there is but one teacher to considerably upwards of a hundred girls, few or none of whom can render her any material assistance. Talk about distressed needlewomen! Why, the condition of female elementary teachers is much worse in many respects. We need not advert to the paltry pittance which the majority of them receive in payment for their arduous duties. It is well known, but not so well known as it should be. But to return; it is morally impossible for any one woman to keep—say a hundred and twenty girls of the labouring classes—in good order, and to effectually teach each one needlework. She may teach a large number to sew, hem, etc., but she cannot teach them what is equally essential—cutting out, altering, mending, etc. Our own experience in schools warrants us in stating that a very large number of the mistresses have to toil *after school hours* as much as the poor sempstresses who evoke the sympathy of the benevolent. We know instances in which some have been obliged to sit up half the night, not only to fix work and prepare it for the following day, but also to do that which the girls are supposed to do. And this because they dreaded the consequence of disappointing some unconscionable spinster who wishes to gain a local notoriety as the friend of the school. Seldom does it avail a schoolmistress to plead that her pupils work very slowly, that their attendance is irregular, and that the work they do frequently has to be unpicked and re-done. She is told of such an one—perhaps a needlewoman by trade—a teacher by accident—who does wonders—and she receives intimations that "needlework is so very essential." "It is so desirable that

the mistress be a good needlewoman," etc. etc., which briefly amount to this: "If you cannot do what we require to be done, others can."

One hears, *ad nauseam*, the clap-trap arguments of the BRITISH SOLOMON'S, "*Can she knit?*" order. A maudlin sentimentality insists on the "*nice appearance*" of a girl's school in the afternoon, when "the dear children are as busy as little bees." Again, one is told that the needlework in the afternoon must be quite a relaxation to the teachers.

Now we would ask whether proficiency in needlework, even when it is attainable, is, in the middle of the nineteenth century, of such importance as a means of making a poor man's home comfortable, that a half or a third of girls' school-time should be devoted to it? As to the "*nice appearance*," the argument is too frivolous to demand attention. The opinion of medical men would, if consulted, pronounce the appearance anything but "*nice*."

The idea that teaching needlework in the afternoons is a relaxation to the teachers is wholly incorrect. We have spoken to many schoolmistresses on the subject, and never have we heard, except from those who were much better adapted to the *shop* than to the school, that they considered teaching needlework a relaxation from their professional duties. On the contrary, it is found to be one of the principal drawbacks in the work of education. It is attended with numerous incidental inconveniences which, under the circumstances in which elementary schools are placed, cannot be avoided.

In submitting to the consideration of those of our readers who take an interest in popular education, a plan which we propose for improving girls' elementary schools, it is not necessary to discuss the vexed questions on education; but as John Bull—too often credulous—is often too suspicious, and lest by some it should be thought that our plan would, if carried, subvert the great principles for which the majority of the friends of the people contend, we will briefly state that, education to be real must be *religious*; that scriptural and *unsectarian* teaching is impracticable; that *compulsory* education, as *generally understood* by the advocates of it, would be inconsistent with the liberty of the people; that the unsatisfactory state of the country is not mainly the result of want of school accommodation and appliances; and that the imposition of an educational rate would be open to nearly all the objections that are raised against church rates. We particularize these points because they may be regarded as involved, to a certain extent, in our plan. We would also solicit special attention to the following facts relative to them.

1st. Needlework is a purely secular occupation; as such it is regarded by the most strenuous supporters of religious education, as well as by those who would prohibit schoolmasters and schoolmistresses from teaching religious tenets or giving biblical instruction.

2nd. The *modus operandi* in needlework is never the occasion of material difference of opinion, much less of serious controversy.

3rd. There are many unemployed women of irreproachable character, who, although unfit for schoolmistresses, are well adapted to the work of developing the industrial capabilities of girls.

4th. Needlework is not the sole industrial occupation that should be taught to girls, systematically and well; many mothers who are quite capable of teaching them needlework, do not care about their being taught it at school.

5th. *Co-operation* is not centralization, and *union* is not compromise of principle. "Centralization" and "compromise of principal" are terms too frequently employed to thwart much good that unity might effect.

Having premised thus, at much greater length than we intended, but not with more prolixity than the subject seems to us to require, we propose—

I. That the practice of teaching needlework in girls' public schools be discontinued. This should be a *sine quid non* with regard to schools receiving Government aid.

II. That District Industrial Schools for Girls be established as auxiliary to elementary schools, and that they be devoted *exclusively* to industrial training.

III. That the Industrial Schools be supported partly by a portion of the funds of the Elementary Schools to which they are auxiliary, partly by voluntary contributions, aided by special Government grants. In many cases where school managers decline Government aid rather than have Government interference or inspection, they would be willing to receive grants for—and submit to the inspection of—an industrial institution.

IV. That no girl be admitted as a pupil into District Industrial Schools unless she be in attendance at an ordinary Elementary School *at least* twenty-four hours per week, and that a certificate to that effect be signed every week by the schoolmistress and at least one manager of each Elementary School.

V. That no extra charge be made for industrial training.

VI. That in addition to needlework, cooking and general household work be taught by persons judiciously selected for the purpose.

It is well known to all who know anything at all about elementary schools, that there are hundreds of boys and girls in every district who bring their dinners to school with them. If M. Soyer were to enter some schools at *feeding-time* he would be shocked to see how much the industrial classes suffer in consequence of the want of proper training in his useful art. Many a child sits down to a cold, comfortless—and it may be unwholesome—meal, which has been supplied to him at double or treble the cost of one much more substantial and savoury. Once let it be known amongst the labouring classes that for a few pence per head their children

may be provided with a hot dinner, suited to their palates and conducive to their health, and depend upon it there would be work enough in the *cooking* department of the industrial schools. There are many advantages which would naturally arise out of the adoption of such a plan. Instead of children *pigg*ing about the schoolroom in all directions, in every variety of position, they might be provided with table-cloths, knives, forks, etc., all of which might be kept clean by the industrial pupils. Each table might be superintended by a competent person (many would perhaps volunteer attendance once in a week or fortnight), and boys and girls would be taught how to deport themselves at table so as not to violate the usages of good society.

That some will sneer at a suggestion like this we fully expect; but we address ourselves to those whose intercourse with the industrial classes enables them to be judges of our theory, and we ask them whether they have never wished that it were generally known amongst the masses that knives are not intended to convey food to the mouth—that forks are not merely for the purpose of keeping food steady whilst it is cut, or for loading the knife with mouthfuls—that salt-spoons are not superfluous articles—and that table-cloths are not table-napkins, much less towels? Those who visit the poor for benevolent purposes will recognise the force of the observation.

We would scrupulously avoid identifying industrial schools with soup-kitchens. We would not allow a single child to partake of a charity meal. Our reason must be apparent to the thoughtful.

Even when a sufficient number of juvenile diners cannot be obtained, the culinary art need not be neglected. There are many artisans—shopmen, clerks, etc.—who would gladly avail themselves of the opportunity of sending to the industrial school for a hot dinner, especially when they were satisfied that the food was judiciously purchased, and cooked with a due regard to *cleanliness*. If we were to enter further into detail, we doubt not that we should be able to show, that from the cooking alone such institution might be rendered almost, if not quite, self-supporting. We would have no patent cooking-ranges or apparatus. We would employ just such appliances as are within the reach of the working man. We would show how a dinner for a small family can be cooked in a back parlour as well as how a large one can be cooked in a well fitted up kitchen.

With regard to the school building, we should prefer a good commodious dwelling-house to any other. Everything used in it should be of the ordinary description—no patent knife-cleaner or washing apparatus should be used. The great fault in our public asylums is that girls are so used to have every *indulgence* as regards appliances, that they rarely possess that facility of adaptation for which a good housewife is generally remarkable. The same may be said of girls who are placed under regular servants

in good families; they may make excellent servants, but they may prove very indifferent housewives.

Then with reference to needlework. How many women—mothers of grown-up families—young sempstresses pauperised by the competition of slop-sellers, and ladies in very reduced circumstances, would rejoice at the opportunity which such industrial schools would afford them of obtaining employment! How many a child would be neatly or tidily dressed who is now in rags! How many a girl would be practically taught the value of “a stitch in time!” How many a boy who having, during the play hour, had his jacket torn, might send it to the industrial school immediately and have it mended, instead of wearing it torn because he cannot mend it, and his mother has no time to mend it! How many a benevolent family would send their cast-off apparel to the industrial school when they saw how cleverly they could be altered and re-made into clothing which could be *sold* to the poor at such prices as would suit them!

We have not said anything as to how a certain number from each school should be sent every day in such a manner as not to over-tax the energies of the industrial trainers, and yet to relieve the schoolmistresses of one or two classes, and thus enable them to give more attention to those remaining. This is a matter of mere detail.

We hope that the outlines of our plan will be sufficient as a guide to a well-organised system, and we would earnestly submit that as so many educational experiments are made, this one is at least worth a trial. Let *one* school of the kind be established in London, and let it be properly managed, and we hesitate not to say that it will, in a very short time, be the model of hundreds. We have well considered all the objections, and we are satisfied of the general practicability of the plan. We shall be most happy to contribute to the object which we have in view, by co-operating to the best of our ability with any friends of education in London who think that it would be well to make the experiment which we have the honour to suggest to them.

THE PRONUNCIATION AND DERIVATION OF GEOGRAPHICAL NAMES.

(Continued from p. 133.)

ONE of the principal difficulties to be encountered in giving written directions for the pronunciation of geographical names arises from there being no generally adopted mode of denoting pronunciation. An American physician, Dr. Joseph Thomas, was the author of the system of “Pronunciation of Foreign names” in “Baldwin’s Universal Pronouncing Gazetteer” which was published some years since in America, and he has

written "A Vocabulary giving the Pronunciation of Modern Geographical Names," and published it as an appendix to "Webster's Dictionary." Dr. Thomas does not give the derivation of any of the names, and his vocabulary is on the whole very defective, but at the same time it is but justice to him to say that it is at present the best of its kind.

As it is very probable that a large number of our readers have become accustomed to Dr. Thomas's method of marking the pronunciation, and as it appears to us to be quite as good as any other, we think that it will be well to adopt it, and we also transcribe Dr. Thomas's remarks on the

Elements of the Pronunciation of the Principal Continental European Languages.

VOWELS.

1. In the continental languages of Europe, *a* never has a sound like that in the English words *fate*, *name*, but is usually like the *a* in *far* or *father*, sometimes approximating that in *fat*.

2. *E* generally has a sound similar to *a* in *fate* or else to *e* in *met*. In French it is often silent.

3. *I* usually sounds as in our word *marine*, *i. e.* like our long *e*; but it is not unfrequently short, as in *pin*.

4. *O* has nearly the same sound as in English, in *no*, *not*, and *nor*, except in Swedish and Norwegian, when it is pronounced like our *oo*.

5. *U* is pronounced in most languages like our *oo*; but in French and Dutch it has a sound intermediate between *oo* and long *e*, which can be learned from an oral instructor only.

6. *F* is usually pronounced like *i*, that is, like our *e*. In Danish, Norwegian, and Swedish it sounds like the French *u*; in Dutch it is like our long *i*.

DIPHTHONGS.

7. The diphthong *ae* or *ä* is generally pronounced nearly like our *a* in *fate*, or *e* in *met*. In Dutch *ae* is like *a* in *far*.

8. *Ai* and *ay* are generally sounded like our long *i*. In French they are similar in sound to our *a* in *fate*, or *ay* in *day*.

9. *Au* has generally the sound of the English *ou* as in *our*, *sour*, etc. In French *au* and *eau* are pronounced like long *o*.

10. *Ei* and *ey* are generally proper diphthongs, combining the sounds of *a* in *fate* and *e* in *me*, being similar to *ay* in *day* when this word is pronounced very full. In German they are like our long *i*; in French nearly like our *a* in *fate*.

11. *Fu* in French has a sound similar to *u* in our word *fur*, or like *u* in *sub*, but more prolonged; in German, *eu* and *äu* sound like *oi* in English.

12. The diphthong *ie* is usually pronounced like our *ee*, or *e* long.

13. *Oe* or *ö* occurs in several of the European languages, and is usually

pronounced nearly like the French *eu*, or *e* in the English word *her*. Perhaps one who has no opportunity of learning this sound from an oral instructor, might form some idea of it by combining the sounds of short *u* and *e* (*u* in *tub* and *e* in *met*) thus, *üē*, and allowing the voice to dwell a little on *ü*. *Göthe* might be pronounced *gü'ët-eh*, almost *güh'ët-ah*. Care, however, must be taken not to separate the *ü* and *ē* too much. They should rather form one long syllable than two short ones.

14. *Oi* in French is usually sounded like *wöh* or *wä*; thus *toi* is pronounced *twöh* or *twä*. Sometimes, however, it has the sound of *ai*, or nearly the sound of *a* in *fate*.

15. *Ou* in French is like our *oo*.

16. *Ue* or *ü* sounds like the French *u*.

CONSONANTS.

The consonants in the continental languages of Europe are generally similar in sound to the same letters in English. The following exceptions may be mentioned :

17. *B*, at the end of a word in German, is pronounced like *p*; between two vowels in Spanish its sound is similar to *v*.

18. *C*, before *e* and *i* in Italian, is pronounced like *ch* in the English word *chill*; in the same position in Spanish, it sounds like *z*, or like our *th* in *this* (except in the Catalan dialect, where it has the sound of *s*). In German, *c* before *e*, *i*, and *y*, is pronounced like *s* or like *ts* in English. In Polish it has the same sound, even at the end of a word: thus *Prypec* is pronounced *prip'ets*.

19. *D*, at the end of a word in German and Dutch, is pronounced like *t*. In Spanish and Danish, between two vowels or at the end of a word, it has a sound similar to *th* in *this*.

20. In all European languages *g* is hard before *a*, *o*, and *u*; in German, Danish, Norwegian, and Polish, it is hard in every situation, though it sometimes has a guttural sound. Before *e* and *i* (or *y*), in French, Portuguese, Spanish, and Swedish, it is like the *j* of these languages. In the same position in Italian, it sounds like our *j* or soft *g*. In Dutch it is always pronounced like *h* strongly aspirated. *Gu* before *e* and *i*, in French, Portuguese, and Spanish, sounds like *g* hard.

21. *H*, in French, Spanish, Italian, and Portuguese, is either never pronounced at all, or else is sounded so slightly that an English ear can scarcely perceive it. In the other languages of Europe it has the same sound as in English.

22. *J*, in Italian, German, Polish, Swedish, Norwegian, Danish, and Dutch, is pronounced like our *y*. In French and Portuguese it has the sound of *zh*, or *s* in the English word *pleasure*. In Spanish it is equivalent to *x*, being similar in sound to a strongly aspirated *h*.

23. *M* and *n*, at the end of a syllable in French and Portuguese, often have a nasal sound, similar to our *ng*. For example, *bon* in French is pronounced almost *beng*; *alem* or *alen*, in Portuguese, is sounded like *l-long'*. In pronouncing the nasal *m* and *n* in French, care should be used not to press the back part of the tongue against the palate, as is done in producing the sound of the English *ng*.

24. *N* in Spanish (like *n̄* in Portuguese and *gn* in French and Italian) has the sound of *ny*: *Mino* and *Minho* are pronounced alike, *meen'yo*. (See 33.)

25. *Qu*, before *e* and *i* in French, Portuguese, and Spanish, has the sound of *k*.

26. *R*, in most European languages, is trilled more strongly than in English, particularly at the end of a word or syllable.

27. *S*, in many European tongues, when between two vowels, is very soft, having almost the sound of our *s*. In German it is often so pronounced at the beginning of a syllable. In Hungarian it sounds like our *sh* or the German *sch*.

28. *W*, in German and some other languages, is nearly similar to our *v*.

29. *X* in Spanish generally sounds like a strongly aspirated *h*. (See 22.) In Portuguese it is pronounced like our *sh*.

30. *Z*, in German and Swedish, has the sound of *ts*; in Italian, *s* sounds like *ds*, *ss* like *ts*.

COMBINED CONSONANTS.

31. *Ch* in Spanish has the same sound as in the English word *chill* (except in the dialect of Catalonia, where it sounds like *k*). In Italian it is pronounced like *k*; in German, Polish, and some other languages, it has a guttural sound somewhat similar to a strongly aspirated *h*. In French (except in the case of some words derived from the Greek) and in Portuguese, *ch* has the sound of our *sh*.

32. *Gh* in Italian is like our *g* hard.

33. *Gn*, in French and Italian (like *n* in Spanish), combines the sounds of *n* and *y* consonant. (See 24.)

34. *Ll* in Portuguese, and *ll* in Spanish, sounds like our *ly*; e. g., *velho* is pronounced *vel'yo*; *villa*, *vel'ya*; *llano*, *ly'no*.

35. *Nh* in Portuguese is pronounced like the Spanish *n*. (See 24 and 33.)

36. *Sz*, in Hungarian and German, is sounded like sharp *s* or *ss*.

37. *Sch* in German is pronounced like *sh* in English; in Dutch, however, *sch* has a sound similar to our *sh*.

38. *Th*, in all the continental European languages except Greek (in which the character θ has the same sound as our *th*), is pronounced like simple *t*.

REMARKS.

I, in French and some other languages, often has a sound intermediate between our *ee* and short *i*: *ville* might be pronounced in English *vill* or *veel*. It would, however, be better for the pupil to sound *i*, in all unanglicized French, Italian, Spanish, and Portuguese names, like *e* (as in *me*), taking care, however, not to prolong or drawl the sound, especially in unaccented syllables. In like manner, *o* in *on* nasal should be pronounced like *o* in *no* or *note*, but not so long. In marking the pronunciation of foreign names, we have preferred to use *a*, *e* (or *ι*), and *o* rather than *ā*, *ē*, and *ō*, as the speaker would be in danger of prolonging the sounds of the latter too much.

In pronouncing French words or names, the accent should be placed nearly equally on all the syllables, but the principal accent should usually fall on the last.

A double letter in foreign words is to be sounded more distinctly and fully than a single letter of the same kind.

(To be continued.)

BOTANY.

(Continued from p. 177.)

NOTES OF LESSON III.

2. THE STEM.—That part of the plant which *usually* rises from the root to the surface of the ground is called the stem.

Some stems (*subterraneous*) never rise above the surface of the ground. (Stems which rise above the surface are called *aërial*.)

Some stems rise such a little above the root, and they are so broad that in *appearance* the plants have no stems, and they are called **STEMLESS PLANTS**.

Many flowering (*phangrogamous*) plants appear to be *stemless*, but none are really so.

Give as a rule that the stem includes every part between the root and the leaves, buds, flower, fruit or blossom.

The varieties of subterraneous stems are—

1. The rootstick (*rhizome*) (*e. g.* sweet-flag, iris, &c.)
2. The bulb (*e. g.* onions, lilies.)
3. The tuber (*e. g.* potato. The *eyes* are stems.)
4. The cormus (*e. g.* meadow-saffron, crocus.)
5. The creeping-stem (*e. g.* colt's-foot, couch-grass.)

There are two principal kinds of *aërial* stems.

- I. Woody (*ligneous*) stems (*e. g.* trunks of trees, &c.)
- II. Soft (*herbaceous*) stems (*e. g.* bean-stalks, &c.) The main stem of

a tree is called its *trunk*; branches, boughs, twigs, &c. are all parts of the stem. Flower stems which rise from the root are called *scapes*, those which grow from a main branch or stem are called *peduncles*. Leaf-stalks are called *petioles*. The *straw*, or dry stalk of corn or grasses, is called *culm*.

Stems of large plants (*e. g.* trees, shrubs, &c. are almost always round (*terete*); but some soft (*herbaceous*) stems are *square* (*quadrangular*) (*e. g.* mint, &c.)

Runners are plants which have very short stems, with long slender branches, which trail along the ground and *strike* (*e. g.* the strawberry), so that sometimes one plant has many (independent) roots.

Suckers are branches (of a main stem) which shoot out below the surface of the ground, and after a short time take root, so that they can be removed and formed into distinct plants (*e. g.* rose-bushes.)

Appendages to stems, knots, buds, shoots, branches, thorns, prickles, twigs, &c. Direct attention to these, but defer description until after explaining the *internal* structure of stems.

Trees and shrubs which have branches (*e. g.* the oak) are called **EXOGENS** (from the Greek *εξ* and *γενος*.) Those which have no branches (*e. g.* the palm) are called **ENDOGENS** (from *εν* and *γενος*.)

We shall describe these fully in our notes on the *Internal* structure of stems.

(To be continued.)

POETRY.

DON'T DESPAIR; OR, HOPE ON, HOPE EVER.

(*Nil Desperandum.*)

BY EDWARD N. MARKS.

DON'T despair; though fortune frown,

Fickle fortune soon may smile.

Don't despair; although cast down,

'Tis only for a little while.

Brighter days may come ere long,

Though to-day may clouded be.

Don't despair—despair is wrong—

All may yet be well with thee:

Though *Doubt* may sigh a sad "Ah, never!"

Child of Care, *Hope on, hope ever.*"

Cheerless—lone one, don't despair,

Though thy friends all turn away—

Though they've spoken to ensnare,

And though they've listened to betray:

Friendship's counterfeit has gone,
 Learn to deem the loss a boon,
 In thy rectitude go on,
 Thou may'st find *true* friendship soon ;
 Though *Confidence* betrayed, cry "Never !"
 Child of Grief, "*Hope on, hope ever.*"

Don't despair ; whoe'er thou art,
 Howe'er sad thy case may be—
 Cherish *Hope* within thine heart,
 In return she'll cherish thee.
 Disappointments vex the mind,
 Painful is affliction's rod,
 Yet be patient, be resigned—
 Put thy trust, thy *hope* in God ;
 Nought for Him thy hope should sever—
 Child of Faith, "*Hope on, hope ever.*"

Christian Pilgrim, don't despair ;
 All thy wants to God are known,
 Art thou not thy father's care ?
 Can thy God forsake his own ?
 Were man not to trouble born,
Faith would not have ample scope,
 Christians sorrow—Christians mourn,
 Not as those devoid of hope.
 Nought should hope from Christians sever ;
 Child of God, "*Hope on, hope ever.*"*

ORTHOGRAPHY.

"ORIGIN OF ALPHABETICAL CHARACTERS." Wesley & Co. "ENGLISH READING TEACHER." Kent & Co. "ADVANCED READING TEACHER." Kent & Co. "ORTHOGRAPHIC AIDS." Longman & Co. "PINNOCK'S NEW LONDON EXPOSITOR." Allman & Son. "SPELLING EXERCISES." National Society. "THE PRACTICAL STENOGRAPHER." Grant & Griffiths.

WHEN we hear so much about all sorts of *ologies* being taught in all sorts of ways and in all sorts of schools ; when we know that many teachers, who make great display by giving lessons on "Common Things," do not pay sufficient attention to such *common things* as a provincial mayor called *the three R's*—"reading writing, and arithmetic ;" it is gratifying to us to find

* Published with music by E. J. Ellerton, Esq., by Messrs. Scheurmann & Co.

that, as a general rule, those who take the most lively interest in educational progress evince the greatest care that, what pseudo-philosophical and pseudo-scientific teachers term "the A B C of school routine," receive that attention which its primary importance demands. There are many subjects, which now-a-day are taught in elementary schools, which although useful in the abstract are not absolutely necessary as subjects of utility. We have visited schools in which the pupils "answered very intelligently," as the uninitiated would say. We have dictated a sentence to the children in the *second* or third class, and have been grieved, though certainly not surprised, to find that the orthography was inexcusably faulty. We have been *grieved*, because it appears unjust to *cram* children with facts and phrases; to neglect those essentials which are well taught in any good dame's school; and to palliate the inconsistency by stereotyped cant about "philosophy of education," "moral training," "development of intellectuality," and so on, till one feels constrained to say, in the language of Scripture, "These ought ye to have done, and not to leave the other undone."

But we have not been *surprised* at the inconsistency. School managers and teachers too frequently truckle to the vulgar taste for display. A wealthy lady or gentleman is induced by an influential manager to visit the school; the children are "questioned," and the visitor is much "pleased," promises to bring a friend to see the school, gives a donation, and, it may be, becomes a subscriber, and goes away with the conviction that we are making great progress in education, and that the industrial classes are eternally under an obligation to the benevolent for the blessing of education conferred on their children.

Perhaps, the very day on which the school has gained this accession of strength and popularity, Jane Brown goes home and tells all about Lady Green's or Lord Grey's visit: and tells how well *she* answered, and what praise she got, and what prize *she* is promised. John Brown is a plain man, who has the vulgar propensity of calling things by their right names. He knows that his eldest daughter Mary did not come from school day after day full of chromatic intervals and isothermal lines; but then at Jane's age she could write letters and make out accounts correctly and neatly, and yet was not at school altogether as long as Jane has been in attendance; her opportunities for study were fewer, *but* she was taught at Miss Wright's, who did not profess to teach the sciences taught at the National School. Mr. Brown asks Jane to write out an invoice from dictation: he is not at all pleased with the result; nevertheless, he says nothing discouraging to his child, disrespectful of her teachers, disparagingly of her school, but he *thinks* that there is something wrong. His neighbour Thompson calls in the next day, and, in the course of conversation, says, "I must take my boy away from the National School: I'm sorry for it:

he appears to like his master; but he doesn't appear to get on very well with his spelling. I think they teach too many of these *new-fangled things* to find time for what you and I always tried to excel each other in when we went to poor old Mr. Penn's. The result of this conversation is, that on the next Monday morning Henry Thompson and Jane Brown are both pupils in private schools, and soon after other children of intelligent or educated parents leave the National School for similar reasons. The parents pay sixpence instead of threepence a week, with the belief that "the schooling will not cost more in the end."

Now we do not wish it to be inferred, that in schools for the middling classes education is on the whole in a comparatively better state than it is in schools for the poor, for we firmly believe that the reverse is frequently the case. Our aim is to show that a common and correct idea concerning education is, that "reading, writing, and arithmetic" are the most important subjects of intellectual education; it was to these that the schoolmasters and governesses of the *old school* mainly directed their energies, and these it is that are too frequently slighted for the acquisition of knowledge which should result from them.

One of the greatest faults of the old school was as regards WRITING; much time was wasted in teaching the mechanical process called writing, particularly in boys' schools, where ornamental writing was considered indispensable. We believe, with Brown and Thompson, that *good writing* consists in plain, bold, legible penmanship; correct spelling; and grammatical accuracies. We have seen in schools elaborate specimens of ornamental writing, framed and glazed, in which such errors as *seperate* for separate were not unfrequent.

But we are reminded that we must not waste time or take up space with preliminaries; we have to introduce to the notice of our readers several works on Orthography—with one or two exceptions, they are all good.

The "Origin of Alphabetical Characters" is a lecture, delivered by Mr. G. J. Stevenson, to the members of the Church Schoolmasters' Association.

We cordially congratulate Mr. S. on the diligence which he has displayed in his researches, and the lucidity of his arrangement. His sixpenny pamphlet contains the marrow, as it were, of voluminous works which more or less touch on the subject. It is really worth the attention of teachers.

The "English Reading Teacher" is designed by its author, Mr. Nicholas Littleton, "for old and young; for weak capacities and *adverse habits*." It is more like a spelling-book than a reading-book; but it is no easy thing to say what it is like—it is the most ridiculous school-book we have met with. It is crude, incongruous, pedantic, and wholly devoid of merit. Here is a specimen, from "Lesson the Fourth:"—

"Keep grunt-er to get pork, bacon, and lard. Get mut-ton neck and leg, and a rump lean and bony. Bar-ber cut hair and clean beard. Gar-den-er prune tree ear-ly and late. Plumb-er make pump and lead gut-ter. Plan tunnel, tram-road, ca-nal, and dock, to pro-mote trade and add to cap-it-al. Many labour hard and eat poor meat to keep lub-ber a-head. La-bour to do good and hap-py be man. Men mor-tal, pale, lean, and tot-te-ry, need help. Gram-mar learn-er get mem-o-ry pla-gued-ly load-ed by ma-ny an art-made rule; but mem-o-ry lead by nat-ur-al road can run a gal-lop."

Do not, gentle reader, hastily proclaim the "English Reading Teacher" a unique production, for Mr. Nicholas Littleton solicits your patronage for a second, or as he designates it an "ADVANCED READING TEACHER for Teachers and Tyros!" This *work* bears the imprint "A. D. 1855!" A quotation from it would almost belie the date.

It is quite refreshing to turn from such "Teachers" as these to "Orthographic Aids; or, Nnemonics for Spelling and Exercises in Derivation:" an excellent work by J. Michôd, Esq. Every teacher who sees the work must like it, and confess that Mr. Michôd has evidenced no ordinary skill in his *Mnemonics*—thirteen in number, each containing a *rule* and its principal *exceptions*. As a fair specimen, we give from p. 6—

"RULE II.

"MNEMONIC.

"At the end of a word if you find *silent e*,
Then *throw it away*,—for there it can't be
When an *affix* you *add* with a *vowel commencing* :
Thus *rogue* will make *roguish*, and *fence* will make *fencing* ;
But if *able* or *ous* follow soft *e* or *g*,
Then, change you make *changeable*, *keeping the e*.

"THE VOWEL *e* *silent* at the end of a word is *rejected* when an *affix* is added *beginning with a vowel* ; as—*cure*, *curable* ; *arrive*, *arrival*, &c.

"NOTE 1.—The *e* is retained if it is *preceded* by *e* or *g* *soft*, and the termination is *able* or *ous* ; as—*peace*, *peaceable* ; *courage*, *courageous*, &c.

"NOTE 2.—FINAL *ie* is changed into *y* before an *affix* beginning with *i* ; as—*die*, *dying* ; *lie*, *lying* ; *tie*, *tying*, &c.

"NOTE 3.—FINAL *oe* undergoes *no change* ; as—*hoe*, *hoeing* ; *shoe*, *shoeing*"

Here follow about seventy judiciously selected "words for sentence-building" (concerning which the *Introduction* gives sensible hints) and then, in smaller type, the following ends the page :—

"~~§2~~ The *affix* *able*—Much difference of opinion exists amongst Lexicographers as to the retention or omission of the vowel *e* in such words as *move*, *prove*, *tame*, &c., on taking the *affix* *able*.

"In *Blame*, *Tame*, *Sale*, *Prove*, and *Move*, Walker retains the *e*, whilst Webster omits it.

"In *Move* and *Prove* (alone) Johnson retains the *e*, omitting it in the other words.

"In *Blame* the *e* is retained in the Imperial Dictionary, but it is omitted in the others.

"In *Frame* the *e* is omitted in the Imperial, and the word is not in the other authors.

"In *Tune* the *e* is omitted in Walker and Webster, and is not found in the other authors.

"Walker assigns as a reason why the *e* should be retained in *move-able*, that the *e* in *move* does not retain its usual sound, and yet in defiance of that he spells *removable* and *approvable* without the *e*; it therefore appears clear that in all these words the *e* should be omitted."

In a "supplementary note" at the end, the author says that he

"Feels it due to himself to observe here, that it is not pretended that these 'Aids,' and especially the Rules for Spelling, with the examples and exceptions under each, are by any means exhaustive; the vast number of anomalies in our language rendering the subject one that demands more time for examination than he has been able to command hitherto.

"Thus much has been attempted, however, to supply what he has felt to be a most pressing want in every-day instruction; and should this edition, in its present crude state, meet with a favourable reception, he hopes to introduce some additions and improvements in the next."

We think that Mr. Michód has under-rated his labours. Orthoepey is a study of no secondary importance, and every effort, such as his, to facilitate it is creditable. Omissions there certainly are, and we think that the *rhyming* department might be improved here and there, but we are sure that Mr. Michód is quite capable, not only of discovering little blemishes, but also of removing them.

His "Exercises in Derivation," which comprise the greater portion of his book, are admirably arranged, and prove him to be a good practical teacher. Still, although in addition to these recommendations the "Exercises" are open to fewer objections than the "Aids," they do not please us so much. He has here entered upon a beaten track; nevertheless, we unhesitatingly say that his work will prove a very acceptable addition to standard school-books.

Mr. Michód's "Exercises in Derivation" remind us of a promise we made some months since, that we should again notice "Pinnock's New London Expositor." This is a derivative spelling-book which throws that of Mr. Butter quite into the shade. It gives the etymon of upwards of seven thousand words; and although there is nothing which appears to us to be novel in the arrangement, we may safely affirm that it is eclipsed by no work of the kind in perspicuity. The author, the Rev. George Pinnock, has evidently availed himself of the works of laborious etymologists. In his Preface he acknowledges his obligations to an admirable book on Etymology published in America by Professor Lynd, and also to "Oswald's Etymological Dictionary."

In concluding his Preface, Mr. Pinnock justly remarks—

"Each teacher is acquainted with his own peculiar circumstances, and it is therefore presumed that he can adopt a system of exercises which will tend more to the improvement of his classes than would result from following any general directions which the Editor might give."

"Spelling Exercises,"* by the Rev. H. Stretton, M.A., are "an expansion of the short spelling course" published by the National Society. The price of this excellent work is so low that we cannot do better than strongly recommend every teacher and every school-manager to procure a specimen copy. Mr. Stretton has proved, in his "Spelling Exercises," that he possesses more "philosophy of education" than if he had written a volume full of stale arguments and hackneyed conventional phrases on a subject on which all are—or wish to be—eloquent, and few are proficient. "Spelling Exercises" need only be introduced to be liked by every practical educationist.

Our library table contains so many new works on subjects akin to those now under consideration, that we scarcely know which claims priority of notice: however, as our space will not permit us to extend this article much further, we shall conclude it with a few observations on "The Practical Stenographer." Stenography is an art which is coming more and more into requisition; it is, in one sense, *the perfection of orthography*. In our opinion, it is incomparably superior to phonography; an art which has disadvantages preponderating considerably over the advantages which it offers. The author, Mr. Soper, has studied and improved upon Mr. Taylor's system; this statement is, *per se*, a recommendation of his work. To those who wish to learn the art of short-hand writing speedily and well, we would say, "Invest half-a-crown in the purchase of 'The Practical Stenographer.'"

THE FRENCH LANGUAGE.

"NOTELLE'S FRENCH LANGUAGE SIMPLIFIED." Simpkin & Co. "HOW TO TEACH AND HOW TO LEARN FRENCH." Darton & Co. "FRENCH IN A FORTNIGHT." Groombridge & Sons. "HINTS FOR LEARNERS, &c." Shaw. "MERIGON'S FRENCH JUVENILE CONVERSATION." Bateman. "CONVERSATIONAL FRENCH PHRASES." Theobald. "LES JEUNES NARRATEURS, &c." Grant & Griffiths.

INSTEAD of publishing the elaborate article on the French Language which, in consequence of its length, has been kept back for two months, we think that it would be quite as answerable to our purpose, and more acceptable to our readers, to compose one from the very words of the authors whose works we intend now to notice, and then to show in what manner each author endeavours to carry out his principles. It is rarely

* See Advertisement.

that we get so many good works on one subject sent to us for notice in such quick succession.

"The happy intercourse between the sister nations, resulting from the close and faithful alliance of France with England, in the prosecution of a just and necessary war, increases the use of the French tongue amongst us, and adds to the inducements for its acquisition as a necessary accomplishment, not only for the man of fashion, but for the student, the tradesman, and indeed every one who has not taken a vow of estrangement from the world.

"Some parts of the French language are certainly difficult of mastery, but, on the whole, it is an acquisition easily made; and when the student has attained to a certain point, he will have daily opportunity of improvement and practice in the ordinary intercourse of life. All we ask is attention to our instructions, perseverance, and a connected study of rules and examples. We do not adopt the course usually pursued of burdening the student with rules at the outset; we prefer to interest him at every step of his progress, and rather compel him to discover rules himself, than thrust them upon him in all their cold, repulsive outlines, and with no charm to lighten the labour—no attraction to lure him onward."—*French in a Fortnight*.

"The French has been called '*a language of idioms*.' This appellation, as all will admit, is peculiarly applicable to it so far as the conversational style is concerned. In almost every sentence uttered, in the varied forms of question and answer, in expressing neatly the different shades of ideas which intercourse between man and man calls forth, there occur multitudes of well-constructed phrases, upon a knowledge of which both propriety and fluency in French conversation mainly depend."—*Conversational French Phrases*.

"Pupils who learn lists of words and sentences forget them very soon, the compilers not having always been careful to give them a practical character, and, above all, to connect them with facts, which, presenting some interest and amusement to young people, would materially help and facilitate the work of the memory."—*Mérignon*.

"As Nature guides a mother how to teach her offspring, so let teachers of foreign languages follow her example. It will be with ease to themselves. Never mind, though the task appears simple, they will then soon perceive the progress made by their pupils."—*D. M. Aird*.

"Nature teaches us that repetition is the most certain means of real instruction. Great men became such because they possessed, with a natural genius, that patience necessary to see and repeat the same thing over and over again. Newton and Buffon acknowledged that this principle directed all their studies, and was the source of their success.

"Buffon said besides, '*Le génie n'est qu'une grande aptitude à la patience*;' and T. B. Arnold, '*Real knowledge of a language comes from imitation and repetition*.' * * * Words and sounds will be acquired in a short time, if, by a proper system, the ear and organs of articulation be continually practised, and if principles be laid down that are likely to teach the proper manner of forming with these words correct sentences."—*Nesbitt*.

"I have known pupils study grammars for years, yet scarcely able to speak or understand a single sentence, because the teacher had only exercised the memory upon rules, to the neglect of the ear; and the ear, not being accustomed to the sound, the recollection of the rules, as applied to each sentence, would never give fluency to the tongue. When we have learnt to speak, and know something of a language, then is the time to study grammars."—*D. M. Aird*.—"How to teach, &c."

" Rules are the result of observations made on language; practice should therefore precede theory, or by going together hand in hand be an aid to each other." — *Notule.*

" There are persons who understand very well that the study of French in 1855 ought to be made through other works than class-books, and the ordinary accompaniments of *Morceau choisis*, (generally *fort mal choisis*,) *Racine*, *Télémaque*, *Mme. de Genlis*, *les Guides de Conversation Parisienne* (or rather a collection of broken sentences and common place things never uttered by a *Parisien de bonne compagnie*,) and many other books which do not bear the stamp of *actualité*. Any one who reads newspapers and good modern works, in French, can vouch for the correctness of this assertion. The fact is, that pupils having only gone through a certain course of school-reading in French, according to the specimens alluded to, have only at their command the most incongruous sentences—at one time flat and tame, as examples out of grammars; at another time high-flown as the language of Calypso, or stained with that *sensiblerie* of the novel writers of the Empire. If you add to such miscellaneous stock mistakes common to all foreigners, you will acknowledge that those English persons who speak and write French well have not followed the beaten track.

" English persons who wish to make themselves perfect in French must at first observe that the English sentence, long, verbose, and often intersected by incidental phrases, differs widely from the French, which is concise, clear, and elegant. *Ce qui n'est pas clair n'est pas Français, c'est Allemand ou Anglais*, is an axiom amongst the diplomatists of Europe."—*C. Degebert*—" *Hints for Learners.*"

(*To be continued.*)

POPULAR ASTRONOMY.

AN excellent little work called "The Shilling Atlas of Astronomy," has been published by Mr. James Reynolds.* It illustrates all the principal phenomena, including the solar system: showing all the planets known at the present day; the sun and the solar phenomena; the planets, their appearance, magnitudes, and distances. Phases of Saturn and Venus, comets of ancient and modern times, the Earth and its atmosphere, the earth's annual revolution round the sun, the seasons, day and night, twilight and dawn, telescopic appearance of the moon, eclipses, tides, chart of the heavens, aerolites, nebulae, &c. &c. Explanatory notes are given with each diagram, and the work reflects the highest credit both on the author and the publisher. Uniform with this Atlas, Mr. Reynolds has published another equally good work entitled

POPULAR SCIENCE.

THIS cheap little manual is also published at the low price of one shilling. The title-page truthfully describes it thus: "Science Simplified, and its Elementary Principles demonstrated by two hundred diagrams, with concise explanations." It treats of the laws of matter and motion, mechanical powers, hydrostatics, hydraulics, pneumatics, optics, electricity, and magnetism. It is without exception the cheapest work of the kind that has ever come under our notice; it would be cheap at double the price.

* See Advertisement.

CORRESPONDENCE.

To the Editor of "THE GOVERNESS."

DEAR SIR,—Just after I had written my last letter to you, I took down one of my old books, and, on turning over its pages, I found the following lines, which I send for approval, if you and your readers can make allowance for the quaintness, as they seem very forcibly to express my ideas on the education of the spiritual man.

Yours truly,
CLERICUS.

A BRIEF CATECHISM.

THE PREFACE.

- Q. Know'st thou, my child, wherefore thou wast created?
 A. Sir, to serve God, who me and all created.
 Q. How ought we him to serve and to adore?
 A. The sum thereof consisteth in these four.
 Q. Which four be they? A. Faith and obedience, living
 After God's law, with prayer and thanksgiving.
 Q. Of each of these apart and (orderly)
 First of the first let me examine thee.

1. OF FAITH.

- Q. In whom hast thou thy faith's affiance founded?
 A. In God alone my trust is wholly grounded.
 Q. Why. A. God the Father made me first of nought,
 And God the Son redeemed me worse than nought;
 God th' Holy Ghost (my Guide and consolation)
 Instructs, conducts me to sanctification.
 Q. Are the Holy Ghost, the Father, and the Son,
 Three Gods? A. No; Persons three, God only one.

2. OF OBEDIENCE.

- Q. Will God be served after the commission
 Of his own word, or after man's tradition?
 A. Doubtless, according to his own behest,
 And not the motion of man's brain or breast.
 Q. But of *thyself* canst thou accomplish fully
 The law of God? canst thou perform it wholly?
 A. No, God doth know. Q. Who doth it then in thee?
 A. The Holy Ghost begetting faith in me.
 Q. Having (within) the Spirit for thy direction,
 Canst thou perform obedience to perfection?
 A. No, neither yet. Q. Yet God rejecteth all
 That perfectly keep not his law in all.
 A. 'Tis very true. Q. How then or by what action
 Canst thou please God, give the law satisfaction,
 Or 'scape that death which to damnation brings?
 A. By Jesus Christ and by his sufferings.

Q. How so? **A.** Why thus: Christ our High Priest for ever,
 Self off'ring once to be re-offered never,
 Hath pleased his Father, hath appeased our strife,
 And by his death purchased us endless life;
 So that, by lively faith to us applying
 Th' one sacrifice of Christ our Saviour dying,
 By imputation we've his righteousness,
 As ours with God; and thereby life and peace.

3. OF PRAYER.

Q. Whom pray'st thou to? **A.** To the true God (of pow'r
 And will to help) who hears us ev'ry hour.
Q. But in whose name will he be called upon?
A. Only in Christ's, our Saviour and his Son,
 Our Prince, our Peace, our Reconciliation,
 Our Advocate of much communication,
 Sole Mediator of mankind; who needs
 No aid of saints or any that succeeds.

4. OF THANKSGIVING.

Q. While Christ, our King, our Prophet, Priest, and Preacher,
 Convers'd with his Disciples, as a Teacher,
 Tell me, I pray, how many sacraments
 Did he ordain his Church for evidence?
A. Two. **Q.** Which are they? **A.** Baptism and the Supper
 Which he assigned the night that he did suffer.
Q. Of sacraments what end, what use have we?
A. Signs to our sense, seals to our faith they be.

OF BAPTISM.

Q. What is it that is signified unto us
 In sacred Baptism? **A.** It betokens to us
 Full pardon and remission of our sins,
 And a new birth, where better life begins.
Q. But in whose name is Baptism to be giv'n?
A. In th' only name of th' one three God of Heav'n;
 The Father, Son, and Holy Ghost: to whom
 Be praise always beyond all time to come.

OF THE LORD'S SUPPER.

Q. What's signified unto us and presented
 In the Holy Supper? **A.** There is represented
 The true Communion of Christ's Body and Blood,
 Given for, and to us, for immortal food:
 Whereby our souls are fed in expectation
 Of Life eternal purchased by his passion.
Q. When we receive these mysteries divine,
 What's shewn unto us by the bread and wine?
A. These elements before us, lively figure
 Of Christ, his death, the virtue and the vigour,
 For, as our bodies by the staff of bread,
 And cheer heart wine, are strengthened here, and fed;

Even so his body and his blood do nourish
Our faith-mouthed souls, that they may never perish.

Q. But is Christ present in the Sacrament?

A. Yea; and his Flesh he doth us there present,

Q. How meanest thou, that the substantial essence

(After a real and a carnal presence)

Of Christ his body in the bread is closed;

And of his blood within the wine enclosed?

A. No; nothing less. Q. Then plainly let me know

Where we may find Him. A. Not in earth below;

But in Heaven's glory, with his glorious Sire:

Whence he shall come to judge the world in fire.

Q. But to climb Heav'n, what ladder will suffice us?

A. Faith. Q. Then we must believe ere ye advise us

Unto this feast, for faithful ones ordain'd?

A. So it behoves. Q. But how is faith attained?

A. Faith comes by hearing; when the Holy Spirit

Works with the word, and in us doth ever it;

Confirming us in all the promises

Which in his Gospel Christ hath made to his.

THE PRAYER.

O Gracious God, that grant'st the just desires

Of souls whose zeal to thee by faith aspires:

Since only those do worthily receive

The sacred supper which thy Son did leave,

Who first by faith with strict examination

Do found themselves by upright conversation:

Give us the grace so to examine (then)

Our faith and life as appertains. Amen.

MNEMOCHRONICS.

ANNIVERSARIES IN MAY.*

† This mark signifies that the day is noted also in the Church of England calendar.

MAY 1st. (1856; Thursday.)

Roman Catholic Saints: †Philip & †James (Apostles); Asaph (Bp. of Llan-Eliway, 590); Marcon (or Marculfus, 558); Sigismund (King of Burgundy, 6th Cent.)

1119. Battle of Breunville.

1382. Paul's Cross damaged by lightning.

1464. Edward IV. m. privately to Lady Elizabeth Grey.

1483. Q. Elizabeth took sanctuary at Westminster.

1517. Evil May-day.

1584. First Lecture on Surgery delivered at the Roy. Coll. of Phys.

1625. K. Charles m. to the Pres. Henrietta Maria, Infanta of Portugal.

1661. The May-pole in the Strand erected "with great ceremony and rejoicing."

1672. Joa. Addison b.

1674. Commencement of clearing the ground for the re-foundation of St. Paul's.

1683. A patent granted to R. Fitzgerald for making salt water fresh.

1700. John Dryden d.

* See NOTICES TO CORRESPONDENTS.

1707. England and Scotland united.
 1744. The K. of France arrived at Lisle, to open the campaign in Flanders.
 1769. Duke of Wellington b.
 1775. Foundation stone of Freemasons' Hall laid. (See 23rd, 1776).
 1780. First exhibition of the Royal Society in Somerset House.
 1807. Duel 'between Sir F. Burdett and Mr. Paul.
 1814. Marquis of Wellington created a Duke.
 1820. Cato-street conspirators executed.
 1824. An entire skeleton of a mammoth discovered at Ilford.
 1844. Trafalgar-square opened to the public.
 1845. Hungerford Suspension-bridge opened.
 1850. PR. ARTHUR PATRICK ALBERT b.
 MAY 2ND. (1856, Friday.)
 R. C. Saint: Athanasius (Patr. of Alexandria, 373.)
 1286. Queen Eleanor veiled a nun.
 — The Jews seized by order of the king.
 1381. Rebellion (Wat Tyler's).
 1519. Leonardo de Vinci (painter) d.
 1559. Knox landed at Leith (from Geneva).
 1601. First merchant ships of the E. I. Comp. left Torbay.
 1643. Cross in Cheapside pulled down.
 — Siege of Wardour Castle commenced (defended by Lady Arundel).
 1668. Peace of Aix-la-Chapelle.
 1698. The clipped silver coin brought in. (See 4th).
 1711. Laurence, Earl of Rochester d.
 1729. Catherine II. of Russia b.
 1769. Sir John Malcolm b.
 — Berbice captured by the British.
 1808. Massacre at Madrid.
 1813. B. of Lutzen (Fr. def. Russ. and Pruss.)
 1816. Prss. Charlotte m. to Pr. Leopold.
 1826. Don Pedro IV. abdicated in favour of his daughter Donna Maria.
 1827. Lord Lyndhurst, Lord High Chancellor.
 1832. Rev. E. Irving excluded from the Scotch Church.
 — Bronze statue of Mr. Canning placed on its pedestal in Palace-yard.
 MAY 3RD. (1856, Saturday.)
 R. C. Festivals: †Invention (or disc.) of the Holy Cross (326).
 R. C. Saint: Alexander (Pope, 119.)
 1362. The "Second Pestilence" ceased. (See Aug. 15th, 1361).

1469. Nich. Machiavelli b.
 1494. Jamaica discovered by Columbus.
 1544. Thos. Lord Wriothesley, Lord High Chancellor.
 1655. Jamaica taken by the English.
 1660. The city of London and the Fleet declared for Charles II.
 1679. Archbishop Sharp murd. (St. Andrew's).
 1715. War proclaimed by the Venetians against the Dutch.
 1747. A Fr. fleet captured off C. Finisterre by Adms. Anson and Warren.
 1750. Dr. Wm. Windham b.
 1758. Benedict XIV. d.
 1761. Aug. Fred. Ferd. von Kotzebue b.
 1765. Lord Clive landed at Calcutta (2nd administration).
 1783. Pr. Octavius (son of Geo. III.) d.
 1784. The site of Apsley House granted to the E. of Bathurst for 50 years.
 1791. A revolution in Poland.
 1797. Napoleon declared war against Venice.
 1800. Moreau defeated Gen. Kray at Stockach.
 1811. B. of Fuentes d'Onor. (See 4th).
 1814. Louis XVIII. entered Paris.
 — B. of Tolentino (Austrians def. Neapolitans).
 1826. CHARLES LOUIS EUGENE (Crown Prince of Sweden) b.
 1829. Riots at Manchester.
 1830. Sir R. Peel (father of the great Statesman) d.
 1842. D. OF SAXE COBURG GOTHA m.
 1845. M. de Zeschwitz d.
 1855. The Etna floating battery b.
 MAY 4TH. (1856, SUNDAY after Ascension.)
 R. C. Saints: Monica; Godard (Bp. 1038.)
 1389. Wm. de Wykeham, Lord High Chancellor (2nd time).
 1471. B. of Tewkesbury.
 1483. Edw. V. ent. London publicly.
 1557. Stationers' Company incorporated.
 1678. Isaac Barrow (Div. & Math.) d.
 1696. The old silver coin ceased to be current. (See 2nd.)
 1702. War declared against France and Spain.
 — Oliver Heywood (Noncon. Div.) d.
 1711. Sir Hovenden Walker sailed with a fleet for New England.
 1734. Sir James Thornhill (painter) d.
 1736. Eustace Budgell (contr. to "Spectator," "Tatler," and "Guardian.") d.
 1752. Dr. Timothy Dwight (Theol.) b.
 1758. Geo. Bickham (wood engraver) d.
 1791. The Pope burnt in effigy at Paris.
 1795. John Jas. Barthelemy ("Travels of Ancharis the younger in Greece") d.

1795. Treaty of Alliance between Great Britain and Austria.

1799. Seringapatam taken by the British.

1811. B. of F. d'Onor (Wellington def. Fr.) (See 3rd.)

1814. Napoleon arrived at Elba.

— Ferdinand VII. dissolved the Spanish Cortes and arrested several of its members.

1815. First stone of the London Institution, Finsbury, laid.

1818. Treaty with the Netherlands for the abolition of the slave trade.

1829. E. of Surrey elected M.P. for Horsham.

1831. The Tagus expedition sailed.

1845. Baron Louis de Buch d.

MAY 5TH. (1856, Monday.)

R. C. Saints: Pius V. (Pope, 1592); Hilary (Abp. of Arles, 449); Angelus (1225); Maurunt (Abbot, 706); Avertin (1189.)

570. Mahomet b. at Mecca.

1646. Chas. I. surrendered to the Se. army at Newark-upon-Trent.

1689. Mr. Williams executed.

1705. Leopold, Emp. of Germany, d.

1713. Peace proclaimed.

1716. John Bagford (antiquary) d.

1719. Mr. Mountain (mathem.) d.

1756. The Common Council petitioned against the Bill for repairing London-bridge, although it was very unsafe.

1760. Earl Ferrers executed at Tyburn.

1762. Jesuits expelled from France.

1785. Thos. Davies ("Honest Tom Davies," bookseller, &c. &c.) d.

1789. Opening of the States-General of France.

— Jos. Baretti (Ital. Dictionary) d.

1790. A hot press on the Thames.

1804. Surinam capit. to the British.

1809. War declared against Austria by Russia.

1811. Robt. Mylne (architect) d.

1812. Fort Oswego taken by the British.

1813. B. of Bautzen.

1819. Parry sailed on his first expedition. (See 8th, 1821.)

1821. Napoleon Bonaparte d.

1822. Vauxhall Gardens sold for 28,000l.

1827. Access. Anthony, K. of Saxony.

1835. Railway between Brussels and Malines opened.

MAY 6TH. (1856, Tuesday.)

R. C. Saints: John *Pert Latin* (Evan.); John Damascen (780); Eadbert (Bp. of Lindisfarne, 687.)

1471. The Duke of Somerset, the Prior of St. John's, and many others beheaded.

1527. Rome taken by the D. of Bourbon's army.

— D. of Bourbon killed.

1631. Sir R. B. Cot. (Cottonian Liby.) d.

1659. The Council officers issued their declaration of resistance to "the Rump."

1707. Rev. Wm. Stevens, Rector of Sutton, fined and sentenced to stand twice in the pillory for libel on Marlborough and Harley.

1757. B. of Prague.

1808. Ferdinand VII. renounced the crown.

1821. Congress of Laybach broken up.

1822. St. Paul's Cath. lighted with gas.

1832. York Minster re-opened.

1845. Treaty of Larache (between Spain and Morocco.)

MAY 7TH. (1856, Wednesday.)

R. C. Saints: Stanislaus (Bp. of Cracow, 1079); Benedict II. (Pope, 686); John of Beverley (721.)

1634. "Prynne in the pillory, where he lost a piece of an ear." (See 10th.)

1641. Sir John Suckling (poet) d.

1689. War declared by England against France.

1696. William III. landed in Holland.

1716. Septennial Acts passed.

1760. First pile of Blackfriars-bridge driven.

1800. Bedford House, Bloomsbury, sold and demolished.

1805. William, Marq. of Lansdowne d.

1810. Bernadotte cr.

1815. Rev. A. Fuller d.

1818. D. of Cambridge (br. to Geo. IV.) married.

1825. First stone of Hammersmith Suspension-bridge laid.

1836. Railway from Malines to Antwerp opened.

MAY 8TH. (1856, Thursday.)

R. C. Saints: Michael (Apparition of); Peter (Abp. of Tarentaise, or Monastiers, 1174); Victor (303); Wiro (Bp. 7th Cent.); Adrian (Bp. of Waterford); Gibrian (or Gobrian, 8th Cent.)

1360. Peace of Bretagne (between Eng. and Fr.)

1429. Siege of Orleans raised by Joan d'Arc.

1638. Cornelius Jansen (founder of the "Jansenists") d.

1648. The Welsh defeated by Cromwell.

1660. Charles II. proclaimed in London.

1667. Order for rebuilding the City.

1668. Allain René Le Sage b.

1728. Adm. Hopson d.

1731. Bp. Porteus, b.

1737. Edward Gibbon ("Decl. and Fall of Roman Empire.") b.
 1740. Prss. Mary (d. of Geo. II.) m. to the Pr. of Hesse.
 1766. Dr. Saml. Chandler d.
 — Count Lally beh.
 1772. 8000*l.* voted to Mr. Irvine for his discovery of making salt water fresh.
 1778. Earl of Chatham d.
 1780. Armed-neutrality convention with Prussia.
 1793. The French def. near St. Amand.
 1794. Antoine Laurent Lavoisier (chemist, &c.) guillotined.
 1821. Capt. Parry sailed on his second voyage. (See 5*th*, 1819.)
 1829. Chas. Abbot, Ld. Colchester d.

MAY 9TH. (1856, Friday.)

- R. C. Saints: Gregory Nazianzen (389 or 391); Hermes (1st Cent.); Nicholas (Bp. 1391.)
 1501. Columbus sailed on his fourth voyage.
 1611. Thos. Sutton bought the Charter House of the E. of Suffolk.
 1671. Col. Blood attempted to steal the regalia.
 1692. Preparations for repelling an invasion. (See 12th.)
 1701. Capt. Kidd, Gabriel Loft, Hugh Parrot, and Darby Mullins convicted of piracy. (See 23rd.)
 1766. Commodore John Byron returned.
 1768. B. Thornton d.
 1781. Pensacola capt. by the Spanish.
 1811. First stone of Vauxhall Bridge laid.
 1812. Napoleon left Paris for Poland.
 1828. Test and Corporation Acts repealed.
 1829. B. of Lepanto.
 1831. Earl Grey's ministry resigned. (See 18th.)
 1837. Parliament condemned Canadian claims, &c.

MAY 10TH. (1856, Saturday.)

- R. C. Saints: Antoninus (or Little Anthon, Abp. 1459); Gordian (362) and Grinachus (250); Isidore (Patron of Madrid, 1170); Comgall (Irish Abbot, 601); Cataldus (Bp. of Tarentum.)
 1459. B. of Blorheath (Yorkists def. Lancastrians.)
 1553. Sir Hugh Willoughby sailed.
 1634. "Prynne lost the other part of an ear in Cheap-side." (See 7th.)
 1652. A woman burnt in Smithfield for murdering her husband.
 1699. Billingsgate made a free fish-market.

1736. First stone of Whitfield's chapel laid.
 1768. Miss Ann Bacon b.
 1774. Louis XV. d.
 1775. Matilda, Q. of Denmark (sister to Geo. III.) d.
 1787. Warren Hastings impeached by Burke. See 30th, 1791.)
 1791. Capt. Geo. Vancouver d.
 1796. B. on the Adda at Lodi.
 1797. Mutiny at Portsmouth subdued. (See April 18th.)
 1811. Almeida surrend. to the British.
 1824. National Gallery first opened.
 1845. B. Cooper (b. to Sir Astley Cooper) d.

MAY 11TH. (1856, WHIT SUNDAY.)

- R. C. Saints: Mamertus (Abp. of Vienna, 477); Maieul (or Majolus, Abbot, 994.)
 878. B. near Westbury. (Alf. Great def. the Danes.)
 1645. Siege of Taunton raised.
 1691. Peace with the Great Mogul announced.
 1743. Several hundred weight of leaden pipes dug up in Fleet-street, which were laid down in 1471 to convey water.
 1778. E. of Chatham d.
 1782. Richard Wilson (painter) d.
 1789. Peter Campe, (physiologist) b.
 1794. Madame Elizabeth (sist. of Louis XVI.) guillotined. (Qy. 12th.)
 1812. Spencer-Percival assass. (Qy. 12th.)
 1818. Coburg theatre opened.
 1824. Rangoon captured by the British.
 1840. London and Southampton Railway opened all the way.

MAY 12TH. (1856, Monday.)

- R. C. Saints: Nerens and Achilles; Flavia Domitilla; Pancras (304); Epiphanius (Abp. 403); Germanus (Patriarch of C. 753); Rictrudes (Abbess, 688.)
 1641. E. of Stafford beh.
 1667. Malt-tax imposed.
 1680. "The printing and publishing unlicensed news—books and pamphlets of news," suppressed by proclamation.
 1686. Prss. Anne Sophia (d. of Q. Anne) b.
 1695. William III. left Kensington for Gravesend, to embark for the Continent.
 1706. B. of Ramilles. (Eng. def. Fr.)
 1761. Covent-garden market granted to the R. of Bedford.
 1763. John Bell (surgeon) b.
 1780. Charlestown capitulated to the British.
 1789. Wilberforce's resolutions condemning the slave-trade carried in the House of Commons.

1791. Francis Grose (antiquary) d.
1792. Riot at Nottingham, on account of the high price of shoes and butchers' meat.

1797. Venice entered by the French.
1798. Sir Sidney Smith escaped from France.

1806. First stone of Hailybury College laid.

— 5000*l.* per annum granted to Earl Nelson, brother of the late Admiral, and 130,000*l.* to purchase a family estate.

1809. Vienna capitulated to the French.
— Passage of the Douro.

— Oporto taken from the French.
1815. The present Custom-house opened.

MAY 13TH. (1856, Tuesday.)

R. C. Saints: John the Silent (Bp. 558); Peter Regalati (1456); Servatus (Bp. of Tongres, 384.)

1483. New Parliament summoned to meet June 25th.

1568. B. of Langside Hill (def. of Mary Q. of Scots.) (See 16th)

1631. Lord Audley Mervin hanged.

1643. Wardour Castle surren. (See 2nd.)

1700. Soho Fields granted to the E. of Portland.

1728. S. F. Hazen (counsellor) shot himself.

1753. L. N. M. Carnot (mathem.) b.

1756. The public again allowed a free foot passage through Richmond New Park.

1766. Frs. Louisa Anne (sister to Geo. III.)

1779. Peace of Teschen concluded (between Austria and Prussia).

1802. Accession of Turkey to the Treaty of Amiens.

1825. 2000*l.* granted to Mr. M'Adam for his improvements in roadmaking.

1845. Baron Collot d'Escury van Heine-noord d.

MAY 14TH. (1856, Wednesday.)

R. C. Saints: Boniface (307); Pachomius (Abbot, 348); Pontius (258); Carthagh (or Mochuda, Bp. of Lismore, 637, 638.)

1264. B. of Lewes. Simon de Montford (E. of Leicester) def. Hy. III.

1405. Insurrection of Owen Glendower, suppressed by the Fr. of Wales.

1610. Henry IV. of France assass.

1686. Fahrenheit (thermometer) b.

1701. Ld. Somers impeached by Mr. Harcourt.

1761. Thos. Simpson (Euclid, &c.) d.

1796. Napoleon entered Milan.

1796. First decisive experiment of vaccination performed.

1814. Ferdinand VII. entered Madrid.

1820. Henry Grattan d.

1823. Bp. Heber consecrated. (Calc.)

1829. Swan River Act passed.

1833. London and Birmingham Railway commenced.

MAY 15TH. (1856, Thursday.)

R. C. Saints: Peter, Andrew, and Companions (Martyrs, 250); Dymphna (7th Cent.); Genebrard or Genebern.

1463. B. of Hexham (Ykists, def. Lanc.)

— Henry VI. fled to Scotland.

1548. The *Interim* granted by the Emp. Charles V. to the Protestants of Germany.

1562. A Sheriff and the Alderman of Farringdon Without thwarted in their attempt to enter Blackfriars judicially.

1624. York House, Strand, taken by the king in exchange for the lands.

1664. Cardl. Alberoni b.

1691. Opposition of Glengarry.

1692. Great assembly of officers on board the "Britannia," at St. Helens—a loyal address to Q. Mary signed.

1702. A proclamation for a general fast for the success of the war.

1708. Lord Griffin attainted of high treason.

1715. E. of Halifax d.

1768. Corsica ceded to Fr. by Genoa.

1772. The theatre at Amsterdam burnt; thirty-one persons lost their lives.

1796. Peace between Fr. and Sardinia.

1800. Geo. III. shot at in Drury-lane theatre.

1820. Carboni-Revol. in Naples began.

1821. Dr. J. W. Calcott (musician) d.

1832. G. L. Cuvier (Fr. naturalist) d.

1888. Edmund Kean (actor) d.

MAY 16TH. (1856, Friday.)

R. C. Saints: John Nepomucan (1383); Simon Stock (1265); Ubaldus (1160); Honoratus (660); Abdjesus (or Hebedjesus, Bp.); Abdas (Bp.); Brendan the Elder (Abbot of Clonfert, 578.)

1532. Sir T. More resigned the great seal.

1568. Mary Q. of Scots fled to England.

1623. Sir William Petty b.

1643. Sir Ralph Hopton def. the forces of the E. of Stamford at Stratton.

1667. Sam Bochart (Fr. divine) d.

— Thos. Wriothesley, E. of Southampton (father of Lady Rachel Russell) d.

1692. Misfortunes of the French fleet.

1719. Fontarabia besieged by the French.

1725. Paul Rapin de Thoyras ("Hist. of Eng.") d.

1795. Treaty of Peace between France and Holland.

1802. Marshalsea Prison fell in—no lives were lost.

1803. French Ambassador left London.

— Brit. Emb. on French vessels. (See 18th.)

1811. B. of Albuera.

— Action between the Brit. "Little Belt," and the American "President."

1832. Casimir Perier (Fr. Minister) d.

1834. Don Miguel agreed to quit Portugal.

MAY 17TH. (1856, Saturday.)

R. C. Saints: Paschal Babylon (1592); Possidius (B. of Calama, in Numidia, 430); Maden (or Madern); Maw; Cathan (6th or 7th Cent.); Silave (or Silan, Bp. 1100.)

1610. Bp. Babington (Worcester) d.

1692. The allied fleet stood out to sea.

1727. Catherine I. of Russia d.

1739. Dr. Saml. Clark d.

1737. Radcliffe Library, Oxford, founded.

1749. Dr. Edward Jenner b.

1756. Mails to France discontinued at the Gen. Post-office.

1768. Q. Caroline b.

1796. Louis XVIII. compelled to quit the Venetian Territory.

1798. E. of Mornington (M. of Wellesley) arrived at Calcutta as Gov. Gen.

1801. Dr. Wm. Heberden d.

1809. The Papal united to the Fr. Empire.

1811. Richd. Cumberland (dramatist) d.

1829. Q. of Spain d.

— The siege of Silistria commenced by Russia.

— Missolonghi capitulated to the Greeks.

MAY 18TH. (1856, Trinity Sunday.)

R. C. Saints: Eric (K. of Sweden, 1151); Theodotus (Vinter) and Seven Virgins (Martyrs, 303); Venantius (250); Potamon (Bp. of Heraclia, in Egypt, 341.)

1039. King Harold d.

1152. Q. Eleanor married.

1568. Mary Q. of Scots arrived in Eng.

1692. E. Ashmole d.

1740. Ephraim Chambers d.

1756. War with France proclaimed in London.

1792. War against Poland declared by Russia.

1800. Suvaroff d.

1801. Russian Emb. of Brit. vessels removed.

— First stone of the Stock Exchange laid.

1803. War declared against Fr. by Great Brit.

1804. Nap. I. assumed the title of Emp. of the French.

1812. Grey's ministry restored. (See 9th.)

1827. Thames Tunnel fell in and filled with water.

1845. Strickland (comedian) d.

MAY 19TH. (1856, Monday.)

R. C. Saints: Peter Celestine (Pope, 1296); Pudentiana; *Dunstan (Abp. of Cant. 988.)

1217. B. in the streets of Lincoln.

1483. Richard D. of Glo'ster appointed Protector. (Qy. 29th.)

1536. Q. Anne Boleyn beh.

1554. Prsa. Elizabeth released from the Tower and sent to Woodstock.

1635. War declared by France against Spain.

1643. Thos. Ld. Arundel died of wounds received at the B. of Lansdowne.

1652. Blake def. Van Tromp in the Downs.

1656. John Hales d.

1662. The (present) Liturgy of the Ch. of Eng. ratified by Acts of Parlt.

1692. B. off La Hogue (Eng. and Dutch def. Fr.) (See 24th.)

1715. Charles Montagu, E. of Halifax d.

1744. Q. Charlotte b.

1768. Capt. Wallis returned.

1769. Clement XIV. proclaimed.

1788. Sam. Badcock (div.) d.

1798. Treaty between the Emp. and the Two Sicilies.

— Napoleon left Toulon for Egypt.

1800. Buonaparte passed the Great St. Bernard.

1801. Swedish prohibition of commerce removed.

1807. Dantzic surrendered to the French.

1819. Franklin left Gravesend on his first expedition.

1824. Capt. Parry sailed on his third expedition.

1825. Capt. F. W. Beechy sailed to join Franklin's second expedition.

MAY 20TH. (1856, Tuesday.)

R. C. Saints: Bernardine of Sienna (1444); Ethelbert (K. of the E. Angles, 793); Yoo (B. of Chartres, 1115.)

1410. Wm. Caxton b.

1471. Albert Durer (engraver) d.

1506. C. Columbus d. (Qy. 29th.)

1536. Henry VIII. m. to Jane Seymour.

1579. "Union of Utrecht."

1691. "A vindication of their Majesties' authority to fill the sees of the deprived Bishops." (Macanlay IV., 43.)

1756. Engagement between Byng and Gallissonniere.

1758. A waggon burnt on Salisbury Plain, containing the scenery and dresses of the Bath theatre.

1774. Massachusetts Bay Act passed.

1775. First American Congress met at Philadelphia.

1783. Treaty of peace between Great Britain and Holland.

1786. Mortmain Act passed.

1793. Charles Bonnet d.

1799. Buonaparte compelled to raise the siege of Acre.

1804. Buonaparte proclaimed Emp. of the French.

1808. Rev. F. Stone deprived of his living for preaching doctrines contrary to the Thirty-nine Articles.

1813. B. of Bautzen. (See 21st.)

1815. Capture of Naples.

— Switzerland acceded to the Treaty of Vienna.

1834. Marq. de Lafayette d.

MAY 21ST. (1856, Wednesday.)

R. C. Saints: Felix of Cantalicio (1587); Godrich (Hermit, 1170); Hospitius (681.)

1420. Treaty of Troyes (bet. Eng., Fr. and Berg.)

1471. Henry VI. murdered in the Tower.

1560. Westminster School established.

1565. Ld. North parted with Charter House to the D. of Norfolk. (See 9th, 1611.)

1650. Jas. Graham, Marq. of Montrose, hanged.

1659. Treaty of the Hague.

1662. Charles II. m. to Cath. Henrietta of Portugal.

1706. Proclamation for a thanksgiving for the victory at Ramilies.

1724. Robt. Hanley, B. of Oxford, d.

1736. D. of Bridgewater b. (canals.)

1750. The first buss launched for the British white-herring fishery.

1756. Ten thousand auxiliary Hanoverians arrived at Chatham.

1790. Dr. Thos. Warton d.

1804. A new coinage of five-shilling dollars and half-guineas issued.

1808. Territories of the Pope annexed to the kingdom of Italy by Buonaparte.

1809. B. of Aspern (Austr. def. Fr.)

1813. B. of Bautzen. (See 20th.)

1829. Accession of Augustus, Grand Duke of Oldenbourg.

MAY 22ND. (1856, Thursday.)

R. C. Saints: Yoo (1303); Basiliscus (Bp. 312); Castus and Emilius (250); Bobo (983); Conall (Abbot.)

1424. James I. of Scotland and his Q. (Joan Beaufort) cr. ...

1455. B. of St. Alban's (Ykists. def. Lanc.) (Qy. 23rd.)

1551. Wm. Camden (antiquary) d.

1611. First patent of the Order of Barons dated.

1688. Alex. Pope (poet) b. (See 30th.)

1690. William III. directed his commissioner, Melville, to obtain for the Episcopalians of Scotland an indulgence similar to that which the Dissenters enjoyed in England.

1746. The corpse of the late Duke of Ormond interred in Westminster Abbey.

1770. Elizabeth of Hesse-Homburg (d. of Geo. III.) b.

1778. 4000*l.* per annum settled on the descendants of the late E. of Chatham.

1797. Mutiny at the Nore.

1803. English detained in France as prisoners of war.

1809. B. of Esaling (Austr. def. Fr.)

MAY 23RD. (1856, Friday.)

R. C. Saints: Julia (5th Cent.); Desiderius (Bp. of Langres, 7th Cent.); Desiderius (Bp. of Vienne, 612.)

1533. Cranmer pronounced Hen. VIII.'s marriage with Cath. invalid.

1617. Elias Ashmole (antiquary) b.

1656. Operas introduced by Sir W. Davenant.

1660. Charles II. embarked at Scheveling for England.

1696. A proclamation for a fast for the success of the campaign.

1701. Capt. Kidd, Gabriel Loft, Hugh Parrott, & Darby Mullins exec. (See 9th.)

1706. B. of Ramilies.

1718. Dr. Wm. Hunter b.

1787. Commodore Phillips sailed from Spithead to establish a settlement in New South Wales.

1794. Habeas Corpus Act suspended till Feb. 1, 1795.

1798. B. of Kilkullen.

1801. Irish rebellion broke out. (See 24th.)

1815. First stone of Southwark-bridge laid.

1828. Capt. Ross sailed on his second expedition.

MAY 24TH. (1856, Saturday.)

R. C. Saints: Vincent of Lerins (450); Donatian and Rogatian (287); John de Prado.

1357. John, K. of France, and his son Philip, landed as captives in England.

1543. N. Copernicus (astronomer) d.

1612. Robert Cecil, E. of Salisbury, d.

1689. Locke's dedication of his "Essay on the Understanding" bears this date.

1689. Toleration Act passed.

1692. The B. of La Hogue ended. (See 19th.)

1707. Linnæus (naturalist) b.

1725. Jonathan Wild (the highwayman) executed at Tyburn.

1801. The Irish rebels attack Carlow, Nass, &c. (See 28th.)

1819. QUEEN VICTORIA b.

1823. The French entered Madrid.

MAY 25TH. (1856, *First SUNDAY after Trinity.*)

R. C. Saints: Mary Magdalen of Pazzi (1607); Urban (Pope, 223); Adhelm (or Aldhelm, 709); Gregory VII. (Pope, 1085); Maximus (or Maura) and Venerand (Martyrs in Normandy, 6th Cent.); Dumbade (Abbot, 717).

1430. Joan of Arc taken by the English.

1588. Spanish Armada left Lisbon.

1660. Charles II. landed at Dover.

1681. Calderon (Sp. dramatist) d.

1704. A reward of 100*l.* offered for the discovery of the author of the libel entitled "Legion's Address."

1747. Prince Charles, eldest son of the Pretender arrived in Rome.

1775. The British arrived at Boston.

1787. First assembly of Notables closed.

1793. Alliance of Great Britain with Spain.

1796. St. Lucia taken by the British.

1804. A public fast day.

1805. Dr. Wm. Paley (Nat. Theol.) d.

1811. Badajoz besieged by the British.

1812. Edmund Malone d.

1846. PRINCESS HELENA AUGUSTA VICTORIA b.

MAY 26TH. (1856, Monday.)

R. C. Saints: Philip Neri (1595); *Augustine (Abp. of Canterbury, 604); Eleutherius (Pope, 192); Quadratus (Sp. 125); Oduvald (Abbot, 698).

735. Venerable Bede d.

946. K. Edmund assass. by Leolf. (Qty. 947.)

1464. Q. Elizabeth (Grey) cr.

1475. The troops of Edw. IV., all Englishmen, assembled at Portsmouth to the number of 30,000.

1520. Charles V. (Emperor of Germany) landed at Dover.

1522. Charles V. landed at Dover (2nd visit).

1563. The house of Lady Tute in Threadneedle Street destroyed by Sir Henry Sidney.

1737. Dr. Woolcott b.

1779. Foundation stone of Hick's Hall, Clerkenwell, laid.

1782. Wm. Emerson d.

1805. Napoleon crowned K. of Italy.

1809. Francis Jos. Haydn d.

1845. Capt. C. Paget d.

— Great fire at Quebec.

1858. Duke de Genevois (son of the K. of Sardinia) d.

MAY 27TH. (1856, Tuesday.)

R. C. Saints: John (Pope, 526); *Bede (735); Julius (about, 302.)

1080. Tower of London built. (Qty.)

1199. Accession of King John.

1257. Richard (brother to Hy. III.) cr. King of the Romans.

1265. Dante b.

1541. Countess of Salisbury (last of the Plantagenets) beh.

1564. John Calvin (reformer) d.

1660. Peace of Copenhagen.

1679. Habeas Corpus Act passed.

1723. Act of Pains and Penalties *in re* Bp. Atterbury passed.

1755. Destructive earthquake at Mitylene.

1756. Bill for making a *New Road* from Paddington to London received Royal assent.

— Bill for constructing the present Blackfriars Bridge received Royal assent.

— Jos. Maximilian, K. of Bavaria, b.

1799. The Russians entered Turin.

1811. Viscount Melvill d.

1819. Geo. Frederick of Hanover b.

1829. Oxford Street bazaar burnt.

1848. Pss. Sophia (d. of Geo. III.) d.

MAY 28TH. (1856, Wednesday.)

R. C. Saints: Germanus (Bp. of Paris, 576); Carinus (Fr. Cheron.)

1444. Eighteen months truce between England and France.

1672. B. of Southwold Bay (English and French defeated the Dutch.)

1759. W. Pitt (statesman) b.

1801. Irish rebels take Ennisnorthy. (See 30th.)

1808. Bp. Richard Hard (Worcester) d.

1812. Treaty of peace between Russia and Turkey.

1828. Hon. Mrs. A. S. Damer (sowp.) d.

MAY 29TH. (1856, Thursday.)

R. C. Saints: Maximinus (Bp. of Fries, 349); Cyril; Cosmas and his Son of Iconia, in Asia, about 379; Shimeon, Martyrius, and Alexander (397.)

1453. Mahomet II. took Constantinople.

1483. D. of Ghent appointed Protector. (Qty. 19th.)

1522. War declared by Eng. against Fr.

1846. Card. Beaton assass.

1830. Charles II. b.

1660. Restoration of Charles II.* He entered London publicly.

1672. New Conduit in Stocks market opened; it ran "wine for divers hours."

1773. Princess SOPHIA MATILDA of Gloucester b.

1780. The "Protestant Association" met in Coachmakers' Hall, resolved on a Demonstration (see June 2nd.)

1807. Selim III. deposed.

1808. Proclamation of Peace with Gr. Brit. and Sweden issued by Spain.

1818. Edward D. of Kent m. to the Princess VICTORIA MARIE LOUISA.

1829 Sir H. Davey d.

— New Hall, in Christ's Hospital, first opened.

MAY 30TH. (1856, Friday.)

R. C. Saints: Felix I. (Pope, 274); Walstan (Conf. 1016); Ferdinand III. (Conf. and K. of Castile and Leon, 1252); Maguil (*Lat.* Madelgisilus, Recluse in Picardy, about 685.)

1420. Henry V. m. to Catherine of Fr.

1431. Joan of Arc burnt.

1445. Margaret of Anjou cr.

1533. Q. Anne Boleyn cr.

1574. Charles IX. of France d.

1610. Pr. Henry created Pr. of Wales, D. of Cornwall, and E. of Chester.

1635. Peace of Prague.

1640. Sir Peter Paul Rubens d.

1654. Christiana, Q. of Sweden, resigned the crown.

1667. Demoivre (Fr. Mathem.) b.

1711. Pss. Amelia (d. of Geo. II.) b.

1744. Treaty concluded between Prussia and Sweden.

— Alexander Pope d.

1750. Pr. Frederic William (Br. to Geo. III.) b.

1777. E. of Chatham proposed conciliatory measures towards America.

1778. François Marie A. de Voltaire d.

1791. Impeachment against Mr. Hastings closed. (See 10th, 1787.)

1797. Kosciusko arrived in London.

1801. Irish rebels took Wexford.

1812. Treaty of Peace between Allies and France.

1814. Treaty of Paris.

— Accession of Maria Louisa, Duchess of Parma.

1832. Sir James Mackintosh d.

1837. D. of Orleans married to the Pss. Helena of Mecklenburg.

MAY 31st. (1856, Saturday.)

R. C. Saints: Petronilla (1st Cent.); Cantius and Cantianus (brothers), and Cantianilla (their sister, 304.)

1349. The "First Great Pestilence began." (See Sept. 29th.)

1495. Cecily, Duchess of York, d.

1520. Henry VIII. embarked at Dover for France. (See June 7th.)

1577. M. Frobisher sailed (N. W. passage.)

1578. M. Frobisher sailed (N. W. passage—third voyage.)

1645. Leicester taken by Charles I.

1650. Ascham assass.

1683. Trial of Richard Baxter.

1723. William Baxter (Grammarian) d.

1740. Frederic III., K. of Prussia, d.

1745. Ottoman army def. by Shah Nadir, near Ezeruin.

1750. Dr. James Currie (Physician) b.

1756. Adml. Byng, near Minorca.

1770. Foundation stone of Newgate laid.

1791. Punishment by the wheel abolished in France.

1793. The Neapolitan Ambassador shot himself.

1797. Ligurian Republic at Venice formed.

1813. Mr. and Mrs. Bonar murdered by their servant.

1815. Kingdom of the Netherlands created.

1833. Sir John Malcolm (Diplom.) d.

NOTICES OF MUSIC.

THE MOUNTAINS OF MALVERN.*

FROM Malvern's high mountains I gaze on the grandeur,
The ocean of orchards that spread in the vale;
There is not a spot where reflective I wander,
But breathes back to Heaven some fairy-like tale.

* Notice will appear next month.

FANCY NEEDLEWORK.

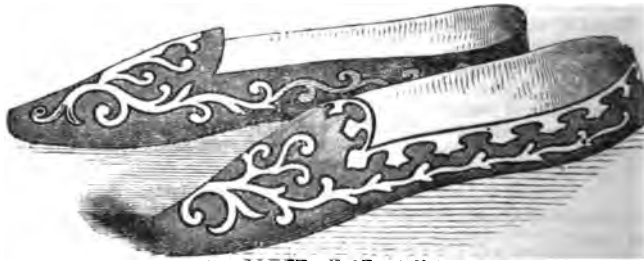
How fragrant the groves now in loveliness smiling,
 How sweetly the lambkins give welcome to day,
 The paths to thy summits are fondly beguiling,
 While birds warble softly their love-notes to May.

With pastures strewn 'mid their gardens of roses,
 Where grandly the old Abbey turrets arise,
 'Tis here that fair Flora in beauty reposes,
 And draws down her blessings of love from the skies.

The Muses exult in a home so enchanting,
 The Graces are jealous of maidens so fair,
 For all is complete, and no portion is wanting,
 And clustering blossoms embalm the soft air.

FANCY NEEDLEWORK.

By Mrs. PULLAN.



SLIPPERS, IN PATENT IMPERIAL APPLIQUE.

WE have great pleasure in introducing to the notice of our readers one of the most pleasing inventions it has ever been our good fortune to chronicle. It is termed the Patent Imperial Appliqué. It is a cloth in which the design is produced in a different colour from the ground; and the braid being run round the edge of the former, the effect hitherto produced only by cutting out figures in one material and gumming them on another, is obtained at less than half the cost, and a tenth part of the trouble. The articles already procurable in this pretty material are sofa cushions (round and square), small cushions, lace mats, Greek and Turkish smoking caps, and finally slippers, as represented in the engraving. The brioche cushions are particularly elegant. The different sections have the colours *alternated*; thus if, in one division the figure is in crimson, on a black ground, the reverse of this arrangement will obtain in the next division.

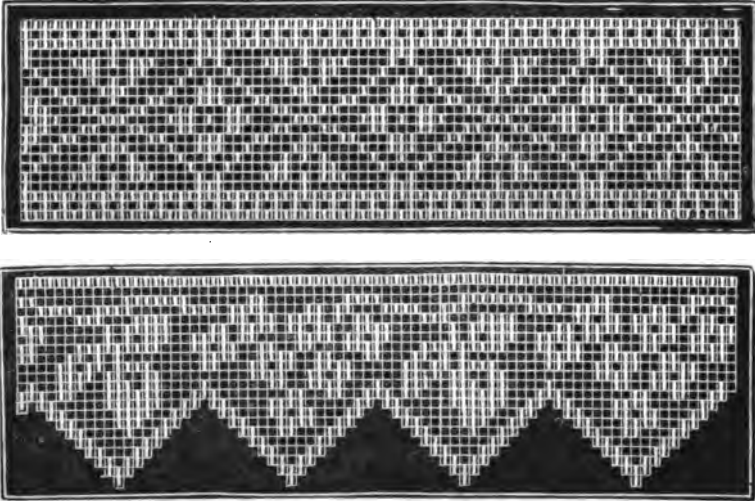
The gentleman to whose inventive genius we are indebted for this pretty novelty is Mr. G. Curling Hope of Hastings. One remarkable quality it possesses is that the colour is perfectly unchangeable; the substance of

the cloth being perfectly impregnated with it. We remark this especially, because an attempt has been made to imitate this patent appliqué, with a surface colour which can readily be removed by rubbing, which renders the cloth hard and unmanageable, and has, moreover, a most decided *mauvais odeur*.

The genuine articles all have the words "Patent Imperial Appliqué" stamped on them.

The materials used for braiding them are gold twist, various shades of gold-coloured silk braid, and Albert braid.

We do not know if the readers of "THE GOVERNESS" are aware that they can at any time see specimens of the needlework designs given in this Magazine, at our residence, 36, Bruton Street, Bond Street; and that we are happy to execute orders for any materials required by ladies in the country.



INSERTION AND BORDER FOR TOILET COVERS, QUILTS, ETC. IN
SQUARE CROCHET.

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A BOARDING-SCHOOL MISTRESS AND A GOVERNESS.—The following extraordinary document is said to be a literal transcript of the reply of the mistress of a boarding school to the application of a young lady for the appointment of a governess:—"Madam,—I this evening received your note, through the medium of Mr. L., and begin, in reply, to give you some particulars of the situation in question. I am in want of a lady from twenty-five to thirty years of age, of decidedly religious character, to devote herself entirely and exclusively to the school-room from a quarter before seven in the morning until after the young ladies are in bed of a night,

during which time she is not at liberty to do anything for herself. She is to rise at six throughout the year, and take the entire charge and responsibility of the young ladies and of everything belonging and relating to them; and, in addition to the duties of the school-room, has to write notes and letters at the end of each half-year. Whoever fills this situation must have very good health, the carriage, manners, habits as of a gentlewoman, and be fully competent to teach elder pupils in the English and French languages, writing, arithmetic, history, biography, chronology, composition, theory of the globes, and astronomy, and must have a sufficient knowledge of music to give lessons on the piano for the first few years. I appoint and arrange everything, and assist in the school-room part of the day. Salary 30*l.* or guineas, according to circumstances, per annum and the coach fare, outside, to the situation paid. I am also in want of a young person to do anything and everything which I might require of her. The duties of this situation are multifarious, and include, in some degree, those of an under-teacher, companion, needlewoman, lady's-maid, waiting-maid, upper nurse, housekeeper. The position in the family is that of an under teacher, while the duties are many of them those of an upper servant. The young person with whom I engage must have very good health, be capable of enduring much fatigue, free from any particular defect or infirmity, anxious to please, competent to assist in the school-room, and to give music lessons to the younger pupils; clever at needlework, careful, thoughtful, attentive, industrious, active, and humble; also very clean, neat in all her habits and ways. It is of no use for any one to apply who could not be trusted to do things thoroughly and properly, and to act properly on all occasions. The young person who fills this situation is to rise at six throughout the year, and it is generally half-past ten before she can get to bed. Salary, ten guineas per annum, and the coach fare, outside, to the situation to be paid. Should you consider either of my situations likely to suit you, I shall be happy to give you all further particulars; but should you not wish to obtain either, there will be no occasion to write. —I am, Madam, yours obediently."

"WOMEN" versus "FEMALES."—A correspondent of *The Times* writes:—"Permit me to protest against the sanction by the House of Lords of the vulgar-genteel word 'females' as a substitute for the good old English word 'women'—the generic instead of the specific. When the word 'talented' was first used by an Irish member in the House of Commons, Sir R. Peel and Mr. Macaulay simultaneously uttered their protest against it. Whatever may be the fate of Earl Grey's amendment on the Wensleydale peerage question, I trust that the House will insist on its being in good English. Ladies' maids are-too refined to be 'women,' I grant; but slipslop English is not therefore to be adopted by the House of Lords."

MARY'S OFFERING.—You are well aware of the donations to the British soldiery sent out from the fair sex in England, from the lowliest cottager to the very highest lady in the realm. Among the presents were some flannel shirts. One of these fell to the lot of Sergeant ——— the other day (I am requested not to print the name, but I know the man well); this shirt he opened, and then, inside it, he discovered carefully pinned a lock of hair and the following letter, which I subjoin *verbatim*. The letter is directed thus :

“ This is for you And I
hope it is A young
man
if not Give it tou won.”

Inside, the words run thus :—

“ My dear Friend,—I write those few lines to you hoping that they Cheer you A little. I think you are dull, but God will hupl you. I am A young woman And I hope that you are A young man, this is my hire (*sic. for hair*) Keep it for My sake

“ from

“ MARY.

“ You are now lafing, it is bad writing.”

So ends the letter. Neither county nor town is mentioned in it. It was wafered, not sealed, and the stamp on the envelope is a “forget me not.” The lock of hair enclosed is light brown in colour, and plaited in three, tied with blue and yellow silk threads. Who is Mary?—*Times*, Mar. 22, 1856.

* * The following articles, amongst others in type, must stand over till June :—

ART EDUCATION.

HYMNOLOGY.

THE ROTATION OF THE MOON.

SCHOOL GARDENING.

POPULAR EDUCATION.

TRACTS FOR THE TIMES.

THE SABBATH QUESTION.

GEOGRAPHY.

ANSWERS AND NOTICES TO CORRESPONDENTS.

* * ANONYMOUS COMMUNICATIONS are noticed, except when they are of a personal nature, or contain unsubstantiated assertions, but in all cases it is advisable that correspondents favour the editor with their names and addresses. Confidence may be relied upon.

THE POSTAL TAX ON “THE GOVERNESS” FOR APRIL.—We beg to assure our numerous subscribers that our not replying to their communications by letter has not resulted from want of courtesy towards them. The tax was mainly in consequence of our periodical being nearly double the size of those which according to Act of Parliament can be transmitted through the post for a penny stamp: we had also unintentionally neglected to comply with other postal regulations. We had many interviews with the authorities, and we need scarcely add that a vast amount of correspondence was entailed upon us. The Post-Office authorities behaved in the most courteous manner towards us, and very liberally offered to re-transmit all the numbers rejected on account

of the tax, and to refund all the additional money paid, on the production of the covers. As we still continued to receive letters of complaint, we wrote again on the 17th, and received the following letter in reply.

"In reply to your further letter of the 17th instant, I beg leave to inform you, that all the April copies of "THE GOVERNESS" that have as yet reached the dead letter office, charged with postage, have been sent out again for delivery without charge. I do not see that anything further can be done, unless you can furnish me with the particulars of the cases referred to in your letter of the above date."

We trust that our disappointed friends will communicate with us before Tuesday the 6th inst., as on that day we shall send to the secretary a list of retained copies. Those who have paid the shilling tax and sent us the cover, shall hear from us when the money is refunded.

MNEMOCHRONICS—It gives us great pleasure to learn that so many teachers find our *Mnemochronics* so interesting and instructive. The author is extremely obliged to the numerous correspondents who have sent suggestions, additions, and corrections to us; it would be no light task to thank our friends individually. The author, however, intends to write to some for their kind permission to publish their communications as appendices to his work.

Kinder Gardens (E. O.). We will make inquiries.

Poetry (E. O., Hornsey). We insert your lines

"TO A BABY.

"Laughing, bright-eyed rosy creature,
Sparkling mirth in every feature,
Come twine thy dimpled arms about my neck,
In dove-like murmurings tell me,
The joys that so possess thee,
And with transporting charms thy beauty deck.

"Imaged in yon glowing rose-group,
Not saddened that it must and will droop,
Thy wakening thoughts have found a fairy home,
Of thine own hue and fragrance,
And 'tis its glowing entrance
That tempts thy tiny steps from me to roam.

"Yet, little wanderer, beware!
For many a thorn is lurking there,
Thy eager grasp to check with sad alloy,
Scatter the rosy blossom,
Pierce thy unwary bosom,
And send thee to a mother's arms my boy."

"Possess thee" and "tell me" do not rhyme, neither do "fragrance" and "entrance." "*Blossom* and *bosom* is tolerable, and that is all, in good poetry. The syntactical arrangement is very faulty. In what mood is the word *deck*? It appears to be in the imperative.

"Come twine thy dimpled arms around my neck,
And with transporting charms thy beauty deck."

How can "waking thoughts" be *imaged*, and how can their *hue* and *fragrance* be ascertained? Is it even poetically correct to say "Thy steps from me to roam?" Did you mean to say that "Many a thorn is lurking there to send thee to a mother's arms?"

Take courage—your idea is good, and you may make something of it yet. Perhaps some of our correspondents will try what they can do with it.

. As want of space compels us to omit the answers for a large number of correspondents, we shall send those of importance by post.

THE GOVERNESS.

FRANCES THORNTON;
OR,
PASSAGES IN THE LIFE OF A GOVERNESS.

BY THE AUTHOR OF
"LECTURES ON METHOD IN LEARNING AND TEACHING,"
AT QUEEN'S COLLEGE, LONDON.

(Continued from page 199.)

CHAPTER VII.

TWO WAYS OF SAYING "NO."

Tristram. Nay is but nay, devise it as you will;
And the cold, icy monosyllable *no*
Is still *No, No*, though spelt with mincing tongue!
Fairfax. Truly, my Son; yet *Nay* with gentle hand
May softly close the yet reluctant door;
Though in rude, iron, grasp 'twill harshly serve
To bolt and bar with force severe and rude
The gate which else unlike a prison seemed.
A *knife* may serve to heal as well as kill.

Old Play.

FRANCES soon found that her work was already provided, and that it needed all her thought and strength. She was introduced to it directly after breakfast on the day following her arrival. She had been introduced to her pupils and to their father at that meal, which was conducted with a frigid propriety, at once strange and chilling to any one accustomed as she had been to what was but the natural and happy freedom of home. Every one at table seemed ill at ease with their neighbour. The children were silent and moody; while mamma was cold, solemn, and, at times, too sugary to be sweet. If any one ventured on a remark, it was either received with a dignified silence, or *slightly*, very slightly,

contradicted. Nothing appeared sour; but there was evident acidulation; nothing bitter, but many a phrase aloetic; plenty of attempted sunshine, not a ray of genuine warmth.

The dialogue, such as it was, came and went like the snatches of a fitful breeze: every now and then a dead calm, and anon a sudden and gusty ripple. Mr. Spoonbill was absorbed in his newspaper, and Frances was content to be a listener; so that the burden of the conversation lay chiefly on mamma's hands.

"Cato, my dear," she at length said, "you must behave in a more appropriate and affectionate manner. I am sure that Miss Thornton must imagine you have been living among a set of savages during the last year or two, instead of in such a household as this. I see she is watching you, and wondering, I dare say, how you can speak in so snappish a tone to your dear sister; or how you can fill your mouth so very full with that brown bread!"

"If he can't behave himself like a gentleman," said papa, in a stern voice, "he had better leave the room at once."

Cato at once relapsed into a grim and stony silence; and, as he took large bites of brown bread, vowed vengeance against the new governess, who was said to be watching him.

If she *were* watching him—such did not appear to be the case. She was talking to little Norma about her doll, whose head had been picked up on the stairs that morning by the housemaid, and confiscated as the property of the crown; being, in fact, carried off into Mrs. S.'s room, to form the subject of a serious conference on the great danger of general untidiness and especial carelessness in the matter of dolls' heads. And, though Frances did not know this, Norma was fully conscious of her own fate, and of dolly's certain imprisonment until the lecture was over. The headless body was on the table, where indeed the governess had in all guilelessness placed it, and it formed the subject of all her conversation with her little pupil, with whom she was very anxious to be acquainted. So they talked of bonnets and trimmings, frocks and sashes, until Norma's store of childish words seemed exhausted; breakfast was concluded, and papa had wished them all a hearty good-by ere he started for town.

"And now, my dears," said Mrs. Spoonbill, "go up into the nursery, while I speak to Miss Thornton. She will join you in a few minutes."

"You will observe," she added (turning to the governess) "my

method of dealing with the children, and I hope you will be able to follow it as nearly as possible."

Frances was at a loss to know what this method was, save that it was a disagreeable one to the children themselves; but, of course, she had no answer to make, but that she also "*hoped so*."

"One thing, however, I must mention," said the lady. "I observed that you placed Norma's doll on the table during breakfast. Now I am sure that I need not point out, to any one of so much good sense and so excellent an education as yourself, the danger of encouraging such irregular and untidy habits. I am sure that you did it without thought, and that I shall not again have occasion to notice any trifle of so disagreeable a kind."

The close of this sentence was accompanied by a cold and stony smile, which was intended to be gracious, but was only unmeaning and repulsive.

Frances checked the words which first rose to her lips, and merely replied, "Poor child, she seemed so grieved about her dolly, that I was only too glad to be of any comfort to her."

"By the by," said Mrs. Spoonbill, "has Norma taken her medicine?"

"I really do not know, madam."

"Because, if she has not, it must be administered at once; and, as for the future, I should wish you, Miss Thornton, to undertake the entire management of this little department,—perhaps it will be as well for you to see me give Norma her usual morning dose."

Very well. Miss Thornton was quite ready to witness the operation, and to take a lesson.

Mrs. S. went up-stairs first, to prepare the dose, then to exhort the children on the arrival of their new governess, and in her presence to administer the fatal draught.

Meanwhile Frances remained in the breakfast-room for a few minutes, pondering over the aspect of the opening campaign, and wondering what her sister Mary was just then doing in the little quiet parlour at Bilberry. The breakfast-room in Edgington Square was large and well furnished. It was the perfection of rigid propriety, even to the very arrangement of the stone chimney ornaments. Everything had a place, and was in it; looking, indeed, half afraid to get out. The very pens on the side-table were arranged at a precise angle with the paper knife and the inkstand; while the paper and envelopes were grouped in severe order beside

them. Everything in the room looked cold and exact ; not to be disturbed or even used but in the direst necessity. The sunshine which tried to look in at the windows was the one irregular being which appeared, in spite of all laws, to wander at its own sweet will. But it, too, almost seemed out of place, and cold.

What a contrast to the little sunny, cheerful room in the country ; with its charming little bouquets, its quaint high-backed chairs, grouped about the room in defiance of all law ; its old-fashioned walnut bookcase, and the broad open fire-place !

No wonder that the poor girl sighed, as she thought of these pleasant things far away, and hastened up stairs to the nursery *not* in the very best of spirits. She determined, however, to show no trace of sorrow on her face, and so entered the room with a smile and a light step.

"The lesson," she said to herself, "must have commenced by this time ; and I shall see this poor child dosed."

But, if this was her expectation, it was doomed not to be realized. The lesson had indeed begun, but it had proved unsuccessful. The dispenser of the words of advice, as to the advantage, utility, pleasantness, and sweet savour of all medicinal compounds—especially this one—*prepared by mamma herself*—had made her oration in vain. The patient persisted in saying that she needed no physic, "couldn't take it after breakfast ; and *wouldn't* open her mouth."

At this crisis of affairs Frances entered the room, and was much surprised to witness so strange a proof of Mrs. S.'s good management and control over the children, which the lady had just told her was absolute.

Of course she said not a word—the wisest plan when such caution is demanded, lest offence be given.

"Norma, my dear Norma," again urged mamma, "you know that I never allow you to have your own way ; you must listen to my advice at once, and do what I say, like a good child. Otherwise I shall with great reluctance have to put you in the corner, where, I am sure, Miss Thornton will be quite shocked to see a little girl of your age."

This remark seemed, however, to produce not the slightest effect. The same little red hand held fast in its fingers the body of poor decapitated dolly, and kept the leg tightly squeezed into Miss Norma's mouth : and though her eyes were filled with tears, not a sign of relenting was visible in the determined looks of the little maiden.

The threat of the corner having produced no effect, the law was carried into immediate execution. Norma was transferred bodily to the corner opposite the door near which Frances still stood, and severely ordered to be good at once, and take her medicine: otherwise, she was not to leave the corner until papa came home to dinner. The latter clause of this edict, however, she instantly set at defiance, by rushing from the confinement and making a snatch at another doll of superior charms to her own, which lay in her sister's arms.

This rebellion was instantly checked by the prisoner being at once carried back to the corner, and a large chair being placed across the angle, so as to confine her behind its tall back. But the chair was most audaciously pushed away—in fact, thrown down on the floor: the standard of revolt was raised, and an example of “*firm treatment*” was now absolutely necessary.

Mrs. S. at once decided what to do. The chair was replaced, the prisoner within charged not to stir; and Master Cato unwillingly put to mount guard by sitting on the chair itself, which formed the prison gate. It could neither be pushed away nor upset. So far all was safe; and Mrs. S., having surveyed the scene with a calm, serene look of triumph, solemnly charged Cato not to stir from his post on pain of “having *six more verses from the Book of Kings to learn and say by heart.*”

“I will leave you, Miss Thornton, to see that my directions are carried out, if you please. There,” she added, pointing to the chimney-piece, “there is the spoonful of medicine, which I must insist upon Norma’s taking ere she is released; and I am sure you will have great pleasure in administering it.” With these words she majestically sailed from the room, leaving the new governess to ponder on the clever management of the affectionate mamma, and the extreme advantage of turning verses of the Bible into a lesson and a punishment.

For the first few minutes after the departure of mamma there was a grave silence. Cato certainly looked more like *Catiline*; but still he kept the peace, and sat virtuously still on the chair which imprisoned his unfortunate little sister. He was very much annoyed at being perched up there in front of the new governess, as if for punishment; but yet he dared not get down. There was something in the calm face and steady eye of Miss Thornton which he could not quite understand, and was half afraid to provoke. It

was so unlike mamma's stony anger or suppressed passion, that the child respected while he feared it. The truth was, that there was sunshine in the face and good nature in the eyes, and against these he could not fight.

Frances herself broke the ice for him, by saying, to his utter amazement, "I think, my dear Cato, you had better get down from that chair."

"No, I shan't get down; I ain't going to get six more verses of *Kings*."

"But, my dear Cato, I do not wish you to have any more verses from *Kings* as a task, either now or at any other time. So pray come down from the chair, while I give Norma her medicine?"

"O! won't I get down? Now mind, if she won't take her physic, it isn't *my* fault. If she runs away out of the corner, it isn't *my* doing. You told me to get down, and said I shouldn't have any verses if I did; though *she*, *mamma*, said I should."

With these words the jailor leaped off his chair, and the little prisoner was soon at liberty. She stood still for a moment, as if uncertain what to do. But, looking up into Frances' face, she seemed no longer afraid, and, pushing the chair aside, walked into the middle of the room.

"My dear child," said Frances, taking her hand, "I was sure you meant to be good, and take your medicine like a little —"

"*Pig*," said Cato, who was watching affairs from the other side of the room; "I wouldn't."

"No, not a pig; but like a little lady. Let me take that eyelash out of your eye; there, *now* you can see what a little spoonful it is, and I am sure you will take it to please me—won't you?"

This was said with such a bright, sunny smile, that half the battle was gained at the first glance, and in a few minutes the poor little rebellious heart of the maiden was charmed into good-will and love by the force of kind looks and a little gentle firmness.

"May I take a *part* of it, Miss Thornton?"

"No, my dear Norma; a part would be of no use. The doctor knows exactly how much is good for you; and exactly that quantity, you know, is in the spoon. If I were to give you less than this, or even more, I might perhaps hurt you very much. So, open your mouth, and away it all goes in a moment."

At this crisis of affairs, if the answer had been, "*No*, you *must* take the whole dose at once, or go back into the corner"—the

rebellion would have broken out afresh, and there would have been no end to the civil war. But the kind, gentle words of the new governess carried all before them—the victory was won.

In the meanwhile, at the other side of the table, sat Prudentia, looking very calm, reserved, and dignified. The whole mode of proceeding was so unusual in its character, and so remarkable in its results, that the Miss Spoonbill was at a loss to know how to act. At one moment she thought of running to mamma to say what had happened; at another, of calling out loudly to Miss Thornton, in her own right, and telling her that Cato ought to have at least twelve verses, and Norma another spoonful. She had no idea of naughtiness being cured in that way.

But all at once, in the midst of these virtuous resolves, Frances suddenly asked her if “the geraniums in the window did not want a little water; they looked so dry?”

All her plans of attack were annihilated in a moment. It was useless to reply snappishly, “No, no.” They clearly *did* want water. Geraniums were the last thing thought of in 95, Edgington Square.

“Suppose, then, my dear, you fetch a little water for the poor plants. They clearly need some moisture, after that burning east wind of yesterday.”

Miss Spoonbill said not a word, but rose and left the room in search of water for the parched geraniums.

When she was gone, and the door shut, the following dialogue ensued.

“Cato, bring me your reading-book; I should like to hear you and your sister both read to me.”

“Yea, *Governess*, —”

“But I don’t wish to be called *Governess*. Call me Miss Thornton, if you please.”

“What book shall I bring? I always read out of the Bible, Miss Thornton.”

“Bring me any book but the Bible, Cato. Some day, *when you deserve it*, you shall read to me out of the Book of Kings; but not till then.”

Just then the door opened. Miss Prudentia entered with a small watering-pot full of water, against which her brother, in his zeal to get a book, dashed with great force in his transit across the room.

"Halloo, Prudy; take care of your jugs. I'm going to read to the—to Miss Thornton."

"Cato, I am ashamed of you—knocking my watering-pot down in that way! Why didn't you take care? You knew I was coming in."

"Now, how could I know you were coming in? Could I, Miss Thornton? Didn't she come racing across the room with that old pot in such a hurry? How could I help it?"

At last the geraniums were all watered; Norma recovered from her dosing sufficiently to read, with her brother, some pages of Mrs. Markham; and Prudentia repeated a page of French dialogue.

The opening of the campaign had been stormy; but a few kind words and a little gentle firmness had won the battle thus far. And the result of the first charge often determines the course of the conflict as well as the final victory.

Mrs. Spoonbill did not appear again in the nursery that day; nor did she and Frances meet until five o'clock, when Mr. S. returned to dinner.

"I hope, Miss Thornton, you had no further trouble with the dear children after I left to-day. Norma, I have no doubt, profited by my advice, and Cato behaved himself well without any tasks being set him?"

"Thank you," replied Frances; "all went quite well. We soon began to understand each other, and I hope shall do so for the future without the mention of any such a word as tasks or lessons by way of punishment. I hope that lessons will be a pleasure rather than a penance."

"So do all beginners in the arduous path of tuition. They fancy that all will be '*couleur de rose*;' that difficulties will vanish almost as soon as they appear. But you will find that, well trained and amiable as my dear children are, they are but children after all; and with strangers they cannot be expected to behave as when under the guidance of their own natural guardians. A mother's love, Miss Thornton, is a great spell; I may say, a bond of attraction and sympathetic obedience."

This last sentence was a great effort on Mrs. Spoonbill's part, and ought to have produced a deep effect on the mind of the young student of educational theory. But whether Frances connected the mother's love with her affectionate method of dosing Norma, and the bond of attraction reminded her of the bond of detention in the

corner up-stairs, it is hard to tell. Certain however it was, that she merely smiled, and said, that "with such well-disposed amiable children success was a matter of course."

To this reply any rejoinder on Mrs. Spoonbill's part was impossible. And, even if the lady had felt inclined to be diffuse in her educational discourse, her husband entirely prevented all further progress by suddenly asking "if she had read in the morning papers the account of that frightful murder in *Dike's Alley*."

"My dear John, how you do alarm me by mentioning these horrible things so suddenly. My nerves really will not bear this constant excitement."

This was a singular remark of Mrs. Spoonbill's, inasmuch as she had read the full details of the murder to her mother that very morning, not only without injury to her nerves, but apparently with a sort of pleasurable excitement from all its sad particulars. But Mrs. Loam, the mother-in-law, is worthy of a new chapter. She shall have it when she comes up from dinner.

LECTURES TO LADIES, ON PRACTICAL SUBJECTS.

EDITED BY PROFESSOR MAURICE.

(Continued from p. 170.)

WE continue our notice of this admirable volume with a series of extracts from some of the most useful and practical lectures. We cannot, indeed, describe any of them as marked by the same lofty and eloquent wisdom and dignity of style which characterized Mr. Maurice's introductory pages; but each one, nevertheless, possesses some excellence of its own, and many of them abound in passages well worthy of our reader's best attention. If they are not all distinguished by the marks of undisputed genius, they display careful thought, deep interest in the subject under discussion, and much cleverness in handling it.

Among the most practical, we notice those of Mr. Kingsley, Archdeacon Allen, and Mr. Trench. Mr. Kingsley is a worthy successor of Mr. Maurice; and though but a disciple in that wisdom of which the other writes as a master, he speaks with great earnestness, truth, and feeling. His subject is "The Country Parish." He begins by asserting that a woman's first duties are to her own family and her servants. "If any one cannot rule her own household, how shall she teach others; how help them in

their endeavour to do their duty in that station of the Church which God has appropriated?" But, above all, he insists on the absolute necessity of *sympathy*.

"If any one cannot sympathize with the servants with whom she is in contact all day long, she will not really sympathize with the poor whom she sees once a week. I know the temptation not to believe this is very great. It seems so much easier to women to do something for the poor than for their own ladies' maids, housemaids, or cooks. And why? Because they can treat the poor as *things*; but they *must* treat their servants as persons. A lady can go into a poor cottage, lay down the law to the inhabitants, reprove them for sins to which she has never been tempted, tell them how to set things right, which if she had the doing of them I fear she would do even more confusedly and slovenly than they. She can give them a tract as she might a pill, and then a shilling as something sweet after the medicine, and she can go out again and see no more of them till her benevolent mood recurs; but with the servants it is not so. She knows their characters, and, what is more, they know hers: they know her private history, her little weaknesses. Perhaps she is a little in their power, and she is shy with them. She is afraid of beginning a good work with them, because if she does she will be forced to carry it out: and it cannot be cold, dry, perfunctory, official; it must be hearty living, loving, personal. She must make them her friends; and perhaps she is afraid of doing that for fear they should take liberties, as it is called—which they very probably will do unless she keeps up a very high standard of self-restraint and earnestness in her own life, and that involves a great deal of trouble; and so she is tempted, when she wishes to do good, to fall back on the cottages outside, who, as she fancies, know nothing about her, and will never find out whether or not she acts up to the rules which she lays down for them. Be not deceived, I say, in this case also. Fancy not that they know nothing about you. There is nothing secret which shall not be made manifest; and what you do in the closet is surely proclaimed (and often with exaggeration enough and to spare) on the housetop. These poor folks at your gate know well enough, through servants and tradesmen, what you are, how you treat your servants, how you pay your bills, what sort of temper you have; and they form a shrewd, hard estimate of your character, in the light of which they view all that you do and say to them;

and believe me, that if you wish to do any real good to them, you must begin by doing good to those who lie still nearer to you than them. And believe me, too, that if you shrink from a hearty patriarchal sympathy with your own servants because it would require too much personal human intercourse with them, you are like a man, who finding that he had not powder enough to fire off a pocket-pistol should try to better matters by using the same quantity of ammunition in an eighty-four-pound gun. For it is this very human friendship—trust, affection—which is the very thing you have to employ to the poor, and to call up in them. Clubs, societies, alms, lending-libraries, are but dead machinery, needful perhaps, but, like the iron tube without the powder, unable to send the bullet forth one single inch—dead and useless lumber, without humanity; without the smile of the lip, the light of the eye, the tenderness of the voice, which makes the poor woman feel that a soul is speaking to her soul, a heart yearning after her heart; that she is not merely a *thing* to be improved, but a sister to be made conscious of the divine bond of her sisterhood, and taught what she means when she repeats in her creed, ‘I believe in the communion of saints.’ This is my text and my key-note. Whatever else I may say to-day is but a carrying-out into details of the one question, ‘How may you go to these poor creatures as women to women?’”

Archdeacon Allen devotes himself to “*The every-day work of Ladies*” in a more homely and practical way even than Mr. Kingsley, though with far less charm of style and brightness of illustration. In many of his hints and suggestions we cordially agree, and for these we have no doubt that our readers will thank us; but in one or two others we are sorry to differ from so experienced an authority. On one point indeed—that concerning Physical Geography—we must make a decided protest. But, in the meantime, let us gather from his lecture one or two of the most useful hints. He divides his subject into three sections, *The School—In your own Family—In Society*.

In answer to the question, Are we not to act directly as teachers? He says:—

“Surely you may, if you will remember the first rule for those who are to be fellow-labourers for a common object. I mean, if you will heartily and cheerfully take the lowest place, and be content that your own exertions be altogether passed over by the notice of others, if only the work may be done. I was very much pleased

the other day with some remarks by an old fellow-labourer, Canon Moseley, to the effect that, in respect of those to whom public functions are assigned, he had observed two classes: one class put themselves in the first place, and their work in the second; and the other class put their work in the first place, and themselves in the second. We need not say which class is likely to be most successful.

"If you ask me what you are to teach, there is another remark of Canon Moseley's worth noticing: *Teach that which you know best.* Your teaching will be more effective, and your teaching will be more real and true, when your scholars are receiving from you part of those stores which you have fairly made your own, than when you are merely imparting what you may have borrowed for the occasion.

"HOW TO GIVE A SCRIPTURE LESSON.

"It seems to me that, after reading a paragraph, the children should be questioned: 1, as to the meaning of the words; 2, as to the persons and places mentioned; 3, as to the subject and matter, so as to ascertain that the children understood the language, have some knowledge of the proper names, and apprehend the history. These three classes of questions can be asked without any preparation. There is, however, one more question which ought always to be asked in reading the Scriptures, and which ought not to be brought before a class by the teacher without preparation; and that is, *What lesson does this passage of Scripture teach us for our instruction or our comfort?* The lessons of Scripture are best enforced by the examples of Scripture; and it seems to me happiest when one can illustrate the teaching before us by one example of a positive, and another of a negative, kind; and when one can find some pithy text of Scripture, embodying the lesson, to give the children to carry home with them—summing up, as it were, and clinching the whole."

This and much that follows is very excellent, sound advice; but the Archdeacon should have stopped there, and not rushed as he has done into some reckless assertions respecting the study of geography, which he rashly asserts to have received more attention than it deserves. This point he endeavours to establish by comparing geography with biography—a comparison which ought never to have been instituted, and which, when maintained, proves little or nothing to the point.

He begins by saying that a teacher, by the judicious use of such

a book as "Humboldt's Cosmos," may easily lead the young to see and admire the goodness and skill of the Almighty in the varied wonders of the natural world; just as with a map of the Mediterranean he may make a history lesson doubly instructive and entertaining.

So far all is well. Why was not the Archdeacon content with this remark? We fear that he has never dealt much with the practical teaching of geography; that he has never watched the deep interest children takes in all that a really intelligent teacher of geography has to tell them, but has suffered himself to be carried away by a mere crochet of his own generally sober fancy.

Who doubts that "the proper study of mankind is man;" or that "Plutarch's Lives" are full of interest and importance; or that if you ask a boy which he would rather read, "Boswell's Life of Johnson" or "Goldsmith's Geography," he will most infallibly choose the first? He would have chosen, "Jack the Giant-killer," if compared with Goldsmith. But would that have proved the Cornish hero's life to be more worthy of study than the mountains, rivers, and cities of his native land; than the noble and fair cities scattered over the wide earth; than the thousand different nations, their strange habits and customs; the boundless forests of America; the frozen wilds of Siberia, or the sunny islands in the Southern Sea?

Surely the answer to these questions is unmistakeably against the Archdeacon.

Who, again, doubts of the value of John Foster's "Letters," or the perfect amiability of poor, morbid, hypochondriacal Cowper?

No comparison between the value of geography and biography should ever have been made. Each has its own value and its own place in the work of education. But of *this* there is no possible doubt—that a boy who grows up in ignorance of the geography of his own land, and of the other great nations of the earth, will never truly understand their history, while he will surely fail in acquiring a true notion of the greatness and goodness of Him who created not only man, but the glorious world in which he lives.

Of Mr. Trench's "Lecture" we have only space to say, that like all his other writings on kindred subjects—"The Study of Words"—it abounds in passages of great thoughtfulness, truth, and beauty. Take but one example of his remark "*that even important moral lessons may be thus communicated.*" "Suppose you were to ask

a class of children what is the difference between to pardon and to forgive, it is not likely that you would obtain an answer, even from a class of very forward ones. And yet the difference subsists implicitly, though not explicitly as yet, in the minds of every one of these children; nor would it be hard to bring it out to the distinct consciousness of a great number of them. If, seeing them perplexed, you were to go on to say, the Queen pardons, the Christian forgives, probably even then only a few would catch your meaning, and even they would rather indistinctly feel it than have any firm grasp or hold upon it. But supposing they were children with sufficient scriptural information to allow you to use the illustration, and you could explain yourself further, by saying, David pardoned Shimei, he did not forgive him; he remitted the punishment of his offence, he did not dismiss the remembrance of it: 2 Sam. xix. 23; 1 Kings ii. 8, 9. With the help of this, I think, you might make them all understand the distinction, nor would the moral lesson, which might on this be grounded, be a slight or unimportant one. He alone fulfils Christ's precept in all its extent, who not only pardons but also forgives."

It is impossible to exaggerate the value of such teaching as this; and we have great pleasure in especially commending Mr. Trench's ingenious and skilful Lecture to our readers' careful study. With this brief notice we must now conclude our remarks on Mr. Maurice's valuable addition to our educational library; and hope that our readers will derive from its perusal the large amount of pleasure and instruction it is so fully capable of bestowing.

THE PRONUNCIATION AND DERIVATION OF GEOGRAPHICAL NAMES.

(Continued from p. 209.)

DR. THOMAS'S METHOD OF MARKING PRONUNCIATION.

Observe.—THE references are to the notes on the Elements of Pronunciation given in our last chapter.

The mere English scholar is recommended to pronounce the letters marked with an asterisk (*) with their usual sound; *w* and *n̄*, when occurring in the pronunciation of a name, may be sounded like simple *w* and *n*.

The vowels *a*, *e*, *i*, *o*, marked with a point underneath, have an obscure sound similar to short *u*; thus, Merton should be pronounced *mür'tün* or *mür't'n*.

SIGNS.—*â* is broad, having a sound similar to *o* in *not*.

ō has a sound similar to *e* in *her* (see 13); it may be Anglicized by *e*.

ū is like the French *u* (see 5), which it is employed in pronunciation to represent; it may be Anglicized by the English *u*.

u, small capital, is intended to represent the sound of the French *eu* (see 11); it should be pronounced like *u* in the English word *fur*.

ɒ,* small capital, is intended to represent a sound similar to *th* in *this*. (See 19.)

g* and κ,* small capitals, indicate the sound of the German *cā*, or one similar to it. (See 31.)

h,* small capital, has a sound somewhat similar to the preceding, but more resembling a strongly aspirated *h*.

l, small capital (*l* liquid), is to be pronounced like *lli* in *million*; it blends the sounds of *l* and *y* consonant.

m and n, small capitals, are nasal, being similar in sound to *ng*. (See 28.)

ñ* is pronounced like *ni* in *minion*; it blends the sounds of *n* and *y* consonant. (See 24 and 33.)

rr,* small capital, has the sound of *rr* in *terror*. (See 26.)

ŵ has a sound similar to our *v*.

y and ey, at the end of an unaccented syllable, sound like *e* in *me*.

ai and ay are considered to be equivalent to *a* in *fate*.

aw and aw have the sound of *a* in *fall*.

ě indicates a sound similar to *i* in the first syllable of *spirit*.

ow, when the *o* is not marked long (ōw), is to be pronounced like *ou* in *hour*.

gh is employed in pronunciation for *g* hard.

s sounds like *z*.

th is to be pronounced like *th* in *this*.

The sounds of the figured vowels are: fāte, fār, fāl, fāt; mē, mēt; nō, nōt.

ABBREVIATIONS.—For an explanation of the abbreviations used, the teacher is referred to "Courtenay's Dictionary of Abbreviations," an excellent little book—the price is only sixpence.

Observations necessary to be borne in mind.

1. Every letter or combination of letters occurring in the *pronunciation* of a word or name, is to be pronounced with its proper English sound; e.g., *ou* is to be sounded as in *our*, *sour*, &c., and not like *oo*, as in *tour*, and some other words of French origin; *ch* as in *chill*, *choose*, &c. ~~From~~ *From not attending to this, many persons fail to pronounce names correctly, even while they have the pronunciation clearly and accurately marked before their eyes.* We have represented the pronunciation of *BRESLAU* by *bres'low*; many readers, without examination, call it *bres'loo*, forgetting

that the proper English sound of *ow* is like *ow* in *cow*. Had we written *bres'low*, many would have called it *bres'lō*. We have, however, in this Vocabulary, made use of *ow* in a number of instances where we thought it less likely to be misunderstood than *ow*. Again, we have given *che-w₁'w₂* as the pronunciation of *Chihuahua*; a number of persons, however, with this pronunciation before them, have called it *sho-w₁'w₂*, not considering that if such had been the true sound, we should have written it with *sh*. *Cholula* is also most improperly pronounced *sho-loo'l₂*. All persons desirous of speaking correctly, should carefully guard against this vicious pronunciation, bearing in mind that *ch*, in Spanish and Mexican names, is ALWAYS to be pronounced as in our word *chill*, or like *tek* in *watch*.

2. In the pronunciation of foreign names, particular care should be taken not to allow *ä* to fall into the third or broad sound of this vowel—an error to which American and English speakers are very prone; it would be far better, generally speaking, to pronounce it like *a* in *fat*. It may be observed, however, that *a* before *n* nasal in French is usually broad, almost like *o* in *not*; thus, *ban* is pronounced almost like *böng*.

3. In pronouncing French words containing *on* nasal, the speaker should be careful not to give *o* its short sound, since this is not only incorrect, but is liable to confound the word with others entirely different in spelling and signification. By this faulty pronunciation *bon* (good) is sounded like *ban* (ban or exile); it should be *bōn*—almost *böng* or *böng*. *Toulon* should either be entirely Anglicized (as *too'lun*), or else pronounced *toò-lōn'*—almost *tò-lōng'*. For the same reasons, *eu* in names not Anglicized should have its distinct sound, like our *u* in *fur*, and not be confounded with the French *ou* or *u*. There is no sufficient reason why the French names *Dreux* (drüh) and *Droux* (drou), *Leure* (lux) and *Lure* (lüre), should not be distinguished from each other in pronunciation, as well as our words *grum* and *groom*, *cur* and *cure*.

4. In the pronunciation of foreign names, the speaker should be careful to pronounce all vowels, whether in an accented or unaccented syllable, distinctly, if they are not expressly marked as obscure. Perhaps the only exception to this rule is *ä* in an unaccented syllable. But even here the vowel should not be entirely obscure, like the *a* in *boa*, but intermediate between this sound and that of the interjection *ah*.

5. In speaking French names, it is important to distinguish carefully between *äN* and *äN*: the former is broad, almost like *öng*; the latter is very flat, and similar to *ang*.

6. When *ä* (not small capital) occurs at the end of a syllable in the pronunciation of a name, it is not to be sounded. It is employed to enable the learner more readily to pronounce the preceding vowel short, as *drüh*, *ob-öh*, &c.

7. *Äh* is employed in this Vocabulary to denote a sound intermediate

between *ā* and *a*, but more resembling the latter, as *al-a-bah'ma*, *co-lo-rah'do*. The speaker should be very careful not to pronounce the penultimate *a* in these names like that in *far* or *father*.

8. An acute accent (') is used to mark the primary accent of a name ; a grave (`) to mark the secondary accent ; *e.g.*, *Pas'sa-ma-quod'dy*.

BOARDING-SCHOOL ACCOMPLISHMENTS, AND THEIR REAL VALUE IN EDUCATION.

No. XI.

DEPORTMENT.

WHAT is deportment? Something more than beauty, something more than even grace ; and without which the governess is deficient in the most important branch of her accomplishment. Is deportment, then, an accomplishment? Essentially so—that accomplishment which carries a lady into the best society and sustains her there.

In the teaching and training, then, of young ladies for the responsible duties of governesses this subject should be particularly considered, and the arguments from such reflections strongly enforced upon young women. There is scarcely an observer of manners and their effects who will not maintain that the most beautiful and well-dressed woman will soon cease to please, unless her charms are accompanied with the ineffable enchantment of a graceful demeanour. A beautiful form and a handsome face may be seen every day ; but grace and elegance, being generally the offspring of a polished mind, are more rare and consequently more distinguished.

Every one naturally wishes to please. Important it is that the first impression we produce should be favourable. Now this first impression is commonly produced through the medium of the eye, and this is frequently so powerful as to resist for a long time the opposing evidence of subsequent observation. People are even at times of the opinion of Socrates, who said that whenever he saw a beautiful person he always expected to see it animated with a beautiful mind. Ladies, and especially young ladies, often fall into the fatal error of imagining that a fine person, dress, a certain set of conventional phrases, and a few fashionable bendings, are of themselves sufficient to sustain them in their characters of accomplished young ladies : hence the lavish care on the improvement of exterior and polish. I know an instance of a young lady who learned to play upon the harp for no other reason than because she had a beautiful arm, which could be shown off to great advantage by her performance upon that instrument. Hence the neglect of solid and desirable excellence, and the long list of arts that administer to vanity and folly ; the countless train of glittering accomplishments, and the scanty catalogue of

truly valuable acquirements which compose, for the most part, the modern system of fashionable female education.

I was at Paris at the inauguration of the present Emperor, and obtained introductions to the fashionable circles of that gay metropolis. Frenchwomen are in general not handsome, but they please a great deal more than Englishwomen do. Even the plainest Frenchwoman takes the "shine out"—if we may so express it—of the handsomest English beauty. Why is this? Because they understand deportment. In one of the *salons* to which I was introduced there was the young and charming Comtesse de Stephanie. She was of a moderate stature, her shape easy, and her complexion of a clear brown, heightened by Nature's rouge; but not so strong as to give any degree of *ferté* to her intelligent and animated eyes. Her figure being light and sylphic, her step and air possessed a bounding and sportive elasticity—which kept her ever in motion—that enchanted the senses with the same delight we feel on viewing the careless evolutions of an unaffected and accomplished dancer in a graceful ballet. Her manners in every respect harmonized with this ever-varying mien. She played on several instruments with knowledge sufficient never to displease. Her vivacity tempered by her loveliness; her performing by starts as the whim seized her; her snatching the vocal lute, flying to the piano-forte, or constantly warbling a lively song without the ten thousand assumed and ridiculous excuses so often made, gave to her a charm truly irresistible. She played out her natural character. She never seemed to seek admiration; she was always sure to find it—appearing to receive pleasure from every object that approached her sphere. She imparted a corresponding animation to all around, and while passing negligently on with the unobserved enjoyment of a child, every eye sought her, every foot followed her—as the very source of pleasure, the fountain whence sprang their love and innocent delight.

Such is the grace of deportment, which ought to take a tone from the character of the mind; and it will take a tone from the character of the mind: hence the necessity for the cultivation of the mind—not with regard to its merely intellectual development, but with regard to sentiment, taste, and good sense, by which it has proper ideas concerning the relationship of things and their fitness to the ever-varying circumstances of every-day life, fashion, and custom.

To show how the tone of the mind influences the actions of the body, I will bring my fair readers into contact with a lady whom I once knew—perhaps one of the most agreeable persons I ever met with. She was the daughter of a noble Spaniard, Don Majiecoe—tall and slender in form, with a complexion so dark that none could look on her without being reminded of her Moorish ancestors. She was not very well instructed in literature—the priests being averse to it, as they always are in

all countries; and she had been so imposed upon by the imposing forms and mummeries of religion, as to be, in a certain measure, a devotee; but not with the ascetic ideas of a cloistered religionist. Her devotion seemed in some degree to have warmed her heart and animated her natural character with a peculiar air and grace, such as I never before witnessed. There was a majesty and grandeur in every simple movement of her graceful form. She was far read in a Spanish romance, and seemed to have partaken of its spirit and the high and heroic strain which such pictures as abound there gave to her even meditative mind, or a soul naturally prominent for greatness or finish. Her air, her deportment, were in perfect harmony with the high tone of her thoughts. Her step was that of a superior being, and every emotion declared the mental beauty and graceful tranquillity within. Her voice was silver-toned and sweet; her eyes—which were large, full and tender, yet full of intelligence—seemed to pour out a soul of benevolence and goodness; and she always seemed to be imbued with some high and great resolve, and this imparted to her an import that took the reason prisoner.

A very different young lady crossed my path some years since at Rome. I was staying for a short time with a sculptor well known to European fame in that city, and there beheld a very different *belle*. She was the daughter of an Italian count, and of so *petite* a figure as rather to look like a fairy than a woman. She was a kind of Queen Mab full of sports and wiles, or a Titania of grace and loveliness. She had, however, little education, except that attended to by the music and dancing masters; but in dancing, and music, and singing, she was extraordinary. Her voice was unrivalled, and her characteristic management of the little canzonette perfect. The joy, the freshness, and the heart with which she contrived to imbue the meanest trifle won for her admiration from both sexes. Her lovely olive complexion was rendered brilliant by the animating colour of health; the dazzling splendour of her brilliant black eyes—the smile ever playing upon her lips—and the impassionate gestures of her hands, made every look, every tone, every movement expressive; yet her deportment was gay and simple—it was that of a joyous child of Nature. With her heart ever in her hand, you might read its contents and with no unwelcome pencil write your own thoughts there. But, alas! with all this there was a something in her deportment that gave a blight to the whole of its beauty—a looseness, a volatility, a want of self-respect—which spoke of frailty, of intrigue, of inconstancy; and, in spite of all her grace, her elegance, her personal charms and social accomplishment, she palled like a sickly sweet upon the mind; and admiration of her usually ended in indifference, contempt, or disgust: for that high sense of virtue and propriety was wanting in her conduct which, above all other things, are essential to the females of the truly admirable character.

The great defect of English deportment is its formal, stiff, cold, and repulsive air. The awkward reserve, the assumed timidity, and sometimes the assumed gentleness; even in the ball-room, in the evolutions of that most equivocal movement—the polka—there is often a stiffness greatly ridiculous. What we should cultivate is certainly a modest demeanour—rather retiring than forward, rather bashful than brazen; but, nevertheless, artless, lively, cheerful, free and natural. No one can play an artificial part so well as that which belongs to them. The demeanour should be the outward dial and face of the clock which keep nice balance and harmony with the secret springs within it. Therefore, how necessary is it that these secret springs, those prime movers of the mind and the person, should be under the best regulations; and the best regulators are undoubtedly a solid education, honourable feelings, refined taste, and a cultivated understanding. These will break out in the face, in the dress, in the movements of the person, and in all the little actions of life; but artificial demeanour is like the outside gilded pipes of an organ, by no means indicating the melody and harmony of that fine instrument, but which are merely placed there for embellishment, for *show*, for display—a characteristic always to be avoided by every sensible young lady.

W. M.

POETRY.

A LEGEND OF LIMERICK CATHEDRAL.

SWEETLY, and clearly the cadence, fell
 The prayerful voice of an evening bell;
 So sweet—so clear, from the hoary tower,
 In the holy time of the sunset hour!
 When the Angel of Peace doth broad her wing
 As she lulled to rest each weary thing;
 And the canticle, rose blended on high
 With the lark's, which was heard in the golden sky,—
 With the flow'rets' scent—with the hum of the bee—
 With the breath of many a fragrant tree—
 With the vesper chant—which from wood and wave
 Myriad voices responsive gave.

Sweetly, and clearly the cadence, fell
 The prayerful voice of that evening bell,
 And a toil-worn vessel was seen to glide
 To her home on that blessed eventide.
 Among her crew was one who sate
 Strangely inert and apathate;

'Twas an exile nearing a foreign strand.
 He had wandered from his native land ;
 His home was far o'er the Southern Sea,
 'Mid the vine-clad hills of Italy.

His home!—alas ! an empty name—
 The spoilers to his village came,
 And many a ruined cot and cell
 Of their ruthless visitation tell.

And Orfil's soul seemed palsied grown
 For he had striven, and striven alone,
 With agonies so fierce—so fell
 Language their horrors cannot tell
 Enough, that every hope of life
 Was crushed. Till even youth, so rife
 With energy and buoyant power,
 Sank in the contest of that hour.
 The circling years scarce heeded fled
 Over that sorrow-stricken head.

Sweetly, and clearly the cadence, fell
 The prayerful voice of that evening bell.
 And Orfil started!—first the sound
 Seemed to him but a mem'ry bound
 Too strongly to his heart. But no!
 Again the well-known accents flow.—
 It is ! it is, his village chime ;
 Such as he knew in happier time.
 It was his work—that silv'ry bell ;
 And now it moves him as a spell.
 Voices long death-bound he can hear
 Faces, familiar to his youth, appear,—
 Fond love that seemed to slumber—grief
 Silent long, break forth. Excitement brief!
 Peace to his soul—that evening bell
 His requiem sang, as the cadence fell.

M. A. R., ST. ALBANS.

MNEMOCHRONICS.

ANNIVERSARIES IN JUNE.

† This mark signifies that the day is noted also in the Church of England calendar.

JUNE 1ST. (1856, *Second SUNDAY after Trinity.*)

Roman Catholic Saints: Justin (Martyr, 167); Pamphilus (309); Caprais (Abbot, 430); Peter (of Pisa, 1435); Wistan (Pr. of Mercia, 849); Nicomede.

1204. The duchy of Normandy conquered by the French.

1534. Papal supremacy rejected by Convocation of York.

1603. A man whipped through London for going to Court when his house was infected with the plague.

1619. Banqueting Hall, Whitehall, began.

1660. Sir Ed. Hyde, Lord Chancellor.

— Sir Edward Nicholas, Premier.

1664. Sir Geo. Downing the Eng. Ambassador demanded pecuniary satisfaction from the Dutch. (See 11th.)

1666. B. with the Dutch off Harwich continued till the 4th.

1679. B. of Daumclog. (Cov. def. Graham of C.)

1725. Sir Peter King (Ld. King) Ld. Chancellor.

1743. Brannau taken by the Austrians.

1758. F. St. David (E. I.) taken by the French.

1768. The butchers of Boston (Linc.) compelled by the mob to sell meat at 3d. per lb.

1785. John Adams presented to Geo. III. (First Ambass. from U. States.)

1789. Monument to Buchanan erected at Kelbearn.

1794. Ld. Howe's victory off Bretagne.

1813. The Chesapeake captured by Capt. Brooke.

— The French entered Breslau.

1815. Insurrection at Martinico.

— Fête de the Champ de Mars.

1819. Riots at Carlisle.

1831. Fourth anniversary of Printers' Pension Soc.

1832. Clergy (Ireland) Relief Act passed.

1844. Nicholas, Emp. of Russia, arrived in London.

1846. Pope Gregory XVI. d. (See 16th.)

JUNE 2ND. (1856, Monday.)

R. C. Saints: Pothinus (Bp.); Sanctus, Attalus, Blandina, &c. (of Lyons, 177);

Marcellinus and Peter (304); Erasmus or Ermo or Elmo (303).

1420. Henry VI. and Charles VI. entered Paris in state.

1559. F. North appointed a Ld. of the Treasury.

1572. The Duke of Norfolk beh.

1642. The Nineteen Propositions sent to Charles I.

1735. The area of Lincoln's Inn Field railed in.

1741. In 36 hours 2370 men impressed into the E. N.

1756. Many young trees in London blown down by a high wind.

— Foundling Hospital first opened.

1766. Assembly of 440 haymakers at the Roy. Exch.

1773. Capt. Phipps sailed. (N.W. Passage.)

1774. Copyright Bill thrown out by the Lords.

1780. Protest. Ass. Petition presented by Ld. G. Gordon.

1781. Tobago taken by the French.

1800. N. Bonaparte entered Milan.

1814. Peace signed at Paris.

1831. Felix Nogaret d. (French Literature.)

1832. Charles Butler d. (See May 16th.)

1834. Don Miguel embarked. (See May 16th.)

JUNE 3RD. (1856, Tuesday.)

R. C. Saints: Coecilius (211); Clotilda or Clotilda (Q. of Fr. 545); Coemgen or Kewin (618); Lifard (Abbot, ab. 550); Genesis (Fr. Genes, Bp. abt. 662).

1137. Rochester Cathedral burnt.

1162. Thomas à Becket made Abp. of Canterbury.

1420. (Trin. Sun.) Henry V. m. to Katherine of Valois.

1594. Bishop Aylmer d. (London.)

1647. Charles I. taken to Tripplow Heath.

1657. Dr. Wm. Harvey d.

1658. A whale, 58 ft. long, killed off Deptford.

1665. Victory over the Dutch off Harwich.

1685. Fatal rencontre between T. Dargerfield and R. Francis.

1688. Second decla. of indulg. (Jas. II.)

app. to be read in the churches of the provinces. (See 10th.)

1721. N. Mist sent to Newgate.

1727. Geo. I. left Greenwich for Hanover.

1732. Dr. Edm. Calamy d.

1738. Sir W. Herschell b.

1768. Cook observed the transit of Venus at Otaheite.

1778. Edw. Thurlow (Ld. T.) Lord Chancellor.

1788. Ld. Ch. Justice Mansfield resigned.

1797. Bonap. blockaded Verona.

1802. Parliament voted 10,000*l.* to Dr. E. Jenner, and 1200*l.* to Mr. Gresham (life boat).

1803. Hanover capitulated to the Fr.

1814. Emp. Josephine buried at Ruel.

1817. Pss. Mary of Saxe C. G. b. (d. of Louis Philippe of Fr.)

1831. Riot at Merthyn Tydville.

— Paganini's first concert at the Opera House.

1844. Duc d'Angoulême d. (Son of Charles X.)

1855. The "Brunswick" (80 guns) launched at Portsmouth.

JUNE 4TH. (1856, Wednesday.)

R. C. Saints: Quirinus (bp. 304); Optatus (bp. 4th cent.); Walter (Abbot, 13th cent.); Petroo or Perreuse (Abbot, 6th cent.); Breasa or Breagus, Barian, Nennoo or Nennoca (467).

1137. Fire at York—the cathedral and thirty-nine churches burnt.

1561. The steeple and roof of St. Paul's destroyed by lightning.

1653. B. off North Foreland (Blake def. Van Tromp).

1666. B. off Harwich. (See 1st.)

1731. First execution for forgery.

— The town of Blandford (Dorset) burnt.

1738. Geo. III. b.

1765. The Crown Inn at Ware—the oldest in Herts—began to be pulled down. (It contained the famous large bed in which twenty-six butchers and their wives slept on the night William III. came to the crown.—*Silly*.)

1777. Leeds and Liv. canal opened into the Alms.

1798. Sir E. Crossby hanged in Dublin.

1799. B. of Zurich (Archd. Chas. def. Massena.)

1801. Brit. embargo on Russian and Danish vessels removed.

1804. Inoculation introd. into Persia.

1807. Gas light (experiment) in Pall Mall.

1808. War declared by the Junta of Spain against Nap. and Fr.

1810. Wm. Windham d.

1812. Armistice to Aug. 10th.

1816. Vauxhall Bridge opened.

1820. Henry Grattan d.

1824. Ancient constitution of Portugal restored by act of John VI.

1831. Fr. Leopold elected K. of the Belgians.

1855. Adml. Boxer d.

— Pelissier superseded Canrobert.

JUNE 5TH. (1856, Thursday.)

R. C. Saints: Boniface (8th cent.); Dorotheus of Tyre; Dorotheus (Abbot, 4th cent.); Illidius (bp. 4th cent.)

1259. Henry III. granted peculiar privilege to the Hanse merchants of the steel-yard.

1483. Gloucester fixed June 22nd for the coron. of Ed. V.

1515. Trial of John Huss. (See 6th.)

1600. Trial of the Earl of Essex.

1643. Taunton and Bridgewater surrendered to Parliament.

1723. Dr. Adam Smith b.

1734. Bank of England removed to Threadneedle Street.

— Great fire at Tiverton, damage 1,500,000*l.*

1744. Memis surr. to the French.

1763. Rousseau renounced his citizenship.

1771. D. of Cumberland b. (K. of Hanover.)

1782. First air-balloon ascent (near Lyons).

1800. The French entered Pavia.

1801. Irish Rebels repulsed at New Ross. (See 12th.)

1806. Louis Bonap. proclaimed King of Holland by Nap. Bonap.

1826. C. M. von Weber d. in London. (Qy. 6th.)

1845. Footway opened into Leicester Sq. and Coventry Street.

1854. Silistria reinforced by 5000 Turks.

1855. New "Book Post" regulations.

— The "Imperatrice" squandered.

— The Hango massacre.

JUNE 6TH. (1856, Friday.)

R. C. Saints: Norbert (1134); Philip (the Deacon, 58); Gudwall (6th cent.); Claude (Abp. 696 or 703).

1420. Siege of Sens commenced by Henry V.

1487. Symnel defeated at Stoke.

1515. Trial of John Huss (2nd day).

1605. Pierre Corneille b. (poet).

1660. Proclamation issued to the regicides.
 1684. Dr. Nathaniel Lardner b.
 1761. Dominica taken by the British.
 1762. Geo. Lord Anson d. (circumnavigator).
 — A. M. Toplady ordained.
 1767. Subscription for Wilkes (17,000*l.*) opened.
 1776. A verdict of 50*l.* given against a schoolmaster who had neglected his duty and his pupils.
 1809. B. of Wagram.
 1814. Emperors of Russia and Austria at Dover. (See 7th.)
 1815. Treaty between Gt. Brit. and Wirttemberg.
 1817. Trial of T. J. Wooler, for libelling the Ministers.
 1820. Q. Caroline arrived in England.
 1829. Brompton new church consecrated.
 1831. Rev. G. A. Case d. (unit. div.).
 1832. Jeremy Bentham d. (jurist).
 1836. Anthony, K. of Saxony, d.
 1848. Arrest of the Chartist leaders, Williams, Jones, &c.
 1855. Third bomb. of Sebastopol began.

JUNE 7TH. (1856, Saturday.)

R. C. Saints: Paul (Abp. of Constantinople, 350 or 351); Robert (Abbot, 459); Colman (Bp. of Dromore, 610); Godeschall (Pr. of Western Vandals) and his companions; Meriadec (1302).
 1345. Parliament met at Westminster.
 1393. Q. Anne (1st w. of Richard II.) d. at Sheene.
 1509. The Princess of Wales signed the deed by which her dowry is not to be returned.
 1520. Field of the Cloth of Gold (Ardres, near Guisnes).
 1546. Treaty of peace bet. England and France.
 1557. War declared by Eng. against France.
 1567. Foundation stone of Roy. Exch. laid by Gresham.
 1593. Lopez, a Jew, the Queen's Physician, executed.
 1641. Mary Bruneau des Loges d.
 1648. Rising of Royalists under Dr. Hudson at Stamford.
 1661. The funerals of Sir C. Lucas and Sir G. Lisle solemnized at Colchester.
 1721. Journeyman Tailors Act passed.
 1727. Geo. I. reached Veot. (See 3rd.)
 1761. Belleisle taken by the British.
 1769. Foundation stone of Magdalen Hosp. laid.

1770. Jenkinson E. of Liverpool b. (See Dec. 4th.)
 1775. Louis XVI. crowned at Rheims.
 1779. Bishop Warburton d.
 1780. The "No Popery" riots ceased. (See 2nd.)
 1795. Luxemburg surr. to the French.
 1800. Pavia capt'd. by Lannes.
 1803. War with Holland.
 1809. Raab surrendered to the French.
 1814. Emperors of Russia and Austria entered London. (See 27th.)
 1815. Treaty between Gt. Brit. and Bavaria.
 1831. Dom Pedro abdicated in favour of his son.
 1832. The Reform Bill received the Royal Assent.
 1855. Destr. thunder storm at Hastings.

JUNE 8th. (1856, Second SUNDAY after Trinity.)

R. C. Saints: Medard (Bp. 6th cent.); Gildard or Godard (Bp., 511); Maximinus (1st cent.); William, Abp. of York (1154); Clon or Clodolphus (Bp., 698); Syra (7th cent.).
 1042. Hardicanute d.
 1376. Black Prince d.
 1536. Q. Anne Boleyn attainted. (See May 19th.)
 1625. John Dominic Cassini b. (astronomer).
 1647. Charles I. brought to Newmarket.
 1653. O. Cromwell summoned a Parliament in his own name.
 1659. Public debts on account of the army and navy to June 20th, 1650, said to amount to 2,348,466*l.*
 1674. Edgar, D. of Cambridge, d. (son of James II.)
 1688. The seven bishops imprisoned. (See 29th.)
 1695. C. Huyghens d. (astronomer).
 1755. War with France began.
 1768. Wilks's outlawry reversed. (See 18th.)
 1771. Dunk, E. of Halifax, d. (premier).
 1791. Mr. Dundas Secretary of State.
 1794. Corsica united to Great Britain.
 1795. The Dauphin d. in prison. (Qy. 9th?)
 1796. Bonaparte blockaded Mantua.
 1809. Ney defeated at St. Pays.
 — Thomas Paine d. (deistical writer).
 1815. German Confed. Act signed at Vienna.
 1831. Mrs. Siddons d. (actress).
 1841. Astley's amphitheatre destr. by fire.

JUNE 9TH. (1856, Monday.)

R. C. Saints: Primus and Felicianus (286); Columba or Columkille (597); Pelagia (311); Vincent (3rd cent.); Richard (Bp. of Andria, 5th cent.).

1673. Sir Heneage Finch Lord Chancellor.

1675. Parliament prorogued without passing one act.

1685. Psa. Mary (d. of Q. Anne) b.

1756. France formally decl. war against Great Britain.

1760. Count Zinzendorf d. (Moravian Brethren).

1778. E. Chatham interred at Westminster.

1780. E. of Surrey and Sir T. Gascoigne publicly renounced Roman Catholicism.

— Lord G. Gordon sent to the Tower.

1788. First meeting of the Afric. Soc. in London.

1790. Rev. Robt. Robinson d. ("Scrip. Characters," &c.)

1800. B. of Montebello (Nap. def. Austria).

1807. B. of Guttstadt.

1813. Final Act of Congress of Vienna.

1824. Expl. of Sir W. Congreve's factory.

1825. Dr. Abraham Rees d. (Encyclop.)

1831. Sir J. E. Harrington d.

1834. Rev. Dr. Cary d. (orientalist).

1838. Gt. Western Railway opened.

1845. Monmouth St. new-named Dudley Street.

JUNE 10TH. (1856, Tuesday.)

R. C. Saints: Margaret (Q. of Scotland, 1093); Getulius and Companions (2nd cent.); Landry or Landericus (Bp., 650); Henry of Treviso (1315).

1421. Henry V. emb. for France with 28,000 men.

1540. Alexander Nowell proceeded M. A.

1549. Insurr. in various parts of England.

1604. Isabella Andreina d. (Ital. actress and poet).

1608. First stone of New Exch., Strand, laid.

1645. B. off Taunton (Parl. def. Roy.).

1667. The Dutch sailed up the Medway and burnt English vessels at Upnor Castle.

1688. The Old Pretender b.

1688. Second decl. of Indulgence ordered to be read in the provinces. (See 3rd.)

1719. B. of Glenahields. (Sp. Inv.)

1735. Thomas Hearn d. (antiquary).

1739. The centre house in Grosvenor Sq., valued at 10,000*l.*, won in a raffle by Mrs. Hunt, a grocer's wife, and her lodger, Mrs. Braithwaite.

1740. Anson reached Juan Fernandez.

1752. First stone of the London Hospital laid.

— Joan, Q. of Navarre, d.

1773. Capt. Phipps sailed on his N. Pole expedition.

1776. Garrick's last appearance on the stage.

1784. Provision riots at Edinburgh.

1799. Maria, d. of Louis XVI. m. Louis, son of Charles X. (See 3rd, 1844.)

1809. Pope Pius VII. excommunicated Nap. Bonaparte.

1819. Terrible earthquake at Poonah.

1828. Dugald Stewart d.

— Pensions Act Amendment Bill passed.

1831. Gen. Diebitsch d.

— Wellington installed Chancellor of Oxford.

1840. Edw. Oxford shot at the Queen.

1843. Forsyth d.

JUNE 11TH. (1856, Wednesday.)

R. C. Saints: †Barnabas (Apostle); Tochumra of Tochumrach (Ireland); Tochumra of Kilmore (Ireland).

1113. Pr. Henry d. (King 13 years.).

1294. Roger Bacon d.

1509. Henry VIII. and Cath. of Arragon married.

1574. Ben Jonson b.

1576. Martin Frobiisher sailed. (N. W. passage.)

1626. Parliament dissolved without an act being passed.

1664. The City lent 100,000*l.* towards a second war with the Dutch.

1712. Benj. Ingham (Inghamites) b.

1727. Geo. I. d. at Osnaburgh.

1781. Ostend declared a free port.

1793. Dr. Robertson d.

1795. St. Vincent and Granada taken by the British.

1798. Malta taken by Nap. Bonaparte.

1809. Nap. Bonap. excommunicated by the Pope.

1854. Pr. Albert laid the first stone of the Hosp. for Consumption.

1855. Last cattle-market day in Smithfield.

— Strong shock of earthquake at Lashezia, Piedmont.

JUNE 12TH. (1856, Thursday.)

R. C. Saints: John (Hermit, 1479); Basilides, Quirinus or Cyrinus, Nabor, and

Nasarius; Ekhill (Ep.); Onuphrius (Hermit); Ternan (Ep. of the Picts).
 1273. The Scots swore fealty to Edw. I. at Berwick.
 1381. Wat Tyler's mob at Blackheath.
 1386. Joanna of Navarre left France for Bretagne. (See Aug. 25th.)
 1418. Massacre at Paris. 200 persons killed.
 1483. The D. of Gloster dined at Leeds Castle with the Dow. Q. Joanna.
 1607. James I. dined with the Clothworkers' Company, and became a member.
 1664. The site of Clarendon House, Piccadilly, granted to Ld. Clarendon.
 1672. Proclamation to suppress political rumours.
 1697. Anne Baynard d.
 1734. The D. of Berwick (son of James II.) killed.
 1771. Cook returned from his first voyage of discovery.
 — E. of Suffolk and Berks premier.
 1801. Irish rebels defeated at Ballynahinch. (See 21st.)
 1806. Lord Melville acquitted.
 1812. Nap. Bonap. declared war against Russia.

JUNE 13TH. (1856, Friday.)

R. C. Saints: Antony of Padua (1231); Damhnanade.
 1483. Lord Hastings beh. in the Tower.
 — Lords Rivers and Grey, Sir Thos. Vaughan, and Sir Rich. Hawes, beh. at Pomfret Castle.
 1625. Charles I. m. Henrietta Maria of France.
 1679. Whitebread, Harcourt, Fenwick, Gaven, and Turner condemned. (See 21st.)
 1721. Treaty of Madrid.
 1771. Trial of Woodfall (Junius's letters).
 1777. A petition in favour of Dr. Dodd signed by 20,000 inhabitants at Westminster.
 1779. Rev. J. Horne ref. admission to the Soc. of Inner Temple.
 1817. Richard Lovell Edgeworth d.
 1818. Prince Augustus of Saxe Coburg Gotha b.
 1853. Chobham encampment formed.
 1855. Robt. Linley (violinist) d.

JUNE 14TH. (1856, Saturday.)

R. C. Saints: Basil (Abp., 379); Rufinus and Valerius (3rd cent.); Methodius (Patr. of Const., 846); Doctmael (6th cent.); Nennus or Nehemias (Abbot, 654); Psalmodius (630).
 1381. Abp. Simon de Sudbury (Cantbury) beh.

1431. Joan d'Arc burnt. (Qy. May 30.)
 1530. Last interview between Hy. VIII. and Q. Catherine of Arragon.
 1637. Burton, Eastwick, and Prynze sentenced.
 1645. B. of Naseby. (Fairfax defeated Charles I.)
 1673. Romanists expelled from court.
 1683. Rye-house plot discovered.
 1739. Lotteries, raffles, &c., restrained.
 1741. Maria Theresa of Hungary c. at Presburg.
 1744. Ypres surrendered to the French.
 — The "Acapulco" captured by Anson.
 1746. Colin Maclaurin (mathemat.) d.
 1776. The Americans evacuated Canada.
 1787. Capt. Bligh reached Timor. (See March 14th.)
 1789. Nap. Bonap. re-entered Cairo.
 1800. B. of Marengo.
 — General Kleber assass.
 1807. B. of Friedland. (Fr. def. Russ.)
 1813. Treaty bet. Gt. Brit. and Prussia.
 1826. Insurr. of Janissaries at Constantinople.
 1828. Lord Mountsandford killed at Westminster.
 1830. French landed at Algiers.
 1831. New Parliament assembled.
 1845. First stone of Waterloo Barracks in the Tower laid by the D. of Wellington.
 1855. New dock at Portsmouth opened.

JUNE 15TH. (1856, Fourth SUNDAY after Trinity.)

R. C. Saints: Vitus or Guy, Crescentia, and Modestus (4th cent.); Landelin (Abbot, 686); Bernard of Menton (1008); Vauge (Hermit, 585); Greg. Lewis Barbado (Card. Ep., 1697).
 1330. Edward, the Black Prince, b. at Woodstock. (Qy. 1327.)
 1381. Wat Tyler killed.
 1483. (Sunday.) Jane Shore did public penance.
 1540. Cromwell, E. of Essex, attainted.
 1553. The crown settled on Lady Jane Grey.
 1561. The spire of St. Paul's destroyed by lightning.
 1688. The seven bishops brought before the King's Bench.
 1710. Wm. Ld. Dartmouth premier.
 1727. George II. proclaimed.
 1746. B. of Placentia. (Austrians def. French and Spaniards.)
 1755. A. F. de Fourcroy (chemist) b.
 1762. Sp. declared war against Portugal.
 1775. Washington app. commander of American army.

1792. Ld. Chancellor Thurlow resigned
—The great seal in commission.
1799. Bonap. reached Cairo from Acre.
1813. Treaty bet. Gt. Brit. and Russia.
1825. First stone of new London Bridge
laid.
1831. General W. Loftus d.

JUNE 16TH. (1856, Monday.)

- R. C. Saints: Quirius or Cyr, and Julitta
(Martyrs, 304); John Francis Regis
(1640); Perreolus or Fargeau, and Fer-
rutius (211 or 212); Aurelian (Abp.
552).
1349. John de Thoresby, Bp. of Oxford,
made Lord Chancellor.
1381. Hugh de Segrave made Ld. Keeper.
1483. The Duke of York taken from
Elizabeth (see May), and taken to his bro-
ther in the Tower.
1487. B. of Stoka. (Royalists defeated
Simmel.)
1644. Princess Henrietta b. at Exeter.
— Fourteen clothiers hanged at
Woodhouse.
1701. Society for the Prop. of the Gosp.
in F. P. established.
1722. The Duke of Marlborough d.
1742. Byron's treatise on Shorthand
patented.
1743. B. of Dettingen.
1752. Bp. Butler ("Analogy," &c.) d.
1755. Fort Beau Lejour taken from the
French.
1761. B. of Westphalia (Pruss. def. Fr.)
1779. Spanish Ambass. left London.
(See 21st.)
1780. Paley inst. Prebend. of Carlisle
Cathedral.
1800. Armistice.
1801. Brit. embargo on Swedish vessels
removed.
1807. Soult entered Konigsberg.
— 9th. London water-works opened.
1812. Incumbents in Engl. and Wales,
10,261.
1815. B. of Ligny.
— B. of Quatre Bras.
1826. Decree for abol. of Janissaries.
(See 14.)
1831. Admiral Sotheby d.
— Sir J. Knight d.
1844. Ouchda taken by the French.
1846. Accession of Pope Pius IX.
1855. Sea eagle, weighing 13 lbs., killed
on Berwyn mountain (Wales).

JUNE 17TH. (1856, Tuesday.)

- R. G. Saints: Nicandee and Marcian (Abt.
303); Botolph (Abbot, 655); Avitus

- or Avy (530); Meliagus or Dairchilla
(Bp. 697); Prior (Hermit, 4th cent.).
1239. Edward I. b.
1271. Pr. Edw. (aft. Edw. I.) wounded
with a poisoned arrow.
1639. Treaty of Dunse.
1665. B. of Villa Viciosa (Port. def. Sp.)
1682. Charles XII. of Sweden b.
1683. Bp. Fleetwood d.
1703. Rev. John Wesley b.
1719. Joseph Addison d. (See May 1st.)
1745. Louisburg and Cape Breton taken
from the French.
1761. First Eng. navigat. canal opened.
1762. Lady-fair in Southwark discon-
tinued.
1775. B. of Bunker's Hill.
1779. St. Vincent captured by the Fr.
1789. National Assembly of Paris con-
stituted.
1791. Countess of Huntingdon d. (Lady
H.'s connections.)
1801. Danish embargo on Brit. vessels
removed.
— Conv. between Gt. Brit. and Rus-
sia at St. Petersburg.
1803. Great Brit. declared war against
Holland.
— W. with Batavia.
1807. Convention between Gt. Brit. and
Sweden.
1811. Siege of Badajoz raised.
1812. United States of America declared
war against Gt. Brit.
— The "Decameron" of Bocaccio
sold for 2260l.
1817. Rundell and Bridge defrauded.
1855. The Queen at Aldershot.

JUNE 18TH. (1856, Wednesday.)

- R. C. Saints: Marcus and Marcellianus
(286); Marina (8th cent.); Elizabeth
of Scenage (Abbas, 1165); Amand (Bp.
of Bourdeaux).
1414. Henry V. left England for France.
1429. B. of Patay. (Fr. def. Eng.)
1473. John Morton, Lord Keeper.
1525. Hampton Court given to Hy. VIII.
1529. Citation of Henry VIII. and Cath.
of Arragon by Dr. Sampson.
1625. First Parliament of Chas. I. met.
1633. Charles I. crowned at Holyrood
House.
1643. Hampden mortally wounded.
1685. D. of Monmouth and his army
took Taunton-Dean.
1723. Bp. Atterbury left England in
exile.
1756. Suraja Dowla attacked Calcutta.
1757. B. of Kolin (Count Daun def. K.
of Prussia.)

- 1768. Wilkes sentenced.
- 1778. Philadelphia evacuated by the British.
- 1789. Haymarket Theatre burnt.
- 1799. B. of the Trebia. (Suvoroff def. Macdonald.)
- 1805. Arthur Murphy d.
- 1807. Capitulation of Glatz.
- 1815. B. of Waterloo.
- 1817. Waterloo Bridge opened.
- 1822. Achilles' statue set up in Hyde Park.
- 1824. Sir Thomas More's head found.
- 1831. First stone of Hungerford Market laid.
- 1832. Wellington assaulted in Fenchurch Street.
- 1834. Don Carlos landed at Portsmouth.
- 1835. Wm. Cobbett d.
- 1844. Chantry's statue of Wellington erected.
- 1848. Prague bombarded.
- 1855. Attack on the Malakoff and Redan.

JUNE 19TH. (1856, Thursday.)

- R. C. Saints: Gervasius and Protasius; Boniface (Abp. Apostle of Russia, 1009); Juliana Falconieri (1340); Die or Deodatus (Bp. 679 or 680).
- 1200. K. John embarked at Shoreham for Normandy.
- 1215. Magna Charta signed.
- 1566. James I. of England and VI. of Scotland b.
- 1623. Blaise Pascal b.
- 1707. Bp. Sherlock d.
- 1789. Theatre Royal Manchester burnt down.
- 1790. Hereditary nobility abolished in France.
- 1797. Horace Walpole d.
- 1801. First stone of the Roy. Military Asylum, Chelsea, laid by the D. of York.
- 1807. Napoleon I. entered Tilsit.
- 1820. Sir Joseph Banks d.
- 1829. New Police Act passed.
- 1831. Rev. W. Fawcett d.
- 1850. The Great Seal in Commission.

JUNE 20TH. (1856, Friday.)

- R. C. Saints: Silverius (Pope, 538); Gothic (Priest and Martyr, abt. 656); Idaburge, or Edburge; Bain (Bp. of Terouanne, now St. Omer, and Abbot, 711).
- 1461. Stillington, Bp. of Bath and Wells, Ld. Chancellor.
- 1471. Henry VI. murd.
- 1475. Edw. IV. embarked for France. (See May 26th.)
- 1559. Henry II. of France killed at a tournament.

1646. Oxford surrendered upon terms to Parliament.

1653. Ambassa. from Holland to treat for peace.

1657. "Much debate was upon the Bill for Restraint of new buildings in and about London."—*Whitelock*.

1684. Sir Thos. Armstrong hanged at Tyburn.

1723. Dr. Adam Ferguson b.

1725. Rev. Theophilus Lindsay (scotian) b.

1728. St. John Evangelist's ch., Westminster, consec.

1743. Anson captured the Manila galleon.

— Mrs. Barbauld b.

1756. "The Black Hole" imprisonment at Calcutta.

— B. off Minorca.

1757. Sir Robt. Henley (Ld. H.) Ld. Keeper.

1787. Royalty Theatre opened.

1789. Oath in the Tennis Court. (See 17th.)

1791. Escape of Louis XVI. from the Tuilleries.

— Mrs. Macauley ("Hist. of Eng.") d.

1792. First attack on the Tuilleries.

1800. Conv. betw. Gr. Brit. and the Emperor at Vienna.

1814. Grand review in Hyde Park.

1833. The Cortes swore allegiance to the Infanta Isabella at Madrid.

1836. Abbé Sieyès (Fr. politician) d. (Qy. 21st.)

1837. ACCESSION OF QUEEN VICTORIA.

1855. Foundation stone of Univ. Mus., Oxford laid.

— Lord Raglan d.

JUNE 21ST. (1856, Saturday.)

- R. C. Saints: Aloysius, or Lewis Gonzaga (1591); Ralph (Abp. of Bourges, 866); Meen (Lat. Mevennus, also Melanus, Abbot in Brittany about 617); Aaron (Abbot in Brittany, 6th Cent.); Eusebius (Bp. of Samosata, 379 or 380); Leufredus (Fr. Leufroi, Abbot, 738).

1377. Edward III. d. at Sheen.

1509. Henry VIII. and Cath. of Arrag. went from Greenwich to the Tower. (See 23rd.)

1529. J. Skelton (poet) d.

1581. Westcheap cross defaced.

1585. D. of Northumberland com. to the Tower. (See 23rd.)

1619. New River Co. incorporated.

1675. First stone of St. Paul's laid.

1679. Whitebread, &c. exec. (See 13th.)

1685. B. of Phillips-Norton.

1723. Atterbury arrived at Calais.
 1779. Span. blockade of Gibraltar began.
 1795. Mungo Park reached the river Gambia.
 1797. Peter Thellusson (eccentric will) d.
 1801. Irish rebels def. at Vinegar Hill.
 1806. Ld. Melville acquitted.
 1813. B. of Vittoria (allies def. the Fr.)
 1815. Nap. Bonaparte returned to Paris.
 1828. King's Coll., London, founded.
 1836. Act passed separating the Palatinate of Durham from the Bishopric.

JUNE 22ND. (1856, Fourth SUNDAY after Trinity.)

R. C. Saints: Paulinus (Bp. of Nola, 431);
 †Alban (Proto-martyr of Brit., 303).
 1483. (Sunday) Dr. Shaw preached against the legitimacy of Edward V. and the D. of York.
 1493. Henry VIII. b. at Greenwich.
 1497. B. at Blackheath.
 1536. Bp. Fisher beheaded.
 1659. Henry Cromwell's submission to Government received.
 1679. B. of Bothwell Brig. (Covenanters def.)
 1736. Capt. Porteous found guilty of murder.
 1748. Thomas Day b.
 1773. Geo. III. visited Portsmouth.
 1775. First regatta on the Thames.
 1785. Toll taken off Blackfriars' Bridge.
 1790. Thermometer in England rose to 80 degrees.
 1795. Provision riot at Birmingham.
 — B. off Port L'Orient (Eng. def Fr.)
 1799. Conv. between Gt. Brit. and Russia.
 1803. St. Lucia taken from the French by the British.
 1815. Napoleon II. proclaimed.
 1817. John Kemble quitted the stage.
 1830. P. J. Bossy in the pillory at the Old Bailey—the last instance of the punishment in London.

JUNE 23RD. (1856, Monday.)

R. C. Saints: Etheldreda, or Audry (679);
 Mary of Oginies (1213).
 1473. Hy. Bouchier, E. of Essex, Ld. Kceper.
 1509. Henry VIII. and Cath. of Arragon's progress through London.
 1585. Henry Percy, D. of Northumberland, d. (See 21st.)
 1625. Rev. Dr. John Fell (Bp. of Oxf.) b.
 1646. Leibnitz (mathematician) b.
 1647. The army impeached twelve members of Parlt.

1650. Charles I. compelled to take the Covenant.

— Charles II. entered Scotland.

1654. Southworth, a Rom. Cath. clergyman, executed.

1661. Treaty of alliance between Eng. and Portugal.

1680. Ld. Castlemaine tried and acquitted.

1727. Spanish siege of Gibraltar ceased.

1755. Wm. Pitt, Secretary of State.

1757. B. of Plassy.

1760. B. of Mummelberg.

— B. of Landshut (Austr. def. Prus.)

1770. Mark Akenside (poet) d.

1793. B. of Famars.

1795. Third new constitution accepted by the Fr. Convention.

1796. Treaty at Bologna.

1807. The Amer. ship Chesapeake captured by the British.

— The second convention with Sweden. (See 17th.)

1812. Orders in Council of Jan. 7th, 1807, and Apr. 26th, 1809, revoked in regard to the U. S. of Amer.

1828. Anapa surrendered to the Prussians.

1831. Lord R. Spencer d.

1836. Jas. Mill ("Hist. of Brit. Ind.") d.

JUNE 24TH. (1856, Tuesday.)

R. C. Saints: Nat. of †John the Baptist; Roman Martyrs, A.D. 64; Bartholomew (Apost.).

1281. Parlt. assembled at Worcester; the Law Courts removed from Westminster to Shrewsbury.

1291. Dispute between Bruce and Baliol referred to Edw. I.

1314. B. of Bannockburn. (Qy. 25th?)

1340. B. off Sluys. (English defeated French.)

1418. Plague in Paris beg.; 40,000 died in three months.

1483. D. of Buckingh. advised the Common Council of London to have the D. of Gloucester for king.

1494. Newfoundland discovered by Cabot.

1509. Henry VIII. and Cath. of Arragon cr.

1519. Theodore Beza b.

1643. John Hampden d. (See 18th.)

1647. Chas. I. removed to Royston. (See 8th.)

1661. David Gregory b. (mathem.)

1680. Dr. Isaac Barrow d. (Bp. of St. Asaph.)

1723. Malt tax riot at Glasgow.

1745. Reduction of the tea duty.

1766. Paley elected Fellow of Christ's College.

1768. Emp. Josephine b. (cons. of Nap. Bonaparte).

1774. Dr. Thomas Amory d. (Noncon. divine).

1812. Nap. Bonap. entered Russian Poland (and 25th).

1822. New Navigation Act passed.

1824. Wilson Lowry d. (engraver).

1828. New Corn Exchange opened.

1831. Reform Bill passed by the Commons.

JUNE 25TH. (1856, Wednesday.)

R. C. Saints: Prosper (463); Maximus (Bp., 465); William of Monte-Vergine (1142); Adelbert (740); Moloc (Bp., 9th cent.); Agoard and Aglibert (400).

1483. Parliament met. (See May 13th.)

— The Crown offered to Gloucester. (See 24th.)

1503. Henry Pr. of W. betrothed to Cath. of Arr. in Fleet Street.

1530. "Confession of Augsburg" submitted to Chas. V.

1534. Papal supremacy in Eng. abol. by royal proclamation.

1573. Siege of Rochelle raised by the D. of Anjou.

1658. Dunkirk taken from Spain by Marshall Turenne and given up to the English.

1736. Horne Tooke b.

1738. 1500 seamen impressed on the Thames for the R. N.

1747. Pr. Henry Stuart made Card. of York.

1750. First suicide from the monument.

1760. Insurrection of the blacks at Jamaica.

1781. Rev. H. Bate (Mg. Post) fined for libel.

1793. Gilbert White d.

1794. B. of Fleurus (Jourdan def. Allies).

1795. "Bureau de Longitude" instituted at Paris.

— Dr. William Romaine d.

1802. Treaty between Fr. and Turkey.

1807. Nap. and Alex. I. met on the Niemen.

1813. B. of Tolosa.

1823. The Griffiths' tragedy.

1825. New Coll. of Physicians opened.

1831. St. John's Hospital re-opened after a lapse of 297 years.

1836. Alibaud's attempt on the life of Louis Philippe.

1844. Joe Smith killed (founder of the "Mormonites").

JUNE 26TH. (1856, Thursday.)

R. C. Saints: John and Paul (Martyrs, 362); Maxentius (Abbot, 515); Vigilus

(Bp., 400 or 405); Babolen. Anthelm (Bp. of Bellay, 1178); Raingarda (Widow, 1135).

1396. Marie of Bretagne espoused to John of Alençon.

1456. Henry VII. b. at Pembroke Castle.

1483. Accession of Richard III.

1541. F. Pizarro assass. (Conq. of Peru.)

1650. O. Cromw. made Capt.-Gen. of the Forces.

1657. O. Cromwell inaug. Lord Protector.

1691. John Flavel d. (Noncon. Div.)

1702. Dr. P. Doddridge b. ("Family Expositor").

1710. Siege and capture of Donay.

1713. Powis House, Gt. Ormond St. burnt down.

1756. Calcutta taken by the Nabob.

1763. Geo. Morland d. (painter).

1782. Slavery abol. in Austrian Poland.

1795. St. George's Fields' meeting.

1802. First stone of the London Docks laid.

1805. Lord Melville impeached.

1830. George IV. d. at Windsor.

1831. Sir M. Maxwell d.

1840. Lucian Bonaparte d.

1855. John Black d. ("Mg. Chronicle.")

JUNE 27TH. (1856, Friday.)

R. C. Saints: Ladislas I. (K. of Hungary, 1095); John of Montier (6th cent.).

1137. Bath nearly destroyed by fire.

1444. Truce betw. Eng. and Fr. till April 1, 1446.

1483. The Great Seal delivered to Richard III.

1534. Papal suprem. rejected by Oxford University.

1709. B. of Pultawa. (Russ. def. Swed.)

1777. Dr. Dodd hanged at Tyburn.

1793. The second new Constitution accepted by the Nat. Assembly.

1801. Convention for the surr. of Cairo to the Brit. and the evacuation of Egypt by the French.

1807. Truce between Gt. Britain and Russia.

— Convention of Gt. Britain with Prussia.

1814. Emperors of Russia and Austria dep. from London.

1828. Grimaldi quitted the stage.

1831. The Grand Duke Constantine d.

1834. Sir Gilbert Blane d. (physician).

1850. Pate shot at the Queen.

JUNE 28TH. (1856, Saturday.)

R. C. Saints: Irenæus (Bp. of Lyons, 202); Leo II. (Pope, 683); Plutarch and others (Martyrs, abt. 202); Potamiana and Basilides (Martyrs).

1461. Edward IV. crowned. (Qy. 29th.)
1491. Henry VIII. b. at Greenwich.
1633. The Scottish Parliament dissolved after granting a larger subsidy than had ever been given to a king of Scotland.
1712. Jean Jacques Rousseau b.
1797. George Keate (literature) d.
1807. British Army land in La Plata.
1811. Nap. Bonaparte entered Wilna.
—— Tarragona capitulated to the Fr.
1812. U. S. of Amer. decl. war against

Ut. Brit.
—— Restor. of the kingdom of Poland procl. at Warsaw.

1826. Thermometer in the shade 89½° in London.
1829. Peel's New Police Act passed.
1831. Sir F. J. Hartwell d.
1833. Charles Mathews (comedian) d.
1838. QUEEN VICTORIA crowned.
1843. Prss. Augusta of Cambridge married.
1845. Sir W. Follett d.

JUNE 29TH. (1856, Sixth SUNDAY after Trinity.)

R. C. Saints:† Peter (Apostle); Hemma (1045).

363. Julian the Apostate d.
1372. Sir Robt. de Thorpe, Knt., Ld. Chancellor, d., and was succeeded by Lord Scrope of Bolton.
1461. Edward I. crowned at Westm.
1509. Margaret Beaufort (m. of Henry VII.) d.
1550. Austin Friars church assigned to the Germans.
—— Bishops to hold no other benefices than their sees.
1613. Globe Theatre burnt down.
1636. Dr. Thomas Hyde b.
1643. B. of Atherton (E. of Newc. def. Fairfax).
1650. O. Cromwell left Lond. for Scotl.
1661. Davenant opened the Duke's Theatre.
1680. Richard Radley fined 200l.
1688. Trial of the seven Bishops. (See 30th.)
1734. Capitulation of Dantzic.

1734. B. of Parma.

1756. F. St. Philip capit. to the Brit.
1761. City Road from Islington to Old Street opened.
1767. Act passed for taxing N. American colonies.
1796. Napoleon captured the citadel of Milan.
1797. Cisalpine Republic procl. by Nap. Bonaparte.
1809. Daniel Lambert d.
1817. Papal Bull against Bible Societies.
1852. Party riots at Stockport.
1854. Siege of Silistria abandoned by the Russian.

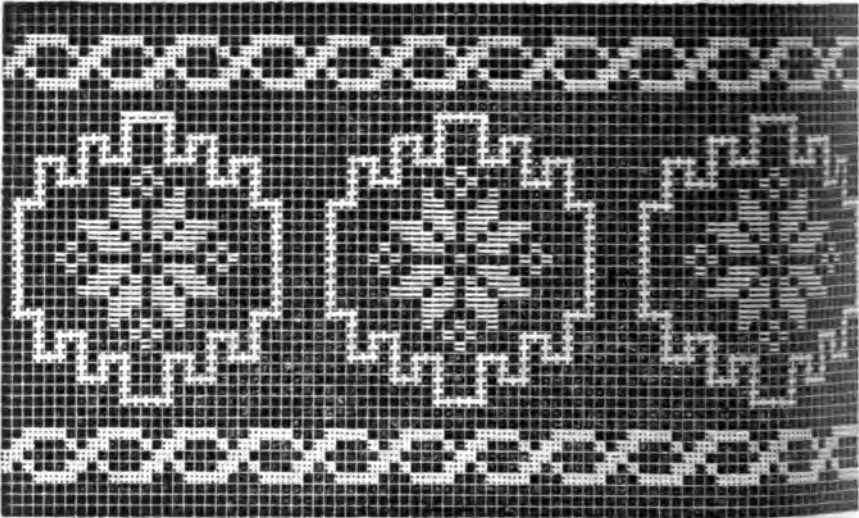
JUNE 30TH. (1856, Monday.)

R. C. Saints: Paul (Apostle); Martial (Bp. of Limoges, 3rd cent.).

1512. Henry VIII. left Dover to invade France.
1637. Prynne, Bastwick, and Burton in the pillory in Old Palace Yard.
1660. Sir Wm. Morrice, premier.
1665. Thanksgiving for the victory. (See 3rd.)
1666. The cattle ordered to be driven off Romney Marsh, lest the Dutch should capture them.
1670. Henrietta Maria, Duchess of Orleans (d. of Ch. I.) d.
1688. The seven bishops acquitted.
—— The Pr. of Orange invited to the Eng. throne.
1696. First stone of Greenwich Hospital laid.
1708. B. of Oudenard. (Brit. def. Fr.)
1750. Hannah Snell pensioned.
1757. Wm. Pitt, premier (2nd time).
1764. Rembrandt d.
1770. Sam. Hearn returned. (First traveller who reached the N. coast of America.)
1797. Rich. Parker (mutiny of the Nore) exec.
1812. Mrs. Siddons quitted the stage.
1817. Habeas Corpus Act suspended till March 1, 1818.
1831. Wm. Roscoe (historian) d.
1834. The editor of the "Morning Post" imprisoned.
1836. James Madison (Amer. Pres.) d.
1841. Gt. Western Railway opened to Bristol.
1849. Rome capitulated to the French.
1855. Great thunder storm at Dublin.

FANCY NEEDLEWORK.

By Mrs. PULLAN.



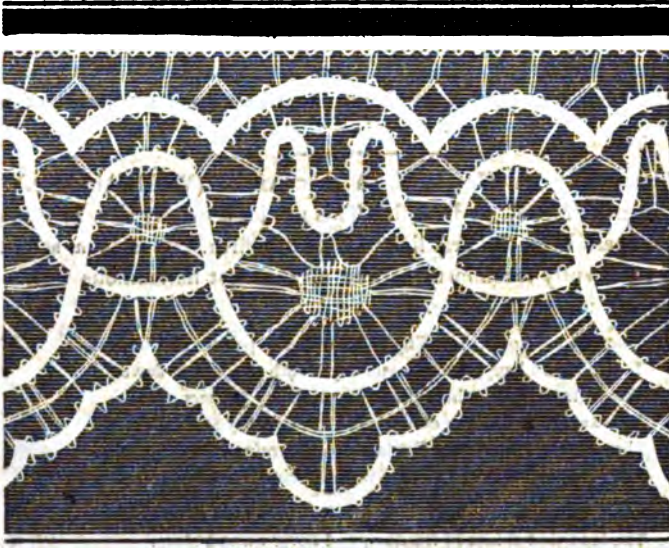
STRIPE OF BEAD WORK.

For Ottomans, Bags, &c.

MATERIALS.—No. 19, Penelope border canvas, amber, or other coloured beads. No. 2.—(two shades) and 4 thread Berlin wool, of two colours to correspond with the beads. Also a reel of Evans's Mecklenburgh thread, No. 10.

The entire outlines of the pattern are done in beads; and it will be found very pretty, if the star is done in those of one shade, and the outline of the medallion in another. The filling in of the medallion and border will be in wool of one colour, and all the rest of the ground in a different, but harmonizing one. Thus, with amber bands, green and claret look rich. With the beads, salmon and brown. With flock beads, scarlet or crimson, and green.

Very pretty ottomans are made of alternate stripes of wool and velvet; the latter corresponding with one of the wools employed. Or a piece three-quarters of a yard long makes an extremely pretty bag, with a jupe of silk above it, and a piece of oval card-board cut for the bottom. We will give, next month, an engraving of this sort of ottoman.



MALTESE LACE.

A handsome trimming for Sleeves, &c.

THE materials used for making this lace are Italian braid, and the Mecklenburgh thread No. 80, of Messrs. W. Evans and Co., of Derby.

The design is given of the full size for working, and should be transferred to coloured paper, or better still, to the green side of a piece of toile ciré. The braid being laid on, is connected by Sorrento bars of Mecklenburgh, which is also used to darn the spots seen in the engraving.

As the stitches which run the braid in the form of the pattern, are cut in removing it from the paper, the folds and corners must be secured separately, when working the bars. The edge may be finished with Sorrento lace.

This lace wears better, although it is not so like Maltese, if button-hole bars are made, instead of the Sorrento.

NOTICES OF MUSIC.

THE MOUNTAINS OF MALVERN. (Z. T. Purday).

THIS pleasing pastoral song is written by Mr. Andrew Park, and composed by Mr. James Perring, who is known to many of our readers as the composer of several popular ballads. The words appeared in our last number. The music is pleasing and suitable; it is in C major—voice compass E to E. The title-page is embellished with a view of Malvern, by Mr. E. H. Buckler. Such a song will, we doubt not, command more than a local

interest, even although it be published at the Malvern Royal Library as well as in the great Metropolis. Although "The Mountains of Malvern" belong geographically to the good folks of Worcestershire, they are national property; and few there are who have neither seen nor heard of their beauties.

THOU ART MY HOME, DEAR ENGLAND. (W. H. Aldridge.)
 COMPOSED by Mr. R. F. Lowell. This patriotic song is also in C major, voice compass E on the first line to F on the fifth. This is a song that we can confidently recommend as one of the most harmonious which has of late come under our notice.

"Thou art my home, dear England! with thy palaces and bowers,
 Thy hills and happy valleys, and thy breath of summer flowers;
 Thy cottage home, where peacefully Industry gathers gold,
 And waves thy fadeless coronal that crown'd thy strength of old.
 Thou art my home, dear England! and a refuge for the world!
 Long may thy flag of kindness wave in triumph still unfurl'd.

"Thou art my home, dear England! the birth-place of the brave;
 The land that shines in freedom, and never owns a slave.
 Oh! may thy homes be gladden'd by plenty's cheering ray,
 Thy hearts grow warm and lighter to greet each coming day.

Thou art my home, &c.

"Thou art my home, dear England! I have loved thee from my birth.
 To thee I am no changeling, in sorrow or in mirth:
 And when the angry voice of war disturbs thy deep repose,
 Heaven bless thee, then, dear England, and guard thee 'gainst thy foes.
 Thou art my home, &c."

1. WORDS OF KINDNESS. 2. I LOVE A MAY MORNING. (W. Williams.)

THE poetry as well as the music of both these songs is by Mr. Langton Williams, and we cannot recommend the two new candidates for public favour more strongly than by saying that we think Mr L. Williams's music is better than his poetry, of which our readers can judge for themselves. The voice compass of both songs is from E flat to its octave. "Words of Kindness" is in B major.

"Words of kindness, dulcet music, ever welcome, ever dear;
 Sweet as song-birds in the spring-time, is a kind word to the ear.
 Angel-voices seem to whisper, as those accents softly flow;
 Care and sadness, into gladness, kind words turn, where'er they go.
 Words of kindness, &c.

"Those sweet sounds have magic power, wond'rous are their works of good,
 Many a drooping heart rejoices, from a kind and gentle word.
 Words of kindness, give, oh! give them, since such blessings they bestow;
 Care and sadness, into gladness, kind words turn, where'er they go.
 Words of kindness, &c."

It was expressly composed for Miss Poole, by whom it is sung. "I Love a May Morning" is in E flat.

"I love a merry May-day morning, fragrant, blooming, fresh and gay;
Birds are singing, flowers are springing, all to welcome back 'Bright May';
Sweet to rove, through the grove, at dawn of dewy day;
And to hear, soft and clear, the song-birds' joyous lay.
I love a merry May-day morning, fragrant, blooming, fresh and gay;
Birds are singing, flowers are springing, all to welcome back 'Bright May.'
Fragrant, blooming, fresh and gay; I love a merry morn in May.

"Happy hearts on a May-day morning, we shall see on the village green,
Bringing flowers from fragrant bowers, to crown with wreaths the May-day green.
Sweet to rove, &c. &c."

It is sung by Miss Rebecca Isaacs and Miss Poole; and to those ladies it is dedicated. We ought to add, that Mr. J. Brandard has shown much artistical taste and talent in the beautiful illustrations to both songs.

THE SPARKLING WAVE (Jewell), by R. HOMMEFORT.

This is an elegant fantasia, called by the composer "A second Impromptu for the Piano Forte." We presume that a similar production has already gratified some of our musical friends; if so, we need only observe that if indeed the *first* be similar with regard to gracefulness and brilliancy, the announcement of the publication of a *second* will be sufficient recommendation. For advanced pupils THE SPARKLING WAVE will prove an excellent exercise.

Notices of other Music unavoidably deferred.

DOES THE MOON ROTATE ON ITS OWN AXIS?

EVERY teacher in Great Britain and Ireland has, we doubt not, read something about the moon controversy which was opened by Mr. Jehinger Symons, one of her Majesty's Inspectors of Workhouse Schools, who on the 5th of April last addressed a letter to the Editor of "The Times" "to inquire the grounds upon which almost all school astronomy books assert that the moon rotates on her axis." Had Mr. Symons been content with simply asking for information, he would have had an opportunity of examining the grounds, tenable or untenable, upon which astronomers base the generally received, and, we may add, generally believed theory, before he volunteered to prove, in a manner not very remarkable for either modesty or depth of argument, that they are all in error. Instead of doing this, he adds:—

"This theory is positively stated in 'Schœdler's Book of Nature,'—a work of authority in Germany, and it has just received the high sanction of Mr. J. R. Hind in his

edition of 'Keith Johnston's New Atlas of Astronomy.' The moon is there said to 'revolve round our globe in a period of 27 days 7 hours and 43 minutes, and to rotate upon her axis in precisely the same interval, whence it occurs that only one-half of the moon can ever be seen from the earth.'

"On the contrary, if the moon turned at all on her axis, a little consideration will show that all her surface would be successively shown to the earth, and that it is because she has no rotary motion at all that one side only is seen by us. She performs precisely the same motion in relation to the earth that a point on a tire of a wheel does to the box or axle, or that the round end of the minute-hand of a watch does to the pivot in the centre. It is easy to construct a small instrument similar to this, by fixing a ball on one end of a strip of wood, to represent the earth, and fastened by a pivot serving as its axis, and on the other end a smaller ball, also fastened by a pivot. If the strip of wood be turned round on its pivot at the end representing the earth, the small ball will exactly represent the moon, and will present the same face (through the whole of its revolution) to the large ball; but if the small ball be made to rotate on its axis ever so little it will immediately present a change of face to the larger ball, and so would the moon to the earth.

"If the earth moved round the moon, then the rotation imputed to her in the same period as the earth's revolution round her would be necessary to her presenting the same face to us. The error is not only prevalent and unaccountable, but it interferes with some very interesting and ingenious theories based on the oblate surface of the moon on this side and her convexity on the other, which are occasioned by the fact that she is centrifugal without rotation."

Before we transfer to our pages the other letters which have already appeared in "The Times" on this subject, we deem it right to inform those of the educational world who may not be aware of the fact, that Mr. Symons is, to the best of our belief, editor or at least proprietor of the "English Journal of Education," a work which resulted from the "Educational Magazine," issued by our publishers, Messrs. Darton and Co., many years since. Mr. Symons, although he takes care to sign himself "her Majesty's Inspector of Schools," has evidently an eye to business. Advertisements appeared in "The Times," informing the public that the subject would be fully discussed in the May number of the "English Journal of Education." We have the number now before us, and we are certainly not disappointed in finding that it presents a one-sided view of the question. There are *eleven pages* devoted to the subject, and *nine* of these comprised "a few of the *letters* written on this vexed question, most of which have not previously been published." The remarks which precede these letters bear the signature "F. I." Who "F. I." is, we leave our readers to guess. We recommend our readers to procure the number.

It is not usual for us to recommend a contemporary, but, with all our defects, we shall not be ashamed of comparison. The concluding remark of the editor or of "F. I." is worthy of notice, but we shall not transcribe it, short as it is; we prefer transcribing letters on the *other* side.

On the 9th of April (the day after Mr. Symons's letter appeared), "The Times" contained *seven* letters on the subject, prefaced thus :—

"We select the following out of a vast number of letters which have reached us in reply to Mr. Jelinger Symons."

The first is from Professor Goodeve (Nat. Phil. King's Coll. Lond.), who writes :—

"It is a novel thing to find an inspector of schools arguing in favour of an exploded fallacy, and allowing the public, in their turn, to inspect the results of his own imperfect education.

"There can be no question but that Mr. Hind and the astronomers are in the right.

"If Mr. Symons will regard his ingenious apparatus from a little distance, he will observe every portion of the surface of the ball during each revolution of the bar, and will see that the ball, by virtue of its connection with the revolving bar, does really and truly perform a rotation upon its own axis. Upon this Mr. Symons will retire to a distant part of the country and betake himself vigorously to the study of applied mechanics."

The next, signed "Cam," is dated from the "Oxford and Cambridge University Club :"—

"A gentleman, whose services as inspector of schools Her Majesty has had the good fortune to secure, having experienced, no doubt, considerable difficulty in conveying an accurate conception of the moon's rotary motion to unlearned audiences, has had recourse to the ingenious expedient of publishing in your columns an unqualified denial of that scientific fact, that he may be thereby enabled to give the proofs upon which it is based a more irresistible aspect. Great merit is due to the originality of this method of instruction, but it is just possible that your more superficial readers have not fathomed the deep purposes of his letter, and that thus a result the exact reverse of the writer's intention may have been produced in their minds. You will therefore, perhaps, kindly grant a little additional space to the complete enunciation of the conclusions to be drawn from the statements of Mr. Symons. He says that the moon 'performs precisely the same motion in relation to the earth that a point on the tire of a wheel does to the box or axle, or that the round end of the minute hand of a watch does to the pivot in the centre.' And further, that 'it is easy to construct a small instrument similar to this, by fixing a ball on one end of a strip of wood to represent the earth, and fastened by a pivot serving as its axis, and on the other end a smaller ball, also fastened by a pivot. If the strip of wood be turned round on its pivot at the end representing the earth, the small ball will exactly represent the moon, and will present the same face (through the whole of its revolution) to the large ball.'

"Now, this is all perfectly true, and proves that the moon's motion is just the same as if she were rigidly connected with the earth, and the latter were supposed to revolve on her axis once in a month; whence, of course, it follows that if the earth revolved on her axis once in a month, the moon must do so likewise; in reference, that is, to fixed space, and not to the supposed rod joining the earth and moon.

"Precisely the same relative phenomena would result if (with the rigid connection before supposed) the moon's axis were fixed in space, and the moon were to revolve round that axis once in a month, carrying the earth with her. The object of the concluding paragraph of the letter, in which we are informed that 'the error is not only prevalent and unaccountable, but it interferes with some very interesting and ingenious

theories, based on the oblate surface of the moon on this side, and her convexity on the other, which are occasioned by the fact that she is centrifugal without rotation, is not sufficiently obvious to justify me in trespassing further upon your valuable space with any comments thereupon."

"A Cambridge Wrangler" writes the third:—

"A Mr. Jelinger Symons inquires, in a letter printed to-day in 'The Times,' 'the grounds upon which almost all school astronomy books assert that the moon rotates on her axis.' It is a question which any intelligent mathematical tutor can explain to his pupil; and were it not that the gentleman who shows his want of comprehension of the subject signs himself 'Her Majesty's Inspector of Schools,' and that, therefore, his understanding subjects taught in school books is a matter of some importance, it would be improper to discuss the subject in 'The Times.'

"A body is said to have no rotary motion when any line drawn in it continually points in the same direction in space. If the moon had no rotation, a line drawn from her centre to any point on her surface would continually point towards the same place in the heavens—i.e., towards the same fixed star. A body is said to have a rotary motion about an axis when any line drawn through that axis and at right angles to it gradually turns round, so as to point successively to all points of the heavens lying in a great circle. This is the case with the moon. A line may be conceived to be drawn from her centre to any point in her equator, and to be directed towards some fixed star. In a short time the same line will no longer point to the same fixed star, and in about 13 days 16 hours will point in exactly the opposite direction. This shows that the line has revolved through half a circumference. In 27 days, 7 hours, and 43 minutes, it will have made a complete revolution, and will point to the same fixed star as at first. To a person in the part of the moon from which the earth is visible the earth will always appear in the same direction, but the fixed stars will appear to revolve round the moon once in 27 days, 7 hours, 43 minutes, as they do to us here in a little less than 24 hours. The sun will appear to a person in the moon to revolve in about two days longer than the time which the stars appear to take in revolving, i.e., in about 29½ days, just as the sun appears to us to revolve in about four minutes longer than the time apparently occupied by the stars in a complete revolution."

The fourth is also by "A Wrangler":—

"Mr. J. Symons labours under a difficulty arising from utterly confused notions concerning rotary motion. I should be wasting your valuable space were I thoroughly to investigate a complete remedy for an infirmity so ordinary and uninteresting. I will, therefore, simply propose the following practical remedy:—Let your correspondent walk round a circular table, with his face always turned towards its centre, and by observing that the objects which originally appeared on his right will appear on the completion of one-half of his perambulation to be on his left, he will probably be able to convince himself that he has been turning round a vertical axis.

"Before dismissing your patient, I beg to advise him not to form any 'ingenious theories' about the form of the moon before going through a medicinal course of elementary geometry, otherwise those theories might astonish the world as much as the letter to which I am replying astonished."

The fifth is signed "S." :—

"I have just read in your impression of this morning a letter headed, 'The Moon has no Rotary Motion,' which, if suffered to pass without a reply, may have some tendency to shake public confidence in the teachings of science, or at all events in the

accuracy of modern writers. It is for the sake of showing that this accuracy has been called in question through a misconception on the part of your correspondent that I trouble you with these remarks. To proceed at once to the subject of his letter, it may be well to state distinctly that the works to which he refers are quite correct in stating that the moon rotates about its own axis in the same time as it revolves about the earth. At the same time your correspondent's illustration of the motion of the moon is quite correct: its motion with reference to the earth being very nearly the same as that of a ball fixed on the tire of a wheel revolving about its axis with reference to another ball placed at the centre of the wheel: his mistake lies in supposing that this is not a motion of rotation. To make this clear, suppose that a mariner's compass is fixed on the edge of a wheel which is placed in a horizontal position, and made to revolve about its axis. In this case, the needle of the compass will always point in the same direction—viz. towards the north—and the index-card that is fixed to it will be carried round by the motion of the wheel, without any rotation about its own axis. But this is a very different motion from that of the moon; and, in fact, if the moon moved round the earth in a manner similar to that just described, all the parts of its surface would be in succession visible from the latter.

"In conclusion, I may be allowed to remark that your correspondent would have done well to reflect that it requires some considerable degree of mathematical knowledge to see through and decide upon questions such as the one he has raised; that it was more likely he should himself be in error than that all the astronomical writers with whom he was acquainted should agree in making a false statement of so serious a nature as he suggests; and that he might with greater propriety have submitted his doubts to some qualified person privately before casting in so public a manner an imputation on the accuracy of writers of acknowledged ability."

The sixth is from Mr. J. R. Crawford of Berkhamstead School:—

"Sir,—In reply to Mr. Jelinger Symons, whose letter appears in your paper of this morning, I would suggest the study of the moon's path round the sun. He will then see that our satellite must rotate on its axis in order to present, as it does, the same face to the earth at all times.

"When a system revolves round a common centre, every part of the system appears to an external observer to revolve round its own separate axis once during the revolution of the whole system. Hence the necessity of casing the handle of a windlass with a loose cylinder of wood, to avoid friction in the hand. Although the moon does not appear to rotate when viewed from the earth, it has an absolute rotary motion in reference to the sun. And, *vice versa*, if it always presented the same side to the sun, there would be apparent rotation to a terrestrial observer. Mr. Symons might have drawn these inferences from his own experiments; but it should always be remembered that it is exceedingly difficult to give any practical illustration of the moon's real orbit. The common diagrams exhibiting a succession of circular or pear-shaped loops are simply absurd, for the path of the moon, like that of the earth, is always concave to the sun, and the motion is never retrograde."

The seventh is from one who certainly ought to know something about the matter.

"Sir,—I never knew the full meaning of this phrase—'the schoolmaster abroad'—until this morning, when I found it exemplified in the letter of Her Majesty's Inspector of Schools, printed in your paper of to-day, in which the writer undertakes to prove that 'the moon has no rotation.'

"The term 'abroad' is sometimes applied to one who is rather wide of the mark, in consequence of not seeing his way very clearly.

"Now, I beg to inform Her Majesty's Inspector of Schools that I live in the moon, and that, as I walk round the earth, in order to keep my weather eye open so as continually to have the Inspector in view, I am obliged to perform a rotation on my axis once a month. I tried the other plan long ago, by always keeping my face to the north as I made my rounds; but then I turned in succession my face, my left side, my back, and my right side to the earth.

"I soon, however, got a 'round robin' from the earth (in which I did not observe the Inspector's name), requesting me to go upon the old plan; so I gave up the experiment.

"Now, as I am afraid that the Inspector will send me a petition, on his own hook, to try it again, I will beg him first to borrow from his little boy a cup and ball, and, marking the latter at four opposite points with the letters N, S, E, and W, to carry it suspended by its string, round the flame of a candle. He will find that if N is kept always to the north, the ball consequently remaining without axial motion, the light will fall in succession on W, S, and E, until it reaches N again; but that, if he wishes N to be always illuminated, he must turn it continually towards the flame, and that in so doing he will cause an axial rotation of the ball upon its string at each revolution which it performs round the candle.

"I remain, Sir, with much respect,

"Your old acquaintance,

"THE MAN IN THE MOON.

"The Moon, April 8."

(*To be continued.*)

CHILDREN, AND HOW TO MANAGE THEM.

(Darton and Co.)

Mrs. PULLAN, the author of "Maternal Counsels," and a constant contributor to *THE GOVERNESS*, has conferred no small boon upon those to whom the care of children is intrusted, by the publication of a sixpenny book entitled, "Children, and how to Manage them." It is uniform with the series published by Messrs. Groombridge, entitled "The Sixpenny Library." Mrs. Pullan treats, in a simple but comprehensive style, on the mental culture of children (Introduction). Under the division devoted to CARE OF THE HEALTH, she speaks of food, dress, bathing, exercise, amusement, the eye, the ear, and the hand. Under EDUCATION she treats of school or home experience, the affections, motives, obstinacy, obedience, self-control, selfishness, truth, perseverance and energy, labour, curiosity, self-respect, lessons and studies, manners, language, association of ideas, servants and their influence. We subjoin the introduction to the important division

"EDUCATION.

"*What is it?*—Education is that training which is to prepare our children for their future duties in life, and we may define it as physical, moral, and mental training. All these should be blended and harmonized together, because a deficiency in any one is not only a serious evil in itself, but it affects the efficiency of the others. In our modern

education, the strengthening and development of the physical powers are not sufficiently cared for, and where walking or running does not accomplish what is necessary, Fröbel's system of education, if carefully studied, will supply a mother with admirable instructions. Very young children may engage in gymnastics limited to their age. They strengthen the muscles and harden the frame. *Activity* is the life of a child; it exhibits unconsciously an incessant craving for it. It is cruel, then, in the extreme, to keep a child quiet, or to insist on its not making a noise.

"It is not only in its physical training, however, that a mother is apt to err. More from want of reflection, than from any other cause, she frequently commits grave mistakes in the cultivation of her child's heart and intellect. Very many mothers have never had much to do with young children until they press their own to their bosom; still more, have not given their characters that close study which so important a charge demands; and yet they are very desirous of doing their duty if they only knew how. To such, it is hoped, these few and brief hints, suggested by a life-long experience of and an intense delight in children, will not be unwelcome."

"SCHOOL OR HOME.

"Where the circumstances are suitable, it cannot be doubted that, for very young children, home is the best place, and the mother's eye the best safeguard, and unpardonably unworthy of her sacred name is that mother who leaves her little children to the care of hirelings, whilst her own time is occupied with gaiety, visiting, and dress. But there are numberless cases in which a mother has other duties with which the proper care of her children is incompatible, and, when this is the case, it is far better they should be in some place where they can have plenty of fresh air, wholesome exercise, and the companionship of other children, with proper superintendence, than that they should be consigned, even under their parents' roof, to the entire charge of an ignorant servant. Schools, as they are ordinarily constituted, are not to be thought of for young children; but of late the establishment of a children's garden, *Kinder Garten*, in Tavistock Place, has afforded some hope that such schools as young children, from two to six years old, may safely be taken to, may be established within the reach of every family. The model one in Tavistock Place is, indeed, all that mothers or children can desire; the children thrive physically, mentally, and morally; their ideas are developed, their characters elicited, their frames strengthened. Above all, they are perfectly happy. We have tried, and know.

But nothing ought to be suffered entirely to separate mother and child. It is too holy a tie to be broken lightly asunder. Even if a mother be occupied all day, still a few moments may be snatched at night for loving and talking to her child. Even if she is compelled for the sake of health to keep him in the country, while her own duties and occupations bind her to a town life, let no week pass without some direct personal communication. Let her write to him, send him little gifts—if only a pictorial paper—to keep herself ever in his mind, and maintain her supremacy with him. A very young child will learn to anticipate a letter with as much delight, perhaps more, than a grown-up person.

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VARIETIES.

THE GOVERNMENT AND THE BOOKSELLERS.—The Committee of Council make grants of schoolbooks and maps at reduced prices; and this seems a useful exercise of liberality: but, when we look a little nearer, we shall see it to be attended with very serious evils. The committee make themselves booksellers on an enormous scale, and undersell all other booksellers. They not only supply books at prices below those at which they could be bought of the bookseller, but, in addition, they make grants towards the purchase of books, at the rate of 8*d.* and 10*d.* per scholar; which of course is a further inducement to schools to order their books through the Committee of Council. It will be naturally supposed that the committee at least take pains to offer the best schoolbooks which are to be had. But what is the fact? It is no less than eight years since the present list of schoolbooks was formed; and it has not been revised since the year 1848, although during that time perhaps hundreds of new schoolbooks have been published, many of them of great value. The list is now in course of revision by the inspectors, but it is obvious that those gentlemen have the opportunity of excluding any books which they may on any account dislike, either from political or even personal motives; and it is known that several of the inspectors are themselves authors, and as such have a powerful interest in placing their own books on the list, and excluding such as might come in competition with them. A very considerable proportion of the schoolbooks granted by the Committee of Council are those of the Irish Board of Education, printed at the public cost, and thus brought into unfair competition with authors and publishers. The tendency of all this arrangement is to discourage one of the most important departments of literature, to interfere with one of the most valuable branches of trade, and to keep the schools in arrear of improvement. By destroying freedom, it inevitably represses excellence.—*W. Baines.*

INSTRUCTIONS FOR THE MANAGEMENT OF THE AQUARIUM.

By F. S. LEACH. EDITED BY J. BISHOP.

WHEN a shilling pamphlet occupies the pens of two persons in its production, we have a right to expect something good for our money ; but this work would be unacceptable, even as a gift. Instead of teaching us how to stock and maintain an aquarium, the book is replete with small twaddle about spiders, beetles, flies, and worms ; two or three pages only being devoted to the fishes. When we find that the few remarks respecting the latter are worse than commonplace—in fact, miserably erroneous, we can do no more than pronounce the work as worthless. It is a most illiterate production ; the names of animals and plants are in nearly every case incorrectly spelt, and the diction throughout is of the lowest class. Do our scientific readers know anything of the *Anachrus* or the *Didiscus*, or, above all, the plant to which the author, in ignorance of its true name, designates the *Anna Comfry*. We know what the plants are that he refers to, and we could tell him how to spell their names ; but that may not be the case with the young people for whom the book professes to be written.

The whole thing is an evidence of how little knowledge it requires now-a-days to produce books. If this is intended by Mr. Leach as a mere trade advertisement, we should advise him and his editor to go to school, or the literary partnership may cause the breaking up of what little trade Mr. Leach may have already acquired in this very new and to him strange employment, of dealing in aquarian stock. A good book on the subject is still wanting.

TRUTH.

WHO does not desire to have that great blessing, a truthful child ? But, oh ! how few children are perfectly upright. Some writers, indeed, have gone so far as to say that all children are naturally liars. God forbid ! Our own belief is that circumstances almost force children to become untruthful. Let us look at the delicate organization of a young child—its tender frame—its susceptible mind—its utter powerlessness against tyranny—its weakness and its ignorance. Can we expect from children a nerve and courage we do not ourselves possess ? Does the fear of man, with us, never bring a snare, or lead us into a breach of truth ? Is it not cowardice ?—contemptible cowardice ? And if we matured beings feel a fear that leads us into error, how gentle should we be to the young who suffer from it.

A mother may do much to make her child truthful. Her example will do much. If she is habitually open in her conduct, if her child never

hears from her lips "Don't tell papa," if he never sees a lie acted, this will do much to teach him to value truth.

But more is needed. A mother must not content herself with saying, "I insist on your speaking the truth, it is wicked to tell a lie;" but she must show that no piece of childish wilfulness—no amount of mischief that might accidentally be perpetrated, is to be the cause of such severe punishment as a falsehood, however trifling. Indeed, it is unwise to punish *any* accident. Even if your best dress be spoiled by the careless upsetting of an inkstand, if your child's *intention* was to help you, look at the intention and not at the consequences, however inconvenient. Your child's truth is of more moment to you than all the dresses in Regent Street. Do not, therefore, terrify the poor little thing, who is already probably sufficiently grieved, by flying into a passion, or punishing it. Show your sorrow—speak of your regret; your child will sympathise with you, and be more careful; but never terrify it into telling a lie, or make no distinction in your punishment of a deliberate falsehood, and a childish, however wilful, fault.

Encourage, in every possible way, a love of truth. Foster the struggling virtue as earnestly as a good gardener would the tenderest hot-house plant. Let no cold blast of harshness check its growth—let no angry tone blast it. Let assurance of a perfect forgiveness of any error short of falsehood help the feeble resolution to confess the fault; and if you do promise forgiveness, keep your own word, in the spirit as well as the letter. Let pardon of a fault imply forgetfulness of it.

Never doubt a child's word until you have proof that its word is not sacred. By giving great importance to the inviolable nature of a promise, you will succeed in impressing the child's mind with the same feeling. "Are you sure, my dear, quite sure, you did not break the glass? Remember, if you have done it, and tell me, I will not be angry; but if you assure me you have not, I shall believe you until I find you do not speak the truth. Then mamma *would* be sorry, for she could not believe her little boy any more. Think again, are you quite sure?" Some such speech, with action to correspond, will tend to keep your children in the right path.

One word more. Do not indulge in hasty, thoughtless, accusation of either children or servants, or even in too determined suspicion of them. Never condemn without open examination. Guilt is sure to develop itself some day; never, therefore, risk injuring an innocent person by punishing him for an assumed fault, however strong the probabilities may be of his having committed it. Remember, it has been frequently proved that perfectly innocent persons have even been hung on circumstantial evidence.

Moreover, children are keen critics. Let them once be sensible that you have committed an act of injustice, and much of your influence over

them is destroyed. Children are rarely treated justly, they are either petted too much, or they meet with undue harshness. But they have inalienable rights, which ought to be as much respected as those of grown-up persons; more so, indeed, since they cannot defend them; and, therefore, parents ought to study, above all things, to be perfectly just to them, not one day allowing that which they prohibit on another, or acting so as to lose their children's respect, but to let all their conduct to them be *even, fearless, and truthful*, practising themselves the uprightness they try to inculcate.—*Children, and how to Manage them.*

ANSWERS AND NOTICES TO CORRESPONDENTS.

* * ANONYMOUS COMMUNICATIONS are noticed, *except when they are of a personal nature, or contain unsubstantiated assertions, but in all cases it is advisable that correspondents favour the editor with their names and addresses. Confidence may be relied upon.*

S. H. (Camden Square.) Not at present. We hope that we shall be able to help you ere long.

Mrs. P. We regret the omission; it was accidental.

DICTIONARY OF QUOTATIONS.—(E. S.) We can strongly recommend the work; a notice of it will appear in our next number.

THE VEGETARIAN CONTROVERSY.—(W. H.; J. J.; H. C., &c.) The subject shall receive early attention.

J. E. J. A Schoolmistress; P. S.; A Teacher, A. P.; E. W.; J. S. We recommend the National Society's Monthly Paper as best suited to your purpose.

G. B. We are extremely obliged to you for your unwearied interest in our success; but we must venture to beg that you will not withhold from us the aid of your able pen when you feel inclined to express your views publicly. Our pages shall at all times be open to the friends of education.

Lady C. We are not in a position to engage the services of the gentleman. Several ladies and gentlemen of good educational *status* have proffered the services gratuitously, on conditions to which we have already acceded.

POETRY.—To our numerous verse-making friends we beg to say, that so far as our space will permit, we will gladly publish presentable contributions.

CORRESPONDENCE.—We trust that our future arrangements will enable us to give more attention to correspondence.

MEMOCHRONICS.—We contemplate a discontinuance of this article. None for July will appear unless we find from correspondents that the discontinuance will occasion disappointment.

CONTRIBUTIONS—INQUIRIES—CORRESPONDENCE, &c.—We must again remind our friends that they would greatly facilitate our work and insure notice of their communications by writing each distinct subject on separate papers. We really have not time to peruse and reply to letters of ten or twelve pages relative to a variety of subjects. Communications should be headed thus:—"Arithmetic," "Botany," "Chronology," "Music," &c.

**"THE EDUCATIONAL TIMES," AND "THE GOVERNESS AND
EDUCATIONAL REVIEW."**

It is with much pleasure that we announce that the Proprietors of the two principal independent educational periodicals have agreed that, from the first of the ensuing month, their efforts shall be united in supplying an Educational publication worthy of the support of the influential and important profession for which such works are specially designed.

For nine years our contemporary—and future partner—the "Educational Times" has received the well-merited support of many of the ablest teachers in Great Britain and Ireland; and although "The Governess" has been before the public but a sixth of that time, the support which it has received has been more than proportionably great. We can confidently assert that no other educational periodical has, in so short a space of time, received so considerable an amount of steady support. We do not plume ourselves too much on this flattering circumstance. We are aware that in starting a Magazine devoted to education in general, but to female education in particular, we trod an unbeaten path; the idea was attractive, and the unprecedentedly low charge at which we offered to supply the work to those who would guarantee us support by becoming subscribers, and paying the yearly subscriptions in advance before the first number appeared, secured to us that support which, under other circumstances, we might not have received.

It may be asked, "Why need the two periodicals be united?" Our reply is simple. The editorial staff of both require aid. Half the shareholders in "The Educational Times" proprietary are also shareholders of "The Governess," and they, after consulting with many eminent friends of education, have decided that it would be well to unite the two periodicals. It is obvious that the same educational topics should be discussed in both; that the same school-books and literary works should be noticed in both; and that if the two editors and their coadjutors were to divide the work of the two periodicals amongst themselves, many advantages would result from it. Authors, publishers and correspondents have certainly shown great patience with us; we have often been compelled reluctantly to break faith with them, simply because our work has been too much for us, and we could not secure a large and efficient staff of assistants without increasing the price, and perhaps, in consequence, decreasing the circulation of our Magazine.



